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messenger

CHURCH OF THE BRETHREN 1/5/67

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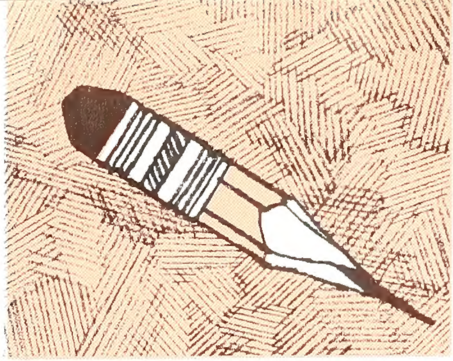
Djuro Marcic of Sardinia project



readers write

NOT WITH BULLETS

This letter is in reply to the letter, "A CO Is a Disgrace" (Aug. 18).

As a CO in Brethren Volunteer Service is it a disgrace to give food to the needy, educate all types of uneducated people throughout the world, teach other people how to have a decent standard of living, to give of oneself to others, to show a genuine love for mankind instead of killing it, and, yes, to put God Almighty ahead of sergeants and majors who yell "fire" and "shoot to kill"?

Brethren Volunteer Service gives Brethren youth the best way possible to help creatively in spreading God's Word and in showing genuine love and care for others. Bullets solve nothing. Bullets prove that man is great. Love proves that God is greater.

Instead of fighting with bullets, I will fight with the church, my church and my Savior, Jesus Christ. Jesus Christ can save the world. Bullets and war will not save anything or anyone. I find many things precious, and they all center around the Word of God and the message his Son brought to us.

Tom Hurst

Akron, Pa.

THE NEW MORALITY

In his impressions of National Youth Council, Floyd Bantz stated my own belief when he wrote (Oct. 13 Messenger): "The program's most serious slope was its tendency to find the answer to the world's problems, hope for the world, in man. Man cannot be the hope for the world, for he is responsible for its condition." In the light of this I failed to understand how he could possibly have defended if not advocated the "new morality." Doesn't he know that this also puts the emphasis upon man rather than upon God? . . . Floyd implied that the "new morality" and the paper, "The Theological Basis of Personal Ethics," at the 1966 Annual Conference are cut from the same cloth. I reread the paper. I would like to assure the Brethren that the "new morality" would have a basic disagreement with the paper, although on the surface they appear to be similar.

Many Brethren have been deceived by the new morality for two reasons: (1) It speaks of *agape* love. This fits in with our historical interpretation of the New Testament. (2) It lashes out at rules for behavior, legalism, etc. This fits our Brethren mood. Because of our sensitive and composite inferiority complex about our church we have torn to shreds (often unwisely) our traditions, religious practices, and (what we have considered) our provincialism. . . .

Do the Brethren know that this "new morality" calls pacifists legalists? (See p. 83, Situation Ethics, by Joseph Fletcher.) On page 98 Fletcher writes: "On a vast scale of 'Agape Calculus' President Truman made his decision about the A-bomb on Hiroshima and Nagasaki." The obliterating of thousands of human lives, the maiming and twisting of thousands more, including innocent children was *agape* love, says the "new morality." This is blasphemous. If this does not open our eyes to the heresy of the "new morality," then we Brethren are neither as wise nor as Christian as I have always thought us to be.

Ellis G. Guthrie

Eaton, Ohio

POTENTIAL OF ALL YOUTH

Since I love and enjoy all youth I have given special study to Messenger, Oct. 13, and its unprejudiced report of NYC. . . .

The excerpts, "How Youth Responded," gave a fair insight into all types of opinions and reactions. Reading "Impressions," by Floyd Bantz, brought to me this thinking: How can youth possibly be guided by love, agape or physical, without first having been taught the ideals of truth (rules if you please)? Should we criticize youth for leaving a performance "by the score"? I wouldn't, but were not they exercising their right to protest in exactly the same way some of our Brethren have advocated in other movements?

Was not a noticeable percentage of those attending too young to grasp the "skillful sermons, irony, satire, and pungent truths"? Do not some parents purposely send their difficult teen-agers to a church conference hoping for some special guidance? Do not some youth, held too tightly at home, "cut loose" away from home? And I believe such youth will profit, more than they will presently admit, from their observance of other more responsible and more mature youth.

I would suggest that even in 1966 ultra-jazz is not exactly a "normal world" for many young people. Thousands still prefer the unique appropriateness of the classics, musical or literary. Had the programming been fifty percent classic I daresay the challenge to act responsibly would have been met fifty percent better. And the "hope" which Brother Bantz regretfully missed would have been present.

I salute the great potential of all our youth. Despite actions and reactions, good manners or bad, maturity or lack of it, open minds or prejudice, they will emerge as our leaders just as wise (or unwise) as the present leaders, or followers as wise (or unwise) as the present followers. May we all be led to understand that the kingdom of heaven is within us.

Ethel Weddle

Girard, Ill.

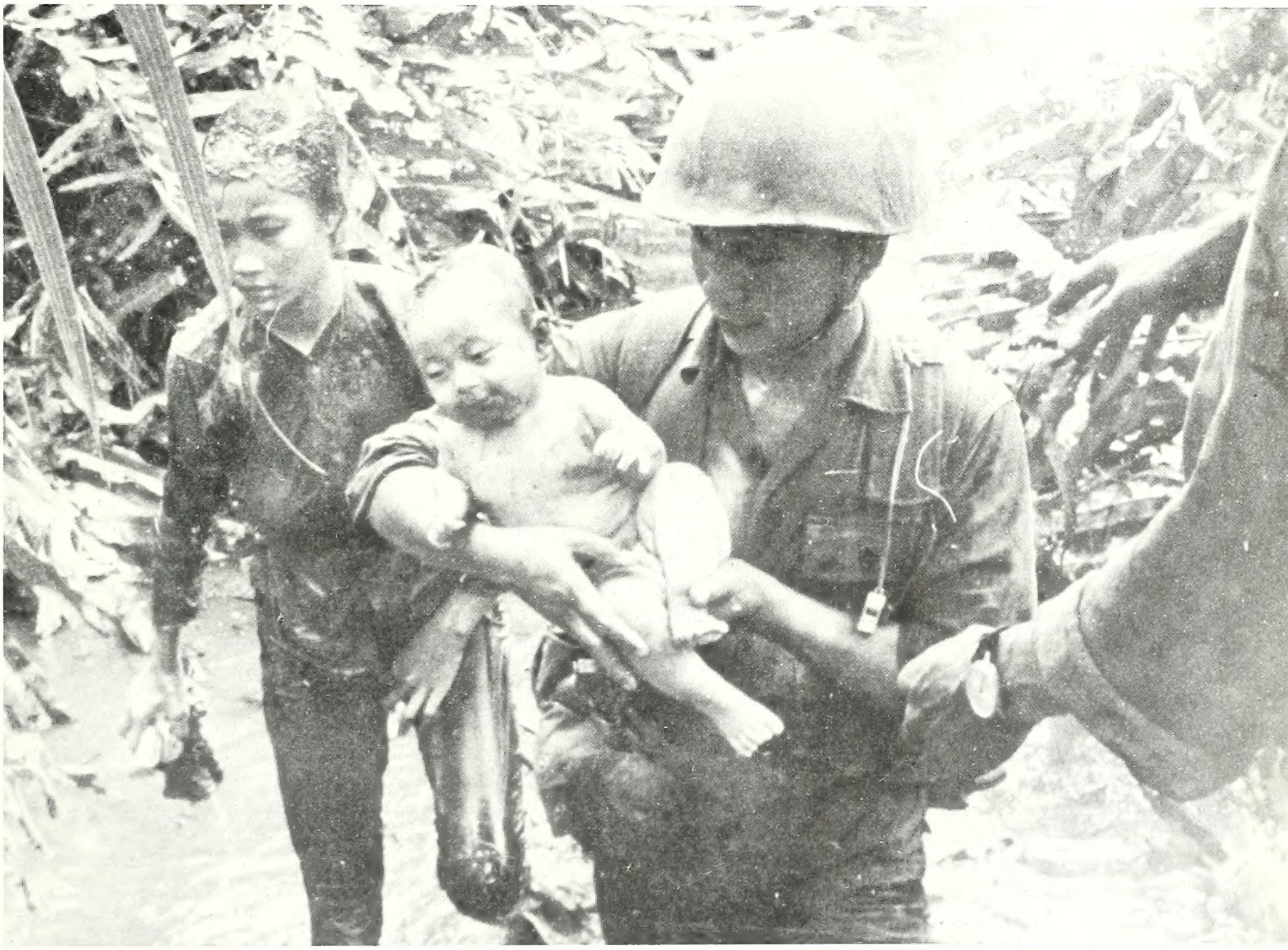
YOUTH CONFERENCE INSPIRING

Except for the "jazz liturgy," the National Youth Conference was very inspiring to me personally. I feel that some of the younger NYCers did not grasp the "new morality" in the proper perspective, and this is causing quite a stir in some of the home churches. Also I think that too many of the conservative attenders expected to return home with an old-fashioned type of spiritual revival within themselves, and this is why they were disappointed. I am very impressed with the progressiveness of the church. This is the direction in the church's beliefs for which I have been impatiently waiting.

Sally A. Reece

Dallas Center, Iowa

BYLINES: A former secretary in the Brethren Service office, **Esther Mohler Ho** is a homemake and mother living in Chicago, where her husband is a rehabilitation counselor. . . . **Frank H** **Epp** is the editor of the Canadian Mennonite, Winnipeg, Canada. . . . **C. Wayne Zunkel** i pastor of Harrisburg First Church of the Brethren, Pennsylvania. . . . **Kenneth R. Walker,** professor of history, is connected with Arkansas Polytechnic College at Russellville. . . **Warren F. Groff** is dean of and professor of Christian theology and **Dale W. Brown** is associat professor of Christian theology, both at Bethany Theological Seminary. . . . Editor of th "Baptist Leader," **Glenn H. Asquith** is also director of the Green Lake Christian Writers Workshop.



Bombs Fell

By Elizabeth H. Emerson

Tonight I shall prepare our meal from that
which we have grown and stored for such a time
as this. The snow, piled high outside our door,
invites us sit beside a fire and read
"Snowbound" or listen to a symphony.
And when the clock-hands say the hour is late
we'll sleep, warm-blanketed, and dream of peace.

It was not I who said, "Let death now rain
upon the earth which seems a world away."
I have not seen a paddy, hiding well
an enemy in rain-drenched muddy trenches
nor bridges blown to bits cutting off escape
from rows and rows of blazing huts behind,
for women dragging children sick with fright.

But pictures stare from out a printed page.

I've read that priest and Levite passing said,
"We did not rob or beat this poor old man;
it's not for us to try to bind his wounds.
Why did he take this crime-infested way?"
Did they sleep well that night with full release
from feel of guilt, dreaming of home and peace?

FAITH IN FACE OF HUMAN NEED

by ESTHER MOHLER HO

■ After nine years the fledglings are being pushed from their nests and forced to try their wings. A long nesting period? Perhaps. But this was no ordinary situation. In fact, only fools would have decided to resettle "hard-core" refugees, unskilled in farming, on land in an underdeveloped area — that is, if instant and unquestioned success was their chief goal!

But if responding in faith to unmet human need, blazing a new trail by trial and error, was closer to the founders' goal, the Sardinia Resettlement Project begins to make sense.

The launching on their own of eight refugees and their families brings to a fitting climax a project initiated in 1957 by Don Murray and the Brethren Service Commission. For two and a half years Murray had served in Brethren Volunteer Service as a worker with refugees in Italian camps. They were post-World War II refugees who had been in camps five to thirteen years. Although millions of refugees had found new homes through emigration immediately after the war, these refugees had been screened for emigration and rejected by many governments because of poor health, inadequate skills, controversial pasts, or technicalities. They had become stateless international rejects. They were the "bottom of the barrel" — the unwanteds.

Murray came to know these people as prisoners without guilt, human beings condemned to serve sentences in supposedly temporary barracks with no appointed end except death. Soon after returning to the States, Murray became a motion picture star and decided to use his resources and influence to help develop a positive program to resettle these people whom nobody wanted.

He conferred with W. Harold Row, executive secretary of the Brethren Service Commission, and was assured that Brethren Service would help. Then he turned to a friend, Belden Paulson, whom he had succeeded when Brethren Service transferred him to work with the Congregational Christian Service Committee at Naples. Paulson, then studying at the University of Chicago, enlarged upon Murray's ideas, and with the help of Row they drew up a proposal to resettle refugees in free communities in the countries where they were being held. Brethren Service Commission accepted the administrative responsibility and agreed to provide a budgeted amount of funds and some volunteer workers. The Congregational Christian Service Committee agreed to support Paulson as the first project director. Murray resolved to raise additional funds The name HELP (Homeless European Land Program) was given to the operation.

Since the economy of Italy was not healthy enough to supply jobs for many new workers, it was decided to select a site in an underdeveloped area and help to build up the economy of that area. In line with this aim, a plot of land was purchased near Simaxis in Sardinia, a large island off the western coast of Italy. Earlier the island had been practically uninhabitable because of malaria infestation, but in 1951 a project sponsored by the Rockefeller Foundation had completely eradicated the disease, making the island a frontier area.

Here in the late afternoon, in the words of Lisa Paulson "one sees a procession of barefooted women, their garments sweeping the dust and bodies erect under tall stone water jugs balanced on their heads. Homeward, too, file farmers on bicycles, each with a hoe on his shoulder. A red sun, just before dropping over the distant peaks, blazes through lacy acres of almond blossoms showing them even whiter. It catches the patches of bright green grass that seem to grow only under the tiered olive trees and glances off the freshly shaved henna trunks of cork oaks."

Into the midst of this simple Mediterranean setting came the first trickle of refugees to the project, their worldly ways sometimes shocking the unsophisticated villagers, who, for instance, would allow no woman to be seen outside after sundown.

It was hoped that this location would be only the first of HELP's projects and that the program could expand to include other countries where refugees were stranded in camps.

The efforts to reach the American public with the refugees story included a television drama, "For I Loved Strangers," on *Playhouse 90,* written and performed by Don Murray and Hope Lange. It was viewed by an estimated twenty million persons. Murray also initiated a program on *This Is Your Life*

From left to right: M. R. Zigler
Don Murray, Wilbur Muller

featuring Belden Paulson and his work with HELP. Donations from the thirty million viewers of this TV show reached one hundred thousand dollars.

Meanwhile, in Sardinia the staff was encountering very difficult problems in working with the refugees. They found that the long years of idleness in camps had taken a high toll of initiative and faith in themselves and others. Being branded as unwanted had left deep scars in mind and spirit. Some of the refugees questioned the motives of the Americans who had come to help them, and at times their distrust became violent. They found it difficult to develop the needed work habits and often threatened to go back to the camps. Although they had complained bitterly of the conditions while in camps, there at least they had the security of "bed and board" without having to work, plan, and take responsibility. Many people doubted that these persons could ever be rehabilitated to making a living for themselves.

The patience and example of the staff gradually began to effect a change in the attitudes of the refugees, but the progress was painstakingly slow. Also the technical problems of bringing productivity to an arid land and finding markets in a depressed economy were quite demanding.

In 1959 the project responsibility was turned over entirely to Brethren Service. Later that year a cooperative, named *Cooperative Agricola Don Murray,* was formed among the refugees. This gave the project a proper Italian legal identity for transacting business in that country. After a trial period on the project refugees were eligible to become members of the cooperative.

In the fall of 1959 John Barwick, a veteran Church of the Brethren overseas worker, succeeded Belden Paulson as director. Ellis Shenk, a former Brethren Volunteer Service worker in Europe, took over the directorship in 1961 and has continued in the position to the present.

American volunteers who served in the project from the beginning until 1965 were, in order of their terms of service, Kenneth Kreider, Harold Armstrong, Giles Gamble, John Earl Hutchison, David Bell, Mr. and Mrs. Paul Moore, Franklin Holmes, Gary Hosbrook, Robert Kreider, Jerry Tietjens, and J. Ivan Hanson. Most of these volunteers served from one and a half to two years. In addition there were three staff members from Italy, two from Great Britain, and one from Holland.

Brethren Service sponsored international work camps at the Sardinia project in the summers of 1959 and 1960. Leadership in these camps was provided by Mr. and Mrs. Walter Bowman, Mr. and Mrs. Paul Moore, Robert McFadden, and Vera Mohler.

In addition to the diligent work of these persons officially

related to the project, a word about the contribution of the directors' wives deserves to be said. Besides participating in the teaching, counseling, and other aspects of the project, they mastered the daily chores of housekeeping without the conveniences which we take for granted in this country. Both Mrs. Paulson and Mrs. Shenk also raised young children in this setting.

The role of Brethren Service in Sardinia has been in a large sense that of a catalytic agent. It has brought to bear upon the problems of the residual refugee the resources of many agencies and individuals. Among the agencies cooperating in the development of the project were the UN High Commissioner for Refugees, the Sardinian regional development agencies of the state, the Italian government, the Oxford Famine Relief Committee, the British Council of Churches, the World Council of Churches, Heifer Project, Inc., CROP, the Congregational Christian Service Committee. Also many groups and individuals in the local community gave assistance.

As a result of these generous contributions a valuable physical plant has been developed. The project encompasses 140 acres of land. Thirty-five acres are under sprinkler irrigation, about five acres are occupied by buildings and roads, and the remainder is under canal irrigation. There are nine dwellings, all of which have plumbing. Other buildings are a barn, a granary and implement shed, two poultry houses, and a building for an incubator and egg and chick processing.

Since 1957 approximately thirty refugee men, some with their families, have been a part of the project. Of those who did not remain, several were able to emigrate, some found work elsewhere in Italy, three died, a few returned to camps, and a couple returned to their native country.

An idea of the varied backgrounds from which the refugees came can be obtained by meeting the eight men now in the project.

Nicolas Martinez, about forty, is married to Marie, and they have two children. His father, then mayor of a small town in southern Spain, was on the other side in the Spanish civil war and was shot and killed. Martinez was imprisoned by the Franco forces. He now raises pigs, has four acres in citrus and about ten acres for alfalfa and other annual crops.

Djuro Marcic, a Yugoslavian, is about sixty-four years of age and illiterate. He has a wife and children in Yugoslavia whom he has not seen for twenty years, but he prefers to remain in Sardinia. During the second world war he was in one of the units that made contact with the British. He then went with the British to North Africa, Malta, and then Italy. After the war he was placed in a refugee camp.

Premsyl Nyc, who is about forty-nine, is from Czechoslovakia. He lives with Marcic in the latter's house. He says that he became a part of the S.S. troops when Germany moved into Czechoslovakia and that he guarded Hitler, Himmler, and others. He tells of fighting in Russia, France, and Africa. When the Americans came to Italy, he went in civilian clothes, with Czech papers, to get to the other side. He states that he has been exiled for twenty-five years from his native land for being a collaborator. He has a well-developed orchard of oranges and tangerines.

Luka Milosevic, a Yugoslavian, is about forty. He and his wife, Vittoria, who is from Sardinia, have four children. Luka was captured by the Germans and imprisoned in Greece, where he came in contact with the British. He came to Italy with the British. He has four acres of citrus and ten acres for annual crops such as watermelons.

Mario Lusina, a Yugoslavian, is about forty-two, and has a wife, Giovanna, and one child. He worked at the blockmaking plant until it was closed. He is now raising chickens but has a problem because of the lowering of the market price.

Vinko Pavcic, about thirty-four, married his wife, Maria Teresa, in Sardinia. She is a nurse. They have two children. He came from Yugoslavia after the war to get away from the communist regime. He cares for the chicken business, has one and a half acres in a vineyard, two and half acres for citrus, and an acre for vegetables.

Franz Gomiscek, about sixty-three, came from an area of Yugoslavia that has changed hands several times among Austria, Yugoslavia, and Italy. He served in the Italian army in World War I. During the second world war he was stopped by a German guard who asked if anyone in the group could speak German. He knew a little and became their interpreter. He attributes his being alive to this meager knowledge of German. Later he was sent to Germany to be in a forced labor group. He and his helpmate do gardening for the kitchen, and he is employed with other work for the cooperative such as caring for the cattle and cutting grass.

Antonio Saez Perez, about forty-nine, is a Spaniard. He fought in the Spanish civil war against the Franco forces. After the civil war he worked as a sailor in the Mediterranean area and finally went to Italy and then to a camp. His work as a day laborer for the cooperative includes cleaning canals and hoeing. He lives for the day when Franco dies and he can go back to Spain.

Ellis Shenk worked with each family to help them develop their plan for being on their own after the Shenk family returned to the States this winter. The cooperative was dissolved so that the land could be divided among the families, with each assuming a fraction of the mortgage proportionate to the share of the cooperative assets which they receive. The Brethren Service Commission canceled the mortgages it held for the many thousands of dollars which it had provided to the cooperative.

A success?

Can this nine-year effort on the part of so many agencies and individuals be termed a success? If statistics alone are used as a measure, the answer might be "no," for eight families seem a small number of permanent resettlers to be gained from a rather large outlay of capital and man-hours. Even so, the expenditures were less than experts in private and government agencies estimated to be necessary.

But who could place a monetary value on the rehabilitation of even a small number of individuals who were otherwise condemned to continued rotting behind barbed wire? A leader in one of the early work camps comments as follows: "If the project has been successful in bringing self-sufficiency to these families and men, it is indeed a significant piece of work!"

Naturally, no one can guarantee that all of the men will actually "make it" on their own. But who can guarantee that any human being will make it on his own?

Probably even more significant than the integration of these eight families into society are some effects stemming from the experimental nature of the project. The original intention to expand the HELP program to many European countries did not materialize for a variety of reasons, not least of which was the diminished need for such projects. When the project was started, progress in clearing the camps was at a virtual standstill. Later more liberal immigration laws in several countries and other concentrated efforts in connection with the World Refugee Year greatly reduced the number of refugees left in camps.

Many of the benefits of a "pilot project" have nonetheless been realized. Many new findings were made as to what people who have lived in camps for many years are actually like. Numerous agencies dealing with refugees watched the project closely to see what worked and what did not. For example, the experience of the Sardinia project was influential in the Italian government's decision to give more refugees permission to leave the camps to work in Italy. For many skeptics the project proved that "hard-core" refugees can be resettled.

Citrus grower Luka Milosevic and project director Ellis Shenk

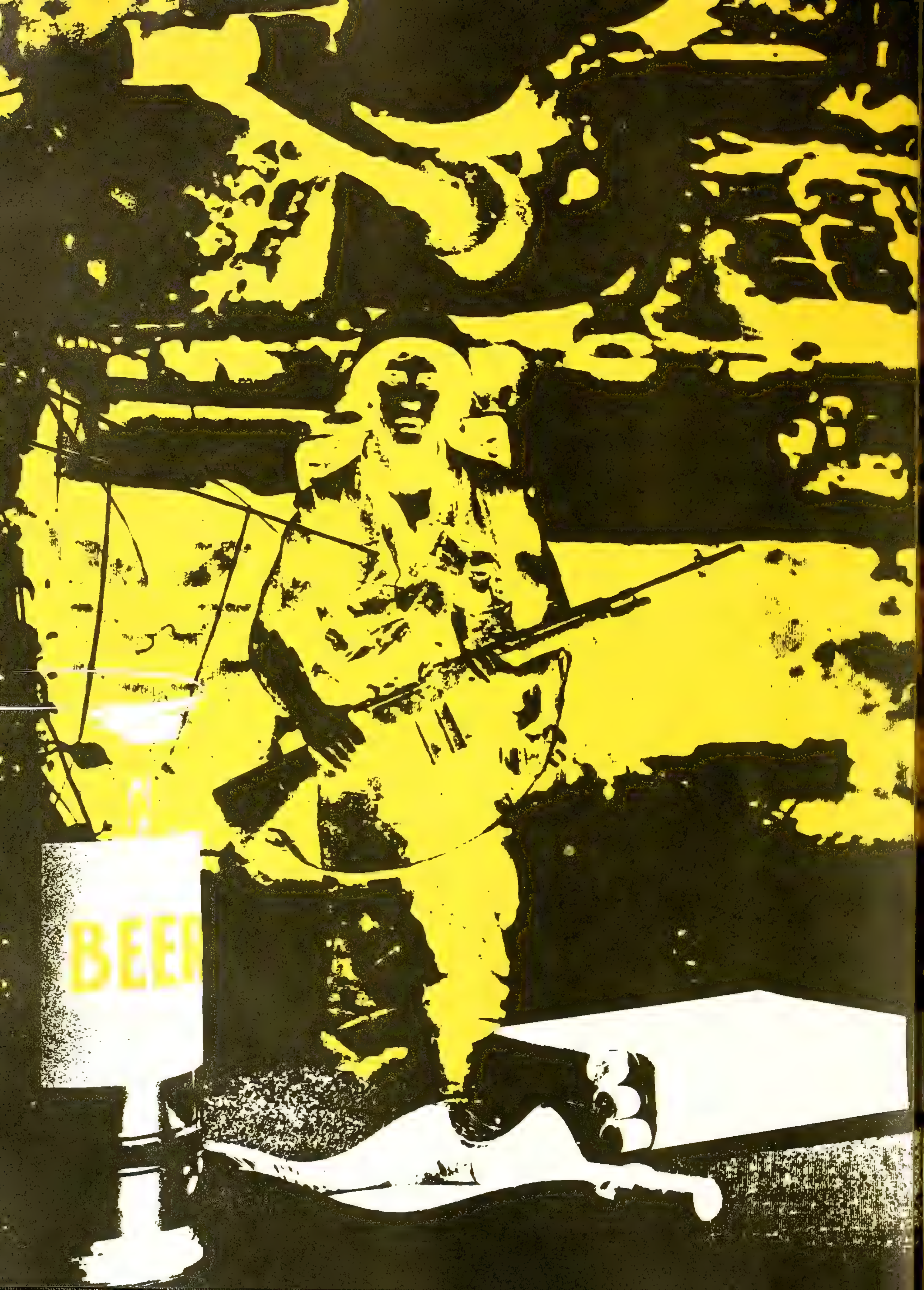
The effects of the project on the surrounding community should not be overlooked. From time to time the cooperative provided employment for some villagers. It helped foster a feeling of hope and cooperation in a village which had been so depressed that it had selected a communist government shortly before the project's arrival. Perhaps the presence of the project was a contributing factor to the election of a noncommunist government a few months later.

Some features of the design used on the houses erected on the project – for example, roomier kitchens, screens on windows, and savings on costs – were picked up by the land reform agency of the island. The procedures of the project made the surrounding inhabitants aware of the generous benefits from the Italian government to which they too were entitled for building and improving in a frontier area.

An interesting outgrowth of the Sardinia experiment came from a study done by Belden Paulson and Miss Elena Buonocare, a UN social worker in the camps around Naples who was quite familiar with the project. While Paulson was working as a special consultant to the UN High Commissioner for Refugees following his service as director of the Sardinia project, he and Miss Buonocare were asked to prepare a study classifying the refugees still remaining in Italian camps who were eligible for UN aid. They discovered that besides those who were eligible to emigrate, those who could fit into a project such as the one in Sardinia, and those who required institutionalization, a substantial number were left. Drawing from the experiences of the Sardinia project, they proposed the development of "protected communities" for these refugees. These communities would differ from the Sardinia project in that the participants would not be expected eventually to become self-supporting but would continue to receive assistance throughout their lives, while contributing as much as possible to their own support. This study laid the groundwork for the first such community, which was set up recently by the UN High Commissioner for Refugees and the Italian government.

Since the number of old refugees remaining in European camps has been greatly reduced and emigration or integration into the economy of the country of asylum is absorbing most of the new migrants, the focus of the refugee problem has now shifted to such areas as Hong Kong, the Middle East, Vietnam, and Africa. How soon will the world decide that decency demands a basic solution to these gigantic refugee problems?

When this decision comes, perhaps the pioneering efforts in Sardinia will provide a pattern for offering a new lease on life to those human beings whom war and its aftermath have made prisoners. □


BEER

Sensitivity to Life Begins With Your Own

by C. Wayne Zunkel

■ We live in a violent age. A company of soldiers in Vietnam skin a young Viet Cong alive.

A sniper in Texas, after killing his wife and mother, mounts a tower with a supply of weapons and, before he is done, fifteen persons are dead and thirty-one others are wounded. A Chicago psychiatrist says it is not too unbelievable really. The age he lives in has taught him to kill. Something just shifted as to "who" he was to kill.

The Christian gospel teaches sensitivity to life — a holy regard for the worth of human personality, a worshipful response, a gentle sensitivity to the humanity and the potentiality in every individual. And this must start with us. In the deepest sense, it comes back to how we view ourselves.

Jesus said, "Love your neighbor as yourself." And if we cannot love ourselves, if we insist on practicing hatred and destruction toward ourselves, we have no real basis for being agents of reconciliation or ambassadors of God's love in the world.

Yet, we are in danger of losing this sensitivity to life. The gospel of violence, the attitude of disregard for human life, threatens to sweep over us all and engulf us. This is obvious in many ways. It threatens us in a very personal sense.

One who has dared to raise the question in a pointed way has been Norman Cousins, the urbane and worldly wise editor of the prestigious *Saturday Review*. Amid his writings about such ominous topics as the bomb, Vietnam, the population explosion, the dangers of world war, at the time of the U.S. Surgeon-General's report on smoking and lung cancer, he turned his skillful pen to examine why it is that, knowing what cigarettes do to the human body, people persist in smoking. In a thoughtful editorial, this lover of mankind tied his concern for world peace and for brotherhood to the individual matter of smoking. He asserted that the very act of smoking in the face of such overwhelming medical evidence is to reveal something of one's own attitude toward the worth of human life. In pointed terms Norman Cousins said that continued smoking reveals a hatred for oneself and contempt for life.

Dr. Alton Ochsner, speaking before the American College of Surgeons, said, "Smoking is a deliberate form of suicide. A bullet is quicker, cheaper, and a whole lot less painful."

For at least half its history our church, which began because of a concern for human values, has had as one of its basic teachings an ideal it has referred to as "temperance." For us this has meant abstinence from things harmful and moderation in things good. Alcohol and tobacco destroy human life and bring man no good. They represent a harmful use of God's good gifts. They violate this basic reverence for life.

One of every twelve persons who drink becomes an alcoholic. To drink is to play "Russian roulette" with a bottle. Just as one puts one bullet in a six-shooter and spins the barrel and holds the gun to his head and pulls the trigger, hoping he drew a blank, so it is with every one who drinks, only the odds are a little better — one in twelve as against one in six when you play the game with a gun. And again with the bottle the death is slower, more painful, with far more human tragedy for all concerned. A bullet is so much quicker, cleaner and cheaper.

No one who begins to drink knows whether his will be the life to be ruined by it. No family that introduces it into the home knows but that someone in the home will fall prey to it. This is not a matter of will power. It involves chemical or psychological makeup and for many seems beyond their willful control.

Alcohol is a depressant. It dulls the senses. With the first swallow it begins, step by step, to peel off a man's humanity, the things which set him apart from the animal, beginning first with his inhibitions, his moral judgments, and later his motor reactions, his physical judgments — his sight, his ability to react, his speech, his body control. One by one, all the values which society has given to mankind across the centuries are stripped away, and he is debased.

Alcohol, like tobacco, is a killer. In Pennsylvania, seventy percent of all accidents and ninety percent of all fatal highway accidents involve alcohol — not drunkenness but drinking — a glass of beer, a shot of whiskey, one or two for the road, not enough to render a man incapable. The thoroughly drunken person rarely drives. The killer is the person with just enough alcohol to slow his reaction time momentarily, render himself incapable of the split-second response which modern highways and high-speed cars demand.

And it is a man's sensitivity to human values — to his own humanity — which is threatened first. That is why the soldiers drank at the foot of the cross. That is why many soldiers drink before going into battle today. That is why immorality and drunkenness so often go together — to dull the sharp edge of conscience. And now, there are many new drugs available — new ways to hurt ourselves, to "get a kick," to break the routine — a pinch, a puff, the jag of a needle, a little glass: a small dose of suicide! Great masses of people about us in our masochist culture — a culture which promotes the idea of pleasure from being abused — draw joy from being kicked, from being hurt, from feeding on death a bit at a time.

Every cigarette smoked shortens the life-span of the smoker eight to ten minutes, says a Dallas chest surgeon, Dr. Eldon Siebel. Nonsmokers have a 280-to-1 chance of escaping lung cancer. The pack-a-day smoker has a ten-to-one chance. The odds are two to five against the two-packs-a-day smoker that he probably will get lung cancer.

And now the state has become concerned. Government officials in many states have begun a program of education for youth to discourage smoking, hoping to reach teen-age and preteen children before they start.

But the odds are impossible. Powerful interests are not about to let this form of human exploitation be taken from them. Federal and state governments seeking to discourage cigarette smoking have found themselves face-to-face with tobacco lobbies so powerful that the action taken since the Surgeon-General's report has actually favored the cigarette manufacturers. The October 1965 issue of *Consumer Reports* relates the struggle in some detail.

Back in 1931 the Church of the Brethren, in the midst of the battle with powerful alcoholic beverage business interests, said Christians have a responsibility to help the people know the truth. But powerful voices have prevented us from knowing the truth. We have been brainwashed by extensive advertising campaigns to equal those of any other industries in America. They attempt to tie the packages of death and destruction to athletes and athletic events, to life, to good times, to our own well-being.

They have convinced us that prohibition never worked. And I bought that line all my life until a year or so ago when I heard Pennsylvania State Police Commissioner E. Wilson Purdy, a university-trained professional, say the facts are the other way. There is more illegal bootlegging in Pennsylvania today than there ever was under prohibition. Today we need Christians with the courage to ferret out the facts and to tell the whole truth. Today there is a need for people to speak frankly and directly about the great human values involved, the moral issue at stake.

But at the very time the church begins to speak on civil rights or Vietnam, it has backed off almost completely in this area. Here is a form of exploitation, of fraudulent advertising which few have dared to challenge.

Why will churchmen get so exercised over a "pocket of poverty" here and there, or over a handful of grape pickers in California who are not given decent wages or are consigned to a less abundant form of life? Why will they protest one form of tyranny, yet close their eyes to these giant oppressors who fasten their cruel chains over men's lives, beginning with children and youth, a form of slavery which exacts a high tax day after day, week after week as long as their victims live? The only service they offer is broken and maimed bodies, the destruction of human life, the gradual deterioration of the most precious earthly possession we have.

Yet few say a word. The temperance people are often laughed at by the more sophisticated churchmen — thought of as belonging to some previous age.

But the truth is, it is alcohol as a beverage that belongs to a previous age. If a man in old Palestine was half drunk riding down a dirt road on his donkey it did not really matter. He was no menace. Oh, he might beat his wife and kids occasionally but his self-punishment did not go far beyond that. But the same condition today among men at work where decisions must be quick and clear, among drivers or pilots, among people around high-speed machines means that the lives of many others are threatened. The truth is, beer does not "belong." Alcohol is strangely out-of-date, old-fashioned, the beverage of a past age, no longer tolerable among civilized men.

This is the Pepsi generation, and we need soon to learn to "think modern." But we do not. Just within the last few years there are many who would try to sweep aside this basic concern for human life. Laugh it off. Ridicule any attempt to sit down and look at the facts as intelligent, mature people. Why is this? In part, I think this is because so much talk of temperance in the past was rooted in emotion and not in fact. We all remember the temperance speakers with their little bottles and their trite lectures. Yet, there was often a reason for the emotional approach. Dr. C. Ernest Davis was one who spoke emotionally about it. He used the term "demon rum" and spoke in absolutist terms.

We shared a double house with his family when we first moved to Elgin. One day he told us why he felt so deeply. His mother needlessly died at the hands of a drunken doctor. An alcoholic physician in effect killed his mother. To free men of what in his own life he had experienced to be a terrible and needless evil became a kind of passion for him.

I think, also, many of us are influenced by the powerful advertising all about us. With television coming into every home now, even if it is not a home where alcohol is served, children growing up day after day see alcohol as a part of life — always respectable, always pleasant. And these powerful industries have done a good job of portraying anyone who raises questions as being odd or bigoted.

It is relatively easy to be for civil rights. CBS and NBC and ABC and *Time, Life,* and *Newsweek,* the daily papers all are. They keep pounding home the right of the Negro in his struggle. And maybe they *must* be for civil rights when one American in ten is a Negro and a potential customer.

But all the powers of mass media are on the other side in the battle with suppliers of alcohol and tobacco. Television and the magazines and the press have been bought off. Whatever the personal feelings of many people, their bread and butter are tied too closely to these industries.

Part of the problem for the Church of the Brethren is that we have been middle-class, living in sheltered, relatively isolated communities, often rural. We have grown up in good homes and have been shielded from the life many people lead. Therefore, it seems smart and sophisticated, as we leave our small towns and the piety of home and step out into the world, to belong, to identify, to be accepted, to be men and women of the world.

One of the things which speaking before Jewish and nonchurch groups — moving out of exclusively church circles — has done is to show me that many of the most sophisticated men and women, many people at the top in their particular business or profession do not drink or smoke, make no issue of it, but likewise do not apologize. They simply say, "No thanks."

Leading sheltered lives, we have bought the glamour bit. We are just naive enough to "buy" the phony picture the industry has painted.

I never had a desire to drink. I never thought it was smart. In part, I think, because we lived for a time in a difficult section of a little city called Lima, Ohio. I saw the older brothers and sisters of my playmates get drunk. I saw the bitterness, the brokenness; I saw what happened when some girl got pregnant by a boy she really could not stand as a person. I saw the mothers sitting around in their dirty little houses drunk. I saw them vomit on the floor. I saw families too poor to have decent furniture and decent clothes. I saw the meals they ate, and I know how it was when fathers occasionally came home "loaded" to beat their kids for no reason at all or to stand around and shout and swear at their wives.

I guess many church people never saw that. In nicer, middle-class or upper-class communities the same "hell" results as often. The only thing is, it is indoors; the vomit and the violence are all safely tucked away inside, removed from the peering eye of neighbors.

So we think it is cute. We are naive.

So a temperance ideal is dying, because we are naive, because we are middle class and protected, because we thrust our children into hard situations without adequate preparation.

Yet, the world needs this concern. Our attitude toward ourselves is basic to the kind of outlook we must have if men are ever to learn to live together. Men who hate themselves, who willingly subject their own bodies to self-destruction, lack the kind of sensitivity to bring healing to the wider world.

Can this ideal be recovered?

It began in the midst of a world which had no use for such concerns. People in the past have responded to the challenge to affirm life rather than destroy life.

I think the time is short for reviving it as a basic belief in our denomination. A great many people must make it a part of their own witness — be willing to challenge the myths about us, be willing to speak as directly and forcefully here as we do on other great social evils which destroy men.

I believe it is a truth worth saving in the church. But we must be willing to say so. Human life is too precious, our years on this earth are too short, the claim of God on our energies is too important. The Christian faith is not confined to some spirit realm; it is concerned about man's physical wholeness. We must bear witness with the Apostle Paul, who said, "You are not your own. You were bought with a price. So glorify God with your body." Preserve the holy sanctuary he has given you. And do not let anything destroy it. That body you live in is the only one you will ever get. Abuse your car and, if you have the money, you can repair it. Break a window and you can replace it. But destroy your own body, and no money, no influence, no knowledge can bring it back again. You are tampering with the very stuff of existence.

Jesus said, "The meek, the sensitive inherit the earth." We laugh at that. But history has proved him right. Sensitivity to life is the chief ingredient — a concern, an openness, a reverence for the holy, for truth, for right — a kind of worshipful awe before the image of God in man, an awe for that written in every person which is precious. And this sensitivity to life must start within us. □

WAR COMPOUNDS PROBLEMS

by Frank H. Epp

■ "The city is disintegrating," Paul Longacre had told me as on the first morning after my arrival he took me to see downtown Saigon.

"How do you know? How can you tell?" I asked.

"Just keep your eyes open and you will see," he said. A seminary graduate, Paul and his wife, Doris, have been in Vietnam two years as directors of the Mennonite Central Committee program.

And beginning that very morning my eyes saw, my ears heard, and my nose smelled the consequences of a war which broke out a generation ago when the Vietnamese began their present struggle for independence.

To begin with, there was the breakdown of public services. Water and electricity were frequently off. Traffic direction was poor. And mountains of garbage, constantly growing, covered boulevards and streets.

On that first morning the newspapers also broadcast the sentence of death for a Saigon millionaire merchant (of Chinese racial descent) who had been found guilty of every conceivable form of economic corruption. His trial and public execution were to be the beginning of an anticorruption campaign, but as a scare tactic, at least on that same morning, its effect was minimal.

In the space of an hour I was accosted by no less than half a dozen money changers who sought to lead me through dark passageways to their illegal "banks" and associated businesses.

And that was only the beginning. Very soon I was to learn the meaning of a Vietnamese schoolteacher's words addressed to a foreign soldier in the city of Hue, "You turn our children into beggars, our women into prostitutes, and our men into communists."

The foreigners, particularly, not knowing the value of currency and the value of services, became the victims of the "little beggars" as these sold cokes or shined shoes and then squeezed the customers for all they were worth by calling them "No. 10" (meaning "bad man") if they did not come across. Worse than that, however, the beggars became the victims of the foreigners who by their "generous presence" contributed to the corruption of the younger generation.

The young ones learned from the older ones. "Up to forty percent of the national budget ends up in the pockets of corrupt business and political officials," a U. S. AID representative told me. "The first ten to twenty percent is the tolerable level of corruption being built into the system by custom and tradition, but the second ten to twenty percent is intolerable."

His may have been conservative estimates at that. So great is the corruption arising from the war that Americans here have strong suspicions that while they are financing one side of the war directly they are financing the other side indirectly. Their suspicions are supported by the evidence, as large stocks of weapons, munitions, and other supplies captured from the Vietcong indicate an American source.

Prostitution is flourishing. A French journalist referred to Saigon as the "biggest whorehouse in Asia." A Vietnamese woman told me, "Ninety percent of our women are bad." Her figure was probably exaggerated, but again a U. S. AID official assured me that "conservatively estimated, foreigners average $50 a month on wine, women, and pleasure." For the month of March this meant, conservatively speaking, $10,000,000.

The human corruption is one side of the story. The other side is the desecration of the countryside. It is impossible to go into detail here concerning the effects of defoliation, crop destruction, and chemical warfare in general as presently being nployed in Vietnam. Literally, thousands of acres of crops e being destroyed, hundreds of villages and hamlets are being veled, and hundreds of thousands of people are being driven om their homes.

A lesser form of desecration I encountered outside of Pleiku, here many acres of countryside were littered with beer cans om the nearby military bases, with children searching them ır valuables.

"Ninety cans per week are the per capita consumption at ie base," my informant advised me. I responded with skepti- sm, at the same time remembering that in the darkness of ie night before, my feet had bumped into at least two soldiers, ho in their drunken stupor had fallen asleep along the walk) their bunks at the army headquarters of Corps II where I lso was to spend the night.

Where have the million or more refugees, driven from their omes partly by Vietcong terror and mostly by American bomb- ıgs, gone? Many of them have subsequently returned to their omes. Others have been resettled elsewhere. Over 500,000 emained in crowded camps, temporary shelters set up by the overnment and by U. S. AID.

"Don't walk around it. Crawl through it to get the feel f refugee life," Paul Longacre had told me as he suggested ıy activities for the coastal town of Quang Ngai. Because of anceled flights I never got to Quang Ngai, but the camp of ,000 refugees on a sandbar at Danang may have resembled it.)ne did not approach this camp except through a field of hu- nan dung, because the great outdoors was the only toilet vailable for them.

The final impressions of war's consequences were provided y a visit to a civilian hospital and the Saigon military morgue o see war's casualties. "Our best information is that ten times s many civilians as military men are killed and injured," said he American medical director.

Then in a tour through the hospital — over 200 patients n 100 beds — he showed me some typical napalm victims, the nany child amputees, and those with severe head, chest, or bdominal injuries.

How many civilians die? Estimates for the 1961 to 1964 eriod range all the way from 200,000 to 2,600,000. No one nows for sure. Some journalists have used the word "genocide." The military casualties in 1965 totaled over 45,000 as reported y American authorities. The 1966 figures will probably be igher.

All of this, it is said, is but the consequence of war. The lestruction, corruption, and desecration are to be expected as n any war, and, hence, all of this is no special revelation.

That, of course, is exactly our point. If war is that way, why do we continue to assume that it is a legitimate method of solving problems? Does it not compound all the problems it is meant to solve, including the growth of communism? □

questions you ask

My mother always believed that, when your time had come, you would die no matter where you were or what you were doing. She argued that, if you did not believe this, you did not have faith in God's providence. Is this a Christian point of view?

Many people undoubtedly do accept a fatalistic view of life which says, "What is to be, is to be." It is a comforting position in some ways, for it tends to relieve one of the responsibility for his own destiny or the welfare of others.

However, this is far from a Christian concept of the meaning of life. Our times are in God's hands always, and we may safely commit to him all our unknown tomorrows. But such a confidence in God's providence does not deny the fact that we in no small measure are free to make choices which will affect both our present and future.

To believe that there is a time appointed for our death which nothing can change denies human freedom and makes man no more than a pawn in the hands of a blind fate or a puppet on a string.

Such a philosophy does not take into account how tragically man may frustrate God's purposes and by his own sin or human weakness bring destruction upon himself or others. When a child is killed by a drunken driver or a soldier falls in Vietnam, it is far from Christian to say that "his time had come" or even that "somehow this must be the will of God."

Christian faith does hold that we may safely trust God in every circumstance, for his love and care surround us whether we live or whether we die. Even in life's most tragic events, God is at work for good. Here is the ground for our confidence in God's providence.

What is the meaning of the number 666 in Revelation 13:18?

This is certainly one of the most controversial symbols in the Bible. It has probably received much more attention than it deserves. John here intended the number to be an enigma not readily apparent in meaning, for he indicates that its comprehension requires wisdom and understanding.

Most scholars believe that the "beast" referred to in this chapter was the Emperor Nero. The number 666, or 616 as it is recorded in some ancient manuscripts, therefore, probably also refers to Nero.

Neither the Greeks nor Hebrews had special numerical symbols. They used the letters of the alphabet as numbers. When the numerical values of the name *Neron Caesar* in Hebrew are given, they total 666. If the Latin *Nero* is used, the total is 616. Since, according to verse 17, the number probably refers to a name, it is most likely that the "beast" who bears this number was the Emperor Nero.

As early as the second century, some scholars suggested another interpretation of this number, indicating that the threefold six suggests a continual falling short of the perfect number seven, or indicating man's perpetual apostasy. This explanation is not generally accepted today. — PAUL M. ROBINSON

news

Africa's wounded giant: A long road to recovery

In human terms, 1966 was a year of tragedy for Nigeria.

Politically, it was a time of grief for the young republic. The series of coups, reprisals, and massacres erased the showcase image which Nigeria gave to new nationhood. For years to come unity and even cooperation appear shaky among fragmented groups within Africa's most populous nation and the world's ninth largest country in size.

Religiously, differences in belief did not appear to be significant factors in the recent conflict. For example, many Christians and Moslems alike actively took part in the violence against the Ibo tribesmen, while still others of both faiths sought to protect or assist the refugees at great personal risk. After the massacre was over, the challenge of responding to massive human suffering was met with courage in some religious quarters and with fear and indifference in others.

A look at realities: To understand the explosive tensions at work within the six-year-old nation one must come to terms with the realities of Nigerian society. By European standards, noted the *London Observer,* there are within Nigeria at least five groups of people who have all the attributes of a single nation. "The largest among them – the fourteen million Hausa/Fulanis, the thirteen million Yorubas, and the eight million Ibos are large enough by any standard to qualify for national status," the *Observer* said. Add to this the distinctive language and ethnic ties and variety of clans which each tribe has, and the basis is formed for wide-scale misunderstanding.

The shake-up in Northern Nigeria this fall was directed against one of these groups, the enterprising Ibos, who for decades have left their own crowded Eastern Region for opportunities elsewhere. Two million of them were in the North where, in one Nigerian reporter's terms, they were "the sharpest, shrewdest, most successful, and most pushful element in a slow-moving society." The reporter acknowledged their skill as traders and craftsmen but went on to relate how they exploited their customers, vaunted their superiority, and looked down upon their Hausa hosts "as unenterprising, lazy, backward, and feudal."

Coups and countercoups: Though the first military coup last January was led by young Ibo majors and brought an Ibo, General Ironsi, to power, the turnover in government then had ardent support from Yorubas and Hausas. Yet, after the coup, these latter groups, principally in the Northern and Western Regions, increasingly distrusted the Ibos, fearing their involvement was a strategy to gain tribal domination. In May, just before General Ironsi moved to federalize the government and to eliminate the four regional governments, riots broke out in the North and several thousand persons were killed. In July, in a countercoup by Northerners, General Ironsi was killed and a moderate, Colonel Takubu Gowon, a Christian from a northern minority tribe, was put in his place. At the end of September the Hausas moved to rid their Northern region of the Ibos. "They sanctioned enough thuggery to start a panic among the Ibos; the full impact was checked by authorities to enable the exodus of the survivors to proceed, if nc without serious hazard at least with som chance of escape. But no one was saf until he had finally crossed the frontier, the *London Observer* reported.

To protect human life: It was at th outset of this mass killing that accurat information was conveyed to Nigeria officials regarding the imminent exterm nation of hundreds of Ibos stranded a given locales. In response, a train wit armed guards was ordered into the on area by Nigerian authorities to aid th exodus of Ibos to their homeland. Els where, planes were chartered by comme cial firms and by mission groups to evac ate still more Ibos. A plane was cha tered by Brethren field secretary Roge Ingold to airlift Ibos from Maiduguri.

At the time, to identify with and assi the Ibo refugees, even to the point c evacuating them southward, was a per lous risk. Whatever the eventual cos to Roger Ingold the Christian regard fc human life allowed for no alternative bu to act boldly.

Upon hiring the chartered flight t transport Ibos from Maiduguri, Mr. In gold planned to underwrite the cost fro emergency funds he was certain woul be forthcoming from the church in Ame ica. Since then Nigerian officials, feelin that the obligation rightly was their ow

Which way for Nigerians: One direction or many?

have covered the expense of the transport.

Unfinished tasks: In the ensuing weeks, Mr. Ingold has pursued with Nigerian church and government leaders means by which relief ministries may be rendered to the thousands of repatriated Ibos or to any other ethnic group in dire need. The Church of the Brethren and Church World Service each sent $5,000 for immediate assistance programs.

Throughout Nigeria reconciliation and rehabilitation loom as formidable tasks, just as do the reestablishment of central government control and the federation of deeply divided peoples – if not into the original four regions, then into possibly six or more regions or even eighteen or more states. In the Eastern Region, where a mood of secession followed the Ibo influx, the absorption of thousands of refugees into the main stream remains an overwhelming problem.

As a perspective on the Ibo massacre, the *London Observer* made clear that the development is not to be dismissed "simply as acts of political vengeance or as another example of African savagery." All peoples are capable of such brutality under certain conditions, the *Observer* declared, suggesting that particularly when a community feels itself threatened by alien domination from a minority group, when the host society is in a state of confusion, and when there is official sanction upon talking about a minority group in nonhuman terms, violence may follow.

Missionary presence: To date, there has been no general hostility directed toward expatriates, including missionaries. Aside from occasional shortages of commodities and some restriction upon travel, the eighty Brethren missionaries in the Northern Region have not been materially affected. "Their outlook is one of gratitude for having opportunity to assist the Nigerian church," said missions executive J. Henry Long. "Their presence in a time of national stress is strategic in terms of ministering to the Nigerians and strengthening the reconciling witness of the church."

The church on the move

Extension of the Brethren witness to several overseas countries and a sharpening of strategy for establishing new churches in the U.S.A., were among key developments at the November meeting of the General Brotherhood Board.

The U.S.S.R., Africa, Nigeria, Ecuador, Haiti, Cuba, Bulgaria, and Bolivia are the overseas areas involved in new program projections.

In regard to the U.S.S.R., plans are being laid for a second exchange with the Russian Orthodox Church similar to the two-way encounter of 1963. Focus of the exchange will be on depth discussions regarding peace. Brethren Service chief W. Harold Row will head the Brethren delegation. The visits are slated for 1967.

On Africa, the GBB appropriated funds through this year totaling $20,000 for the Ecumenical Program for Emergency Action in Africa. The program ministers to masses of Africans uprooted by the rapid formation of new nations.

On Nigeria, commendation was given to field secretary Roger Ingold and other missionaries for their action in behalf of the victims of suffering during recent upheavals. A plea was issued that the World or National Council of Churches send a two-man team to the Christian Council of Nigeria to listen and relate to concerns of churchmen there.

From Ecuador, the president of the Evangelical United Church, the Rev. Gonzala Carvajal, addressed the Board and met with the Foreign Mission Commission. The Jan. 19 Messenger will report further on the visit.

On Haiti, funds of $3,500 were voted to underwrite the cost of the five Brethren sent there to rebuild homes and schools leveled by Hurricane Inez.

On Cuba, a proposal of aid is to be cleared with the State Department, and other denominations are to be invited to join in offering assistance to victims of Hurricane Inez.

With Bulgaria, a longtime effort to establish an agricultural exchange is taking shape. Paralleling the Brethren-Polish exchange, the new program will begin this spring with the arrival of six Bulgarian specialists in the States.

Bolivia was selected as an additional project location for Brethren Volunteer Service workers, in liaison with the Methodist Church.

On church extension strategy in the U.S.A., the Board updated the basic 1958 Annual Conference policy statement. The revisions clarified the responsibilities of congregations, districts, and the Brotherhood in launching new churches and broadened the concept of church extension to include specialized ministries.

In still other actions support was increased from $2,000 to $4,000 this year for the Delta Ministry in Mississippi, $25,000 of Board investments were placed with firms engaged in open occupancy housing, directions and trends in the life of the church were discussed, a series of studies was assigned involving several segments of the Brotherhood program, and goals and plans for all aspects of the Brotherhood program were reviewed in light of the five-year Mission One emphasis.

news

Target of Methodists, EUBs: Merger ratified in 1968

LEADERS of the Methodist and Evangelical United Brethren Churches have expressed confidence that votes for merger taken in Chicago by general conferences of the two denominations will be ratified at regional levels.

Merger of the two churches would bring into being the largest U.S. denomination, the United Methodist Church, with slightly more than eleven million members.

Simultaneous conferences were held in Chicago in November to vote on the constitution and enabling act for the proposed church. The measures were approved by a ninety-five percent vote of the Methodist delegation. The vote in the EUB general conference, 325 for and 88 against, cleared the necessary three-fourths majority by only 15 votes.

Now annual conferences of the two bodies across the country must ratify the action in order to bring the united church into existence in 1968. Required will be a two-thirds vote of all members of the ninety-three Methodist annual conferences and the thirty-two EUB annual conferences, counted accumulatively but separately.

EUB Senior Bishop Reuben H. Mueller of Indianapolis observed that "months of education and promotion are ahead of us."

During the week of discussion on the union plan, many differences were ironed out. In the end, it was the EUB Church which accepted two Methodist ways of procedure for the united church – to have bishops elected for life and to have district superintendents appointed by bishops.

Some of the Methodist opposition to the merger melted when delegates agreed to place in the new church's constitution a 1972 "target date" for ending present Methodist racially-constituted annual conferences.

For the two bodies, theology and discipline posed few obstacles, each of them having roots in the evangelical awakening of the late eighteenth and nineteenth centuries.

Main difference is size. The EUB Church has 750,000 members; the Methodist Church, 10.3 million.

Bishop Richard C. Raines, head of the Methodist Church's Council of Bishops, commented that the new church will require "payments of effort by everyone of us." He added that a "new church is not automatically a renewed church" but pointed out that there are signs that "God has already begun to renew his church."

Should union be completed, it is expected to have no major effect on relations with the Consultation on Church Union, in which both denominations have been involved.

"Called to One Hope"

"HOPE IS THE KEYNOTE of the Week of Prayer for Christian Unity for 1967. For despite the divisions of the Christian family and the dangers which overshadow mankind, there is basis for unwavering hope."

It is with this thought that the Week of Prayer for Christian Unity is introduced, along with its theme, "Called to One Hope" (Eph. 4:4). In neighborhoods in this country and overseas, the Jan. 18-25 observance will draw Protestants, Anglicans, Eastern Orthodox, and Roman Catholics together in prayer and other expressions of Christian oneness.

William A. Norgren, director of the National Council of Churches' Faith and Order Department, suggests that the forthcoming observances be used as "springboards for community programs of active cooperation" among all religious groups. He commended particularly the Living Room Dialogue movement, a national effort to bring laymen of different churches to meet informally for discussions on faith.

"Is HE really representative of th
Catholic Church?" "He doesn't seei
to fit the image I had of a Jesuit th
ologian." "After hearing him speak
must rewrite my research paper o
what Roman Catholics believe."

Such comments were heard mor
than once in the chapel and clas
rooms of Bethany Theological Sem
nary during the Hoff Lectureshi
The lecturer was Father John Cour
ney Murray, S.J., professor of theo
ogy, Woodstock College, Woodstoc
Md., and a noted author, educato
and theologian of the Christian fait
His writings include such titles
*Freedom and Man, We Hold Thes
Truths, The Problem of God,* and *Rel
gious Liberty.*

Changing climate: Father Murra
was the first Roman Catholic the
logian to deliver the annual Hoff Le
tures at Bethany. This in itself reflect
the changing ecumenical climate sin
Vatican II. The presence of Catholi
priests and nuns on campus for th
series also helped to symbolize th
changing context of Catholic-Prote
tant relationships.

Himself an active participant in th
epoch-making sessions of Vatican I
particularly as a principal author
the Declaration on Religious Freedo
Father Murray is eminently qualifi
to interpret recent developments an
changing trends in Catholic theology

A man of great learning and pe
sonal warmth, a man of strong co
viction and Christian charity, a ma
solidly rooted in an informing trad
tion and yet open to new develop
ments, Father Murray helped to cha
lenge some prevalent stereotype
about Roman Catholicism.

Freedom is fundamental: Rathe
than advocating religious freedo

SPECIAL / *As Bethany's Hoff lecturer, John Courtney Murray, S.J.,*
REPORT / *offered new insight into Catholicism's ability to change*

HAT THE WORLD MAY BELIEVE . . .

only when it is to the advantage of a Roman Catholic minority, Vatican II has made it clear that the church understands freedom to be a fundamental human right. Indeed, as Father Murray put it, the very dignity of man as a creature of God is his responsible use of freedom.

Instead of simply perpetuating a static set of teachings in the face of changing circumstances, Roman Catholicism allows for the development of doctrine, for a growing tradition. Rather than binding itself to previous statements and understandings on such an issue as religious freedom, the church recognizes that the pressures of history themselves may be the way truth emerges (such a pressure as the rise of a common consensus in large segments of the world today that freedom is a fundamental human right). And so the Declaration on Religious Freedom (1965) records the development in thought and practice that marks the interval between such an earlier decree as the Syllabus of Errors (1864). To many who attended this year's Hoff Lectures, Father Murray's portrayal of the Catholic Church's ability to change came as a new insight into that Christian tradition which this tall and genial Jesuit theologian so ably interprets and represents.

Freedom for community: Father Murray helped to break through still another stereotype. Instead of advocating a paternalistic and simplistic view of authority, where matters are decided arbitrarily through the hierarchy and strictly from the top, he defined the goal for authority as "freedom for community with others in love." Structures of authority serve, even as they are answerable to this fundamental goal. Authority and freedom live constantly in creative tension. That which supports and corrects both is community, specifically as such relationships are truly responsive to the workings of the Holy Spirit. Thus, both authority and freedom are from God. And both are in and for the sake of a community of love.

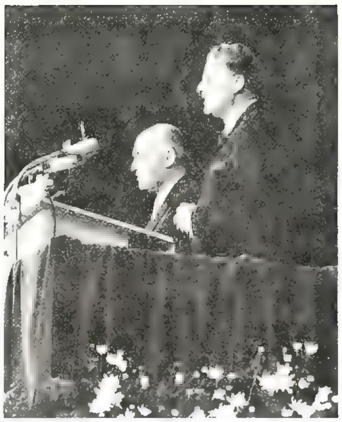
To be sure, serious differences in understanding and approach remain between Catholics and Protestants. Nor did Father Murray in any way sanction the glossing over of such diversity and outright disagreement. The future of ecumenical dialogue demands openness and honesty both in speaking out of one's own as well as learning from the various traditions that inform the Christian church in its wholeness. If we are being challenged today to transcend "tribal loyalties in religion," it also is urgent that we discover and share those depths of meanings and insights that have been given in our respective communities of faith and devotion.

The role of tradition: Much hard work remains to be done in the area of Catholic-Protestant understanding and shared witness. For example, how is the Protestant to understand a Catholic sense of continuity with the past and fundamental respect for tradition? In turn, how is the Catholic to understand a Protestant's almost reckless disregard for the past and seeming irreverence toward tradition? In the first instance, the issues of Petrine authority and papal infallibility lurk in the background. In the second, the prospects of a kind of chaotic pluralism and loss of effective continuities in life and witness are seen as all too real and threatening.

Father Murray called for a basic orientation within the growing Catholic-Protestant dialogue toward concerns of mission. "That the world may believe" is the fundamental imperative for discovering ways to make visible the unity that is Christ's work and gift. This world orientation protects the church from sheer introversion in the ecumenical dialogue. Further, it is the live issues of ministry and witness in this day that help to illuminate the hidden depths of meaning and insight contained in our respective traditions.

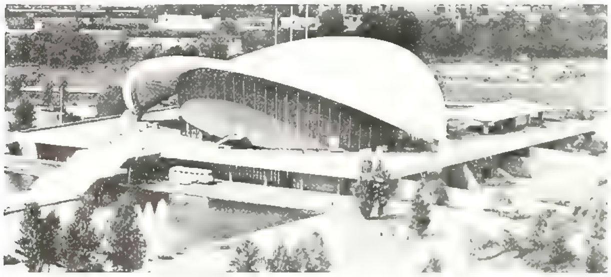
Pain, not pride: Father Murray came to Bethany not only talking about but demonstrating in his person the spirit of ecumenical dialogue. He quickly won his way as a friend, a colleague, and a co-worker in the cause of Christ and his church. He not only clarified similarities of concern and faith but also helped to sharpen differences in understanding and approach to faith. But in the midst of those variations and even disagreements the awareness of a fundamental unity in Christ was nurtured and clarified. Although, as participants in differing traditions, we still remain as "separated brethren," this "separation" is more and more a matter of pain rather than pride. And it is set within the larger frame of Christ's prayer that "all may be one . . .that the world may believe." — WARREN F. GROFF

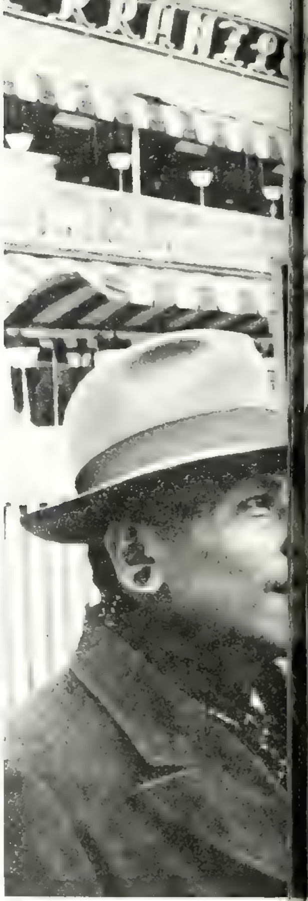
Father Murray . . . Authority and freedom live constantly in creative tension



Billy Graham, interpreter conduct Berlin crusade

The Kongresshalle: Host to assembly





Evangelicals in Berlin: Facing up to cooperation and change?

If you stand in front of Berlin's Kongresshalle, an oyster-shaped auditorium designed by an American architect, you can look eastward to the German Reichstag building, now being restored, and across the nearby Berlin wall into East Berlin. It was here, near the dividing line between East and West, that 1,100 delegates and observers from more than 100 countries gathered for 11 days (Oct. 25 – Nov. 4) for the first World Congress on Evangelism.

Although nearly every delegate and most of the observers would cheerfully have accepted the label *evangelical* to describe the Christian concern that was uppermost at Berlin, the Congress was to a certain extent also "ecumenical." Not only were Protestant denominations and independent churches represented; among the observers were Roman Catholics and a Jew. Christians from communist countries had been invited and several attended; others were unable to obtain visas. Over 400 of the delegates came from the younger churches in Latin America, Africa, and Asia. The meeting was sponsored by the magazine *Christianity Today* in celebration of its tenth anniversary. The honorary chairman was evangelist Billy Graham, who was also the speaker at a Reformation Sunday rally.

Plea for "dynamic zeal": As they considered the Congress theme, "One Race, One Gospel, One Task," the delegates were perhaps most firmly united in setting forth the evangelistic task. They took as their goal "nothing short of the evangelization of the human race in this generation, by every means God has given to the mind and will of men."

In urging the Congress to demonstrate this kind of evangelistic fervor Billy Graham called for a return to the "dynamic zeal for world evangelization" that was evident at the birth of the ecumenical movement more than fifty years ago. The urgency of the task was dramatized by a huge "population clock" which ticked away during the Conference and revealed that in those 11 days the number of people in the world had increased by 1,764,216.

Personal versus social: While the Congress seemed agreed as to the central thrust of the "one gospel" of Christ, placing its emphasis on the regeneration of individuals, there were different views as to how social action is also involved. Several observers, including one from the staff of the World Council of Churches, pointed out that in the early days of the Congress there were frequent attacks on the social gospel and political involvement, but in the latter half of the period it was often strongly emphasized that evangelism includes social responsibility.

For example, in an opening address the chairman of the Congress, Dr. Carl F. H. Henry, editor of *Christianity Today*, said, "We repudiate the inversion of the New Testament by current emphases on the revolutionizing of social structures." But several days later Dr. Harold B. Kuhn, professor of religion at Asbury Theological Seminary in Kentucky, observed that "the evangelical cannot reflect the heart of his Lord . . . without identifying himself as a Christian citizen with movements that offer genuine promise of remedying social and economic wrongs."

Resolving the racial dilemma: The one burning social issue that received most attention at Berlin was the question of race. In one sectional meeting a Nigerian Christian asked how white missionaries can preach love in Africa when African students in America are often not accepted and loved. And even though Billy Graham insisted that the best way to meet the social, moral, and psychological needs of men is for the church to get people converted to Christ, a Negro minister asked, "If all that is needed is the new birth in Christ, then why do we still have the race problem?" Another Negro observed that 400 years of preaching the need for a change of heart by accepting the gospel of Christ had failed to do what the Civil Rights Act of

rfürstendamm
U

Auca Indians Kimo and Komi of Ecuador and missionary Rachel Saint were Congress participants

Emperor Haile Selassie of Ethiopia was a key speaker

German Bishop Otto Dibelius welcomes delegates

1964 had done for him — made it possible for him to travel without harassment through a state in the U. S. "Bible Belt."

It is not surprising, therefore, that the statement about "One Race" accepted by the Congress begins with a recognition of the failure of many Christians to speak with sufficient clarity and force about the biblical unity of the human race. The Congress went on to condemn racism "in the name of Scripture and of Jesus Christ."

What was accomplished? As the Congress drew to a close both participants and observers tried to assess what the meeting had accomplished. In most cases the verdict was favorable. They ventured to hope that evangelicals everywhere would show more evangelistic zeal, would put more resources into evangelistic research, and would work together more cooperatively. The Congress was viewed as helping to overcome an individualistic and noncooperative trend among conservative Christians. There was talk of developing a "global strategy" for world evangelism, but this objective was not spelled out in any way that demanded some sort of permanent organization to perpetuate the Congress.

Contrasting the Vatican Council: Some of the most interesting reactions to the Congress were offered by visitors and reporters who might not always identify themselves as evangelicals or who, if they did, would define the term other than in its common use in the Congress. A Roman Catholic observer compared the Congress to the recent Vatican Council. He noted a number of similarities — and significant differences. He felt that the Vatican Council revealed an openness to the world and its problems, while the Congress thought of action in the world mostly in person-to-person relationships. He detected in the Congress very little enthusiasm for organizational unity such as the Vatican Council sought, but instead a concern for spiritual unity. While the Congress emphasized the biblical word and its preaching, the Council had greater concern for theology and the renewal of the church.

A Jewish rabbi concluded that evangelical Christians had more in common with Jews than either had thought to be the case. Each showed a sincere regard for God's Word. While observing that Christians were slowly awaking to their need to eradicate anti-Semitism, he insisted that they must change their ideas concerning conversion of the Jews.

An American Baptist pastor detected a "long-delayed" ecumenical spirit among evangelicals. The most vociferous critic of the Congress was Carl McIntire, representing the American Council of Christian Churches, who complained because he was denied press credentials and then taped to the doors of Kongresshalle a three-page statement attacking what he called "ecumenical evangelism."

Encountering "The Why Generation": Perhaps the most significant challenge to the Congress, however, came not from either friends or critics but from a dramatic production on the program, called *The Why Generation*, which echoed the gripes, the questions, the disappointments, and the frustrations of contemporary youth, including those in evangelical churches. The words were all drawn from actual letters and interviews with youth. Could evangelicals really get through to the current generation? In the production a minister said, "If we don't change we may soon find ourselves equipped to evangelize the world of twenty-five years ago. . . . Yet the world 'change' seems to threaten us evangelicals."

If the delegates were disturbed by such reminders, they refused to let them dampen their ardor or diminish their faith. In a summary statement they said, "We enter the closing third of the twentieth century with greater confidence than ever in the God of our fathers who reveals himself in creation, in judgment, and in redemption."

Faith's deeper dimensions

A few churchmen, Messenger editor Kenneth Morse among them, for some time have taken a dim view of Religion in American Life's worship attendance campaigns. Granted the validity of mass media advertising by the nation's major church bodies, the concern was that the bulk of the messages perpetuated pretty sterile notions as to what constituted the essence of faith.

An about-face: This year, however, Editor Morse and other sideline critics of RIAL have taken an about-face. They have found in RIAL's radio and television spots, billboard posters, and magazine and newspaper ads a message of a different tone. The current campaign is directed to some of society's most challenging problems.

Many of the announcements are youth centered because of the mounting influence of this segment of the populace. Such themes as protest groups, the search for "kicks," the "Rebellious Age," and the "God is dead" outlook are treated.

Typical of the social concern is one poster showing a Negro family being escorted by a white woman from her home. The poster is captioned: "Sorry. This house has just been sold." A lawn sign reads: "For sale." The text of the fair-housing ad asks the reader to "examine your own conscience deeply; a good place to start is in your church or synagogue."

Kennedy quote: This season's mass media campaign, say RIAL officials, zeroes in on some fundamental questions about ethical conduct in our society. It goes beyond merely posing problems and finds inspiration in President John F. Kennedy's inaugural address, taking his words as the theme: "God's work must truly be our own."

Not only church spokesmen are excited over RIAL's turn from sheer worship attendance promotion to the stress on the role of faith in daily life. Enthusiastic too is Robert F. Keim, new president of The Advertising Council with whose assistance RIAL each year receives millions of dollars worth of free, public-service advertising time and space.

Penetrating: "An advertising agency can rarely be better than its client," Mr. Keim asserted. "I am convinced that the direction RIAL has given to this effort – its willingness to break out of the usual pattern and to use a realistic and meaningful theme has led to this happy combination of a penetrating message put into compelling advertising."

The Church of the Brethren is one of the thirty-three Protestant, Orthodox, Catholic, and Jewish groups related to the RIAL program.

RIAL's whole current appeal is stated tersely in one poster showing a church bulletin board bearing the message:

Your faith is where the action is. Get with it.

Dial HEP for help

Like sentinels, each evening for four hours a two-man team is on duty at the York Center Church of the Brethren in northern Illinois. The pair might be regarded as watchmen, though the object of their concern is not the church property but the people of DuPage County.

The task is to answer telephone callers in need of assistance on emotional problems. The team is reached through a special number, and the program is known as "HEP" (Help for Emotional Problems). Its purpose is to serve as a listening and referral service.

Of the team members on nightly duty, one is a lay person oriented to the task and informed on community resources for

RIAL's new messages reiterate the Kennedy inaugural plea: "God's work must truly be our own"

"You only live once!"

Presented as a public service by

SPONSOR S NAME

SPAPER AD MAT NO. RIAL 221-66 — 600 LINES (4 columns x 10½ inches)

"If there's one God, why are there so many religions?"

That's a question that has plagued thoughtful people for centuries.

Religions often have seemed to divide men rather than join them – which could hardly be God's w

In our time, so full of wonders, we're witnessing what may be the greatest wonder of all: the growing force of inter-faith understanding. It seems to promise a fuller flowering of God's hopes for man. You and me.

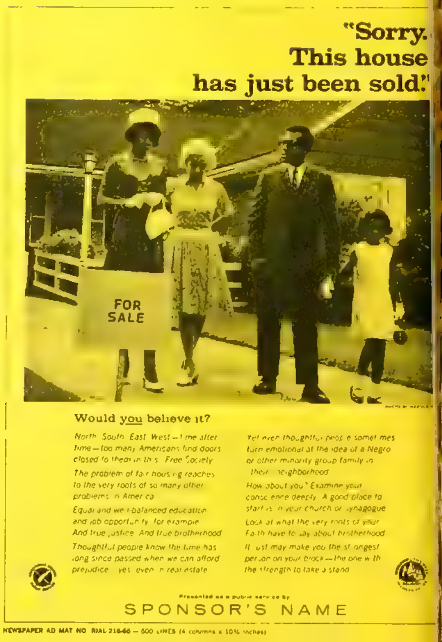
Great new things are happening in churches and synagogues these days. But find out for yourself. This week.

Then take your strengthened faith out into the world—and put it to work.

Presented as a public service by

SPONSOR'S NAME

NEWSPAPER AD MAT NO. RIAL 219-66 — 600 LINES (4 columns x 10½ inches)


"Sorry. This house has just been sold."
FOR SALE

Would you believe it?

North, South, East, West—time after time—too many Americans find doors closed to them in this Free Society.

The problem of fair housing reaches to the very roots of so many other problems in America.

Equal and well-balanced education and job opportunity, for example. And true justice. And true brotherhood.

Thoughtful people know the time has long since passed when we can afford prejudice – yes, even in real estate.

Yet even thoughtful people sometimes turn emotional at the idea of a Negro or other minority group family in their neighborhood.

How about you? Examine your conscience deeply. A good place to start is in your church or synagogue.

Look at what the very roots of your Faith have to say about brotherhood.

It just may make you the strongest person on your block—the one with the strength to take a stand.

Presented as a public service by

SPONSOR'S NAME

NEWSPAPER AD MAT NO. RIAL 218-66 — 600 LINES (4 columns x 10½ inches) help. The second is a backup person professionally trained in counseling.

In the opening seven months last year, the 188 calls received centered chiefly on marital problems, on child or parent relationships, depression and loneliness, and inquiries for information. While a caller may, if he chooses, come to the church for an initial consultation with the professional volunteer, most are referred to welfare or mental health or other community agencies.

"This finding of the proper agency or professional for help is one of the major difficulties facing troubled people," explained Pastor Dean M. Miller, coordinator of the service. He indicated that the anonymity of the telephone often permitted the caller to share a problem sooner than he might do in a face-to-face encounter. "In this sense our efforts are preventive, seeking to head off major emotional disturbance."

To staff the service, some sixty volunteers – housewives and businessmen, ministers and social workers, psychologists and psychiatrists – give of their time. The lay person, properly prepared, renders significant help through his role as a warm and interested person.

Dr. Keith Hoover, a member of the York Center church and director of counseling services at nearby George Williams College, is director of the volunteer group. Dr. Charles Anderson of Hinsdale hospital is the consulting psychiatrist.

The DuPage County Mental Health Society joins with the York Center Brethren in sponsoring HEP. Other church and community agencies assist.

No fees are charged, Pastor Miller explained, adding: "We treat all problems brought to us confidentially as one expression of our concern for the dignity and worth of persons."

Once a month the lay and professional volunteers meet together for consultation with other professionals and for making decisions on policies and procedures.

The service is patterned after similar community counseling projects in Dade County, Fla., and Fresno, Calif.

Periscoping local parishes

Brethren basics: Six area Church of the Brethren congregations in Western Pennsylvania explored in a pulpit-exchange series some of the basic Brethren ideals.

In the presentations, ministers Auburn A. Boyers, A. Lester Bucher, Glen Weimer, Joseph A. Lewis, Louis Bloom, and Bobby Phillips respectively dealt with temperance, the simple life, service, brotherhood, "the good life," and peace.

In commenting on the series, Auburn Boyers said: "One hears much talk today about the urgent need to maintain and preserve our Brethren heritage. Too many Brethren, however, either don't know what the Brethren heritage is all about, or else they have kept it conveniently tied up in a neat little package of ideals and practices related to some past generation and condition, but totally unrelated to the problems and issues of our day." It was to examine the relevance and applicability of these ideals today, he explained, that the series was launched.

Multistaff ministry: The Lynnhaven Church of the Brethren, Ariz., and the neighboring Campbell Avenue Disciples of Christ congregation are engaging in conversations directed toward merging interests and funds to develop a united ministry. If undertaken, a multiple-staff ministry would function to serve some 350 members.

"Hey, preacher . . . ": As Pastor Lloyd B. Stauffer of the Battle Creek Church of the Brethren in Michigan approached the church one afternoon, five children on the church steps chanted, "Preacher, preacher, hey, preacher . . . " Not sure whether to be angered or flattered, he invited the children into the church, discovered their interest, and now is hailed by them as "Pastor" a block away.

Out of this incident and related concerns have evolved a Saturday story hour for community children, recreation periods twice a week, projected programs for community parents, and a Halloween party following which $90 was collected for UNICEF by church and neighborhood children.

The widening parish: Increasingly the influence of ministers is being found beyond the traditional bounds of the parish or of the institutional church. At Glendora, Calif., Arthur M. Baldwin, pastor of the Church of the Brethren, was elected to the city council, receiving the second highest number of votes in a field of ten. Other Brethren pastors in community agency leadership include C. LeRoy Doty, Jr., Long Beach, Calif., serving as president of the board of directors of Long Beach's United Nations Association, and Meredith V. Rogers, Wabash, Ind., instrumental in planning for county antipoverty programs.

Baldwin **Rogers** **Doty**

The Lord's table: The Black Rock Church of the Brethren, Pa., welcomed one exchange student and bade farewell to another at a congregational communion service.

Pastor Earl K. Ziegler and students John William Willis, arriving from New Zealand, and Hyun Joo Yun, departing for Korea after a year's stay, joined together at the Lord's table for a dedication service, followed by the bread and cup communion for the entire congregation.

Operation COME: The Linville Creek Church of the Brethren in Virginia has established a COME committee – Christian Organization to Meet Emergencies – ready to move with dispatch when disaster strikes in the community. One of its initial functions was to assist after a highway accident which was fatal to five.

day by day

"WHAT'S IN A NAME? That which we call a rose by any other name would smell as sweet." Thus Shakespeare's Juliet tried to persuade her lover, Romeo, to change his name because their two families were feuding.

How important are names? In 1838, M. F. Tupper observed, "Few men have grown into greatness whose names are allied to ridicule." In other words, parents sometimes make or break their child's chances for greatness by their choice of names.

In choosing a name, authors have an advantage over parents, for they know how the person will turn out. Thus, Shakespeare was safe in naming a villain Iago, and Dickens could name a selfish man Scrooge. The Puritans hopefully gave their children such names as Prudence, Charity, Hope, and Patience, in an attempt (often futile) to foster these traits. Names like these really tell more about the parents than the child.

As we shall see in our study the next two weeks, names were important in Bible times. The Lord's Prayer reminds us that God's name is to be hallowed or kept sacred. The most important name of all was a name given by God in Matt. 1:21.

In our twentieth-century sophistication, people are still identified by names. Everyone secretly enjoys seeing his name in print, hearing his name on the radio; fledgling actors and doctors study, work, and sweat for the day when their names will be on a dressing room or office door. Isn't it amazing that, in spite of the population boom and the vast numbers of people living today (let alone past generations), God knows each of us by name!

DAILY DEVOTIONAL GUIDE

SUNDAY, JANUARY 8
Gen. 28:16-22. In Old Testament times spiritual mountaintop experiences were marked as vivid reminders to all. Where were you when God spoke to you last?

MONDAY, JANUARY 9
Gen. 32:24-30. "The sight of our sinful heart is not what humbles us; it is a sight of Jesus Christ. I am undone because mine eyes have seen the king" (Andrew A. Bonar).

TUESDAY, JANUARY 10
Gen. 17:1-5. God directed Abram (which means "exalted father") to change his name to Abraham ("father of a multitude"). His name was a constant reminder of God's promise.

WEDNESDAY, JANUARY 11
Dan. 1:3-8. To make these Jewish boys "naturalized citizens" of Babylon, the king began by changing their names. Daniel meant "God is my judge."

THURSDAY, JANUARY 12
1 Sam. 1:20-22. In gratefulness, Hannah named her beloved son Samuel, "heard of God," because God had heard and answered her prayer for a son.

FRIDAY, JANUARY 13
John 1:35-42. Peter and Cephas are two names for the same person. Both mean "rock," the first in Greek and the second in Aramaic. How was Peter like a rock?

SATURDAY, JANUARY 14
Isa. 9:6-7. What a list of names, and each one tells of a trait of Jesus Christ! If you were to describe him, what words would you choose?

SUNDAY, JANUARY 15
Matt. 1:20-25. God himself chose for his Son the name *Jesus,* meaning "Yahveh saves." He fulfilled the name *Emmanuel,* "God with us," by taking human form and living among men.

MONDAY, JANUARY 16
Ex. 20:1-7. The Hebrews seemed to think of God as a high voltage live wire. The moral of this commandment would be: Be careful how you touch God; he's dangerous!

TUESDAY, JANUARY 17
Phil. 2:5-11. To list the world's great is impressive: Shakespeare, Socrates, Lincoln, Napoleon, Gandhi, Bach, etc. But the greatest, the superlative of superlatives belongs solely to Christ, God's Son and our example.

WEDNESDAY, JANUARY 18
Acts 4:7-12. No other person, living or dead, except Jesus could purchase our salvation at any cost. There is one door to heaven and only one – belief in Christ as Lord.

THURSDAY, JANUARY 19
John 16:22-27. When praying in Jesus' name, we should omit petitions that are foolish, self-centered, or greedy. Prayer is a privilege; do not abuse it.

FRIDAY, JANUARY 20
Acts 3:1-8. In a *Guidepost* article (December 1965) a woman testified to halting an abductor by commanding him to stop in the name of Jesus Christ. His name is powerful.

SATURDAY, JANUARY 21
John 10:1-5. A beloved teacher may no longer remember your name after years have passed, but God not only knows your name but the number of your hairs. How much he loves you!

The origin of names

Long ago a man's name gave you a clue as to how he looked, how he acted, where he lived, or what he did. Thus came the physically descriptive names of Longfellow, Short, Stoudt, Little, or Redman and the personality descriptions such as Goodman, Noble, Savage, and Saint. Time and passing generations brought changes, and today we discover that the Hills have moved to the valleys, the Meyers (farmers) have moved to the cities, and the Stewarts (sty-wards) are no longer tending the king's pigs but have become kings themselves. We are all so used to Singers who cannot sing, Bakers who cannot cook, and Smiths who never saw a forge that no one gives a second thought to the fact that a Carpenter is an astronaut.

Names are important. How good is a check, diploma, credit card, birth certificate, passport, or driver's license without a name? Names are our identification.

Upon hearing a name, you suddenly visualize a particular person even though you may not have seen him for years.

Names are personal. In our mechanized age of computers, names are being replaced by numbers. People are increasingly being identified by numbers in industry, social security files, prisons, magagine records, telephone numbers, and zip code numbers. Can you imagine any warmth in a mother saying, "Good night, 9743852, sleep tight!" as she covers her child and gives him a good-night kiss?

A census taker asked one homemaker how many children she had. She began giving their names, but he interrupted, "I don't want that; I only want their number." At that the woman bristled, "My children don't have numbers; they've all got names!"

Interesting Bible names

In the Hebrew Bible the three most important names for God are Elohim, meaning "one who is worshiped or adored," El, "strength or power," and Jehovah or Yahveh, the third person singular imperfect of the verb, "to be." This name or "I Am," really means "He who is, he who was, and he who will be."

Many of the names of biblical persons include shortened forms of these names for God. Examples are *El*iakim, Isra*el*, *Jon*athan, and Nathani*el*. The names Elijah and Joel are both combinations of two names of God and mean "God is Yahveh."

In addition, many Hebrew names contain the word *Ab*, "father," as *Ab*imelech, "whose father is king"; *Ab*ner, "whose father is Ner"; *Ab*igail, "whose father rejoices"; and *Ab*ijah, "whose father is Yahveh." Some Bible names are names of animals, as Rachel, meaning "ewe"; Deborah, "bee"; Caleb, "dog"; Tabitha, "gazelle"; and Johab, "dove."

Apparently the most popular name in the Bible, used more than any other, is Azariah, the name of twenty-eight different persons. Zechariah is next with twenty-seven persons bearing that name. The most famous names are used only once, such as David, Solomon, Abraham, Samson, Isaac, Jacob, Rachel, and Sarah. Many people in all countries bear names of biblical origins, and the most popular names of all-time are John and Mary.

To think about as families

Look in the back of a dictionary (such as Webster's Collegiate) for the meaning of the most common names for both sexes. Can you find the meaning for yours?

What derogatory names are sometimes used to refer to people of various races, religions, or nationalities? Why is it very unkind and impolite to "call people names"? Why are children so offended when a brother, sister, or playmate calls them names?

"A good name is to be chosen rather than great riches" (Prov. 22:1). "A good name is better than precious ointment" (Eccles. 7:1). If these verses are true, how does one get a "good name"?

What can happen to a person when his friends or family call him such names as Shrimp, Fatso, Tiny, Red, or Stupid? Do these names refer to traits that are within his power to change?

In addition to swearing, how else do people take God's name in vain? How do we hallow God's name?

Using a concordance, look up *name* (mentioned in the Bible 1,085 times) and some of the many names of God and Jesus. Note the variety of names Jesus uses in referring to himself, including all the "I am's." Can you explain what each means?

From *The Brethren Hymnal* sing together "Holy and Reverend Is the Name" (No. 24); "Holy, Holy, Holy! Lord God Almighty" (No. 1); and "How Sweet the Name of Jesus Sounds" (No. 108). Other well-known hymns would include "The Name of Jesus," "Blessed Be the Name," "Oh, How I Love Jesus," and "Take the Name of Jesus With You." — EARL AND VIVIAN ZIEGLER

THE GIRL WHO WISHED TO PIONEER

The girl who wished so much to pioneer
In Matanuska thirty years ago
Remembers that Alaskan settlement
And often in the evening every year
She eyes her husband sitting in the glow
Of picture tube and asks in mild dissent:
"Wouldn't it have been nice?"

He thinks of ice
And listens to the weather out of Fairbanks
And answers, "I wouldn't like to live up there — thanks."

Alaska is no colder,
But he is older.

By Howard W. Winger

THE MEANING OF THE NAMES OF CHURCHES

by Kenneth R. Walker

■ Of the churches in the Judeo-Christian tradition, the names of many carry hidden historical and doctrinal insights. Several took their names from the area in which they originated. Hebrew came from Heber, the land in the Euphrates region from which Abraham came. The Eastern Orthodox Church was so named because it originated in Eastern Europe (Constantinople area) as opposed to Western Europe, where Rome was the headquarters of the Roman Catholic Church. The Russian and Greek Orthodox Churches received their names in a similar fashion. The Moravian Church, founded by followers of John Hus, was named for Moravia, a part of Czechoslovakia, where it originated. Also from Western Europe, the German and Dutch Reformed (Calvinistic churches) originated in these countries.

The Anglican Church of England received its name from the same source as England, the Germanic Angles that invaded that island in the fourth and fifth centuries. A church in America which at least obtained the first part of its name from a region in the United States is the Cumberland Presbyterian. It originated shortly after 1800 in the Cumberland River area of Kentucky and Tennessee. A large revival made it impossible to staff the newly created churches with educated ministers. When the Cumberland Presbytery staffed these churches with untrained ministers, the Presbyterian Church expelled them, and so the Cumberland Presbytery established a separate Presbyterian Church.

Many churches were also named for God or Christ and attempted to obtain a universal following in this way. Those so named include the Churches of God, Assemblies of God, Jehovah's Witnesses, Churches of Christ, Disciples of Christ, and the Church of the Nazarene. The Church of Latter Day Saints received its more informal name *Mormon* from the angel of that name who compiled the records of the pre-Columbian Saints that were published by Joseph Smith as the *Book of Mormon*. Churches named after mortal beings include the Jewish (from Judah, a son of Jacob), Lutheran (Martin Luther, 1483-1546), Mennonites (Menno Simons, 1492-1559), and Amish (Jacob Amen).

Doctrinal or religious concepts also served as the basis of many church names. The Orthodox Church, whether Eastern, Russian, or Greek, obtained its name from its stand that it, rather than the Roman Catholic Church, had the true doctrine on the trinity (*Orthodox* means "true opinion"). Similarly, the whole Protestant group of churches received their name *Protestant* from the fact that they originated from "protestors" against the Roman Catholic faith. They were first called Protestants in Germany at the Diet of Spires in 1529. Another group of protestors, the Anabaptists (meaning to baptize again), believed that infant baptism was unacceptable and that those who were baptized at infancy had to be baptized again at the age of accountability.

In a similar way, whether the Baptist churches obtained their name from John the Baptist or as a contraction of Anabaptist, their name originated from their emphasis on water baptism at a certain time or in a certain manner. The affixing of *free will* to the Free Will Baptists has an unlimited grace or Arminian implication just as the Two Seeds in the Spirit Baptists has a limited grace or Calvinistic implication. The Society of Friends (Quakers) was given its more informal name by Justice Bennett of Derby in 1650, because George Fox admonished him to quake at the word of the Lord. The Shakers (a group founded in 1774 by Ann Lee, a former Quaker) received their name from a curious dancing motion which they used to shake sin from their bodies.

In a sense the Reformed churches, such as the German and Dutch, received their names from their desire to reform the Christian churches of their day. Puritan had a similar origin. The English Puritans wanted to purify the Anglican Church of some of its ritual and, to their minds, idolatry and worldliness. John Wesley and his followers also had a reform of the Anglican Church in mind when they established the Methodist Church. Wesley put a special emphasis on the "methods" used in salvation.

The Adventist Churches obtained their name from their belief in the second coming or "advent" of Jesus Christ to mark the beginning of the millennium. The Christian Science Church, founded by Mary B. Eddy, received its name from its emphasis on the unity of Christianity and science and knowledge of an omniscient God. In a somewhat similar way, the Unitarian and Deistic churches obtained their names from their emphasis on the concept of one God as opposed to a triune God. Both place Jesus in a subordinate position to God. Finally, some churches such as the Church of the Brethren, United Brethren, and other Brethren groups as well as the Society of Friends put emphasis in their names on the brotherhood of man under the fatherhood of God.

The names of several churches stemmed from their form of church polity. The Presbyterian Church, a Calvinistic church originating under John Knox in Scotland, took its name from the presbyters or elders who with the pastor govern the church. A more hierarchical church, the Episcopal (the American version of the Anglican Church), received its name from the Latin *episcopus*, which means *bishop*. The Episcopal Church, then as its name implies, is administered by its bishops. The Methodist Church also often has episcopal in its name to indicate its bishop control. The most democratic of church governments is the congregational, or one centered in the congregation. One church, the Congregational, originating from a Calvinist background, put its belief in congregational polity into its name.

A number of churches have also emphasized the unity of Christendom in their names. One of the first to do this was the Catholic. Catholic means universal. Similarly, the Universalist Church is also either emphasizing the unity of all churches or the universality of the salvation of mankind. Other churches that emphasize this concept in their name include the Churches of God, Churches of Christ, Disciples of Christ, Assemblies of God, Jehovah's Witnesses, and the United Church of Christ.

The oft-quoted expression, "What's in a name?" can have many answers, and many of them are very interesting and enlightening. ☐

SPEAK UP!

Why Not Teach Differences?

■ We often hear of children who are oblivious to racial differences and who take people "just as they are." Undoubtedly, it is good for a child to accept people as friends on the basis of personality, warmth of character, and ability to communicate. Rejecting them because of their color or features that might be different is a poor means of choosing companions.

But I have found a great reward with my children in teaching them there really are unlikenesses in people, in their color, features, attitudes, and way of life. We are interested in adding new dimensions to our own lives and so are thrilled each time we meet someone "different" whom we can call "friend." The word *friend* transcends the insignificant differences, yet allows us to benefit from each individual's personality and culture.

Living in Southern California affords us an excellent opportunity to win as friends persons representing a wide variety of races and nationalities. For instance, our pediatrician is Chinese; we have Japanese friends, American Negro and African friends, Mexican friends, and one of my daughter's favorite school chums is a Filipino girl. Our children know there are definitely some things about all of them that are unique to them just as we have characteristics that are found only in our race. They are fascinated by this, but in no way do they consider one feature more or less desirable than another.

We think God had a grand idea when he decided to add variety to this world. After all, every other living thing comes in all sizes, shapes, and colors – so it is with humans. And isn't it delightful that we can choose our friends, with all their interesting variations, just as we can choose an unusual meal from a menu in a restaurant?

Our six-year-old was disturbed by a question asked her by a neighborhood child. One of our Negro friends had stopped by for a chat, and the child, seeing our daughter approach him with a friendly greeting, asked disdainfully, "Why did you say hello to that Negro?"

It is difficult to explain these feelings to a child who has never experienced them or has never been exposed to them. I tried to say that to some people the word *different* means the same as *hate*, but to us different means simply that we are not the same but are fortunate to have another kind of friend.

If we could only keep in mind that each of us at some time is the different one, the unusual one who does not quite blend into the crowd, we would be more tolerant. Unless, of course, we are the kind of person who is a coward and is comfortable in only one niche where everyone thinks, acts, and moves as one. But what a stagnant life that would be! Just thinking of one's self, speaking out on an issue, going into a different neighborhood where you are the "only one of a kind" can make one realize the joy of being different – or shock one into knowing and feeling the despair and disappointment of being treated as "different."

Our family has received so much from our "world of friends." The Dutch, Danish, German, Swiss, English, and Indonesians have each added to our wealth of knowledge and reservoir of good times and glad tidings. We are all brothers and are created and loved by one God. But each of us is an individual capable of manufacturing joy and friendship. Add a "different" friend to your list of friends. It may seem a bit selfish, for you will be the beneficiary in the end. But what better way to educate your children toward a peaceful world than to start with one friend who looks, thinks, and perhaps acts a bit unlike you, yet who can still be a stimulating and understanding friend! – Marigrace Komarnicki

LONG LIFE IN 1967

by Glenn H. Asquith

The prospect of a longer life-span looks inviting. But it also raises questions as to the meaning and purpose of life

■ "It is quite possible that the first immortal man is now living in our world!" Startled by these words of a speaker at an interdenominational meeting, the audience waited for the lecturer to explain that, of course, he did not mean "immortal" in the usual sense. But the scientist was quite in earnest. As he developed his theme, many of the listeners agreed as to the possibility of a human organism functioning forever.

The basis for the hope that man could escape death depended upon new "wonder" drugs, plastic and metal substitute organs and arteries, controlled environment, established rhythms of activity and rest, chemical manipulation of emotions, individually tailored diets. And, most astounding of all, the plan for freezing a man or woman suffering from an incurable disease and keeping him or her in that suspended state until a cure for the ailment was discovered.

Is it likely that some child is among us who will profit by the accelerating progress of research and live forever? Is Methuselah soon to be classed among the "unfortunates" who died young? There is evidence that medical men are looking in this direction. Recently, a statement was issued by the International Congress of Gerontology in a more conservative vein: Within fifteen or twenty years a life-span of one hundred years will not be thought of as unusual at all.

Without doubt, this concentrated effort to prolong life in the physical state – with an ultimate goal of permanent existence – raises some serious questions for Christians. They may well ask, "What is life? What is the purpose of life? Is there authenticity to life dependent upon artificially controlled bodily functions? Is death a curse or a reward? What is everlasting life in the plan of God?" As a new year is dawning, these queries take on added significance.

On the very threshold of 1967 to inquire, "What is life?" brings to mind all the weary struggles of philosophers who have grappled with this problem of defining something that cannot be defined.

We have a clue for our thinking found in the New Testament: "Life is more than . . . " Jesus pointed out to his disciples that life was more than the three essentials which we learned of in school, food, shelter, and clothing.

And yet, as we hang a new calendar on the wall, we know well that many among us have not gone beyond the ancients in downgrading life until it is no more than the fuel that keeps the fire burning. "When do we eat?" is heard constantly. A pastor's wife was boasting that stores were eager to extend her credit when they heard where she lived – a "good address." And clothing is not to keep the sun or winter wind from injuring the body; it must "do something" for the wearer. Where is life in all of this?

If resolutions are not too old-fashioned, perhaps we could find profit in some sort of intention to reassess that precious gift from God which we call *life*. Granted that food, shelter, and clothing must be had, there is no reason to believe that the greater part of our time should be given to the search for ever greater perfection and luxury in these incidentals. Life is not made better by eating the choicest foods, living in suburban mansions, and wearing clothes designed by world-famous dressmakers or tailors.

Since life goes beyond the necessities which keep us breathing in and breathing out, what shall we do about it? We remember that Mary and Martha were singled out as examples of life direction. Martha was worried about the food and lodging for her guests, but Mary chose the better part. She endeavored to relate her life to the source of life. Many have conjectured concerning that "better part," but it may have been simply a utilization of a rare opportunity to let life be fed by more than meat or drink.

What, then, can life be this year? If nothing more, life can be treasured as something far more precious than three meals a day, a roof over the head, and several changes of clothing. For some mysterious reason, the body is a vehicle for life, but life is not physical. Life should be a stewardship under God.

And this leads to the second question, "What is the purpose of life?" It is an awesome thing to look at the statistics for this country only and note how many who were alive at the beginning of 1966 are no longer with us. Why are we here to face the problems of war in Vietnam, the increasing bitterness of racial strife, economic unrest, drug addiction, and rebellion and immorality among our youth? What is the purpose of our life today?

By way of illustration, a young man was in a hospital some years ago, and his doctor said that he had had an internal condition that would have caused death within twelve hours had not acute appendicitis called for an immediate operation which, in turn, disclosed the more serious condition. The patient's pastor called and heard the story. His reaction was vigorous and direct: "Young man, it is clear that God has something for you to do, and you had better find out what it is!" Since we were alive to usher in 1967, another resolution could be a determined effort to find out what God has for each of us to do separately or together in this world of turmoil.

If it is of any comfort to us, problems call for solutions. And solutions do not happen of themselves, they are brought about through the lives of men and women. Slavery was one of the nastiest problems ever to face our country, and it had so many ramifications that wise men despaired of finding an answer. But, through the life of Abraham Lincoln, a solution was found. And Lincoln becomes an example of how purpose is come upon. After much trial and error and failure, Lincoln came to the place and at the time of his purpose for living. Through the years he had applied himself to gaining knowledge and building character; when his time came he was ready.

As our task this year, possibly we can do no more than to make of ourselves the best possible persons within our limitations. A trust in God will bring the purpose to light. In fact, our resolution to find the purpose will be fulfilled in making ready for the event. In the Old Testament there is a command something like this: "Prepare yourselves, for tomorrow the Lord will do wonders among you."

So far we have been looking at some convictions prior to dealing with the possibility of extremely long life. There is no avoiding the achievements and hopes of medical science. As we view ourselves and our world today, what do we think of the authenticity of a life dependent upon the body's being kept going by artificial means? A walk through a nursing home or a geriatric ward of a hospital where aged people are undergoing the agonies of treatment and surgery in order to live three or five years longer will raise doubts that the efforts are worthwhile. Life and purpose must be closely related or breathing in and breathing out is meaningless.

For instance, if Columbus had had available modern science to keep him alive until the age of two hundred years, what other world was there for him to discover? If the new drugs that curb tuberculosis had been developed in the days of John Keats and if that poet's life had been extended by fifty years could he have written anything to surpass or outlive what he did during his few years of purpose?

A resolution to think deeply and critically of the implications of life artificially extended will be for the good of our souls. We may be called upon to decide how far to yield ourselves to treatment and how far to subject others to experimentation this year. A reexamination of the biblical statement of man's life as threescore years and ten, or fourscore years for the strong, may explain the kinks that are developing in the new discoveries.

We have learned that "germs" are developing immunity to the new wonder drugs, that the human body eventually rebels against the transplanted organs and repair parts, that side effects of treatment and medication are becoming just as serious as the first illness. We know, too, that unless our surplus population can be sent to the moon or other places in outer space, this world could not bear the increase of its inhabitants kept alive by scientific means. The other alternative would be to keep births down to the death rate. Who would prefer to live so long that a new life could not come into the world because of the space taken up?

Another angle to this knotty consideration leads to the next question on our list, "Is death a curse or a reward?" Offhand, it would seem that we think death to be a curse when we make such titanic efforts to push it back by days, weeks, years, decades, and, possibly, centuries! A resolution to face the fact of death in the light of God's will may be the most rewarding pursuit of 1967. We may be able to see death as the prize of our having fulfilled the purpose of our lives, ushered into by, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." Referring again to Lincoln, the work that he did has been magnified and multiplied by his having died before having to enter the arena of politics to clear up the bitter differences of reconstruction days. John Kennedy's death has left us an ennobling legend of youthful indignation against wrong which might have been nullified had he lived to be a querulous "elder statesman."

Our study of death, however, will show that death is good only when it comes after the purpose or part of the purpose of the life. Suicide brought about by violent means or by the slower but nonetheless sure way of neglect of health rules, recklessness, dissipation, intemperance, or sinful living defeats life's purpose and thwarts God's will.

What is everlasting life in the plan of God? First of all, we can say that it has nothing to do with physical longevity. It is a gift of God to everyone who relates his life to the life of God — "this is eternal life, that they know the only true God." A resolution in this way is that we seek to understand that life never ends with a heartbeat or a worn-out artery.

As activists of the twentieth century, resolutions have come to mean "doing" things. Every day I resolve to do this and that and the other. The suggestions in this article change the pace; the resolutions are to think, to study, to seek, and to be.

What is long life in 1967? How long do we want to live in this world? How well and courageously will we live out our natural lives until it is God's plan to translate us by reward into the new world of joy and peace? ☐

PUZZLES

by Milt Hammer

1. Open up your Bible to the index. Then insert over the dashes, the names of six Old Testament books. When done correctly, a seventh Old Testament book should then appear some place in your solution.

1. _ _ _ _ _ _
2. _ _ _ _ _ _
3. _ _ _ _ _
4. _ _ _ _ _ _
5. _ _ _ _ _ _ _
6. _ _ _ _ _ _

2. Over the dashes, fill in across the names of five familiar fruits. When done correctly, you will be able to find a sixth fruit hiding some place in your answer.

1. _ _ _ _ _ _
2. _ _ _ _
3. _ _ _ _ _
4. _ _ _ _
5. _ _ _ _ _

3. The boys and girls listed below are hoping that you and your friends attend the same place they do, each and every Sunday. Look closely and you will soon find this very special place hidden among their names.

B E C K Y
S H A R O N
L U T H E R
G E R A L D
C E C I L I A
H E N R Y

4. There is a sixth bird hiding among the five birds listed below. See how quickly you can find him.

B L U E J A Y
H A W K
P I G E O N
S W A L L O W
W R E N

5. Add the letter in the first column, subtract the letter in the second column, and rearrange the letters so as to form a new word. For example, DROWN plus S minus N equals WORDS. Now see if you can solve the ones listed below.

1. CHEATED plus R minus D equals _ _ _ _ _ _ _
2. BROOK plus S minus R equals _ _ _ _ _
3. STATES plus K minus T equals _ _ _ _ _ _
4. PEARL plus N minus P equals _ _ _ _ _
5. SHOED plus U minus D equals _ _ _ _ _
6. CHOOSE plus L minus E equals _ _ _ _ _ _

6. Spell out seven different words by writing in over the dashes, the abbreviations for the days of the week.

1. _ _ _ S T E R
2. S _ _ D _ N T _
3. _ _ _ G E
4. _ _ _ N D E _ O U _
5. _ _ _ E N D
6. _ _ _ C H E L
7. _ _ _ K E N

The Continuing Debate About God

ADICAL THEOLOGY AND THE DEATH OF GOD, y Thomas J. J. Altizer and William Hamilton. obbs-Merrill, 1966. 202 pages, $1.85, paperback

HE GOSPEL OF CHRISTIAN ATHEISM, Thomas . J. Altizer. Westminster, 1966. 157 pages, 1.75, paperback

GOD IS NOT DEAD, by Austin Farrer. Morehouse-arlow, 1966. 127 pages, $3.50

GUIDE TO THE DEBATE ABOUT GOD, by David . Jenkins. Westminster, 1966. 111 pages, $1.45, aperback

GOD IS DEAD: THE ANATOMY OF A SLOGAN, by Kenneth Hamilton. Eerdmans, 1966. 86 pages, 1.25, paperback

F GOD DOES NOT DIE, by Bernard Martin. John Knox, 1966. 79 pages, $1.50, paperback

THE DEATH OF GOD CONTROVERSY, by Thomas W. Ogletree. Abingdon, 1966. 127 pages, $1.45, paperback

THE SECULAR MEANING OF THE GOSPEL, by Paul Van Buren. Macmillan, 1963. 205 pages, $1.95, paperback

THE CONTROVERSY about the "death of God" is waning. The press is abandoning ts promotional role for the movement, the adherents are few in number, and the chief spokesmen wish to begin the less glamorous but more constructive task of greater clarification. As expected, however, a rash of articles and books are with us to be marketed and read. And the debate about God, if not about his death, will continue.

The fairest approach is to read the men themselves. Their basic themes can be discerned by reading one or more of the essays by Altizer and Hamilton in *Radical Theology and the Death of God,* which collects articles from several periodicals written over a period of several years. Thomas Altizer repeats his basic themes again and again in *The Gospel of Christian Atheism,* which is a more systematic presentation of his position. Paul Van Buren has not desired to be as much in the middle of the debate as the other two. One can best understand him by reading his *Secular Meaning of the Gospel,* which antedated the dramatic exposure of the movement and which avoided the "God is dead" slogan.

David E. Jenkins' guide provides an excellent historical background. He summarizes the issues at stake in the theism of Butler, Schleiermacher, Bultmann, Barth, Brunner, Tillich, and Bonhoeffer. He finds the seeds to the present problem, in part, in Schleiermacher's separation of religion from science and morality, and the foundation of theism in the feeling of dependence. Kenneth Hamilton, who should not be confused with William Hamilton, writes in such a polemical vein against the movement as not to be very helpful to those who are somewhat open to the questions of the radicals. Austin Farrer attempts to demonstrate the existence of God through an empirical or scientific approach. While the radicals believe in Jesus without God, he attempts to prove God without any reference to Jesus. Bernard Martin testifies through a moving autobiographical crisis that our concepts of God must die in order that the true God might come to us.

The description and evaluation in *The Death of God Controversy* is the best this reviewer has read. Thomas Ogletree is fair and appreciative at the same time that he is frank in his own critique. Pointing out that the American movement is not homogenous, he does list the similarities and points of contact among the three men: (1) the unreality of the traditional understandings of God for our age; (2) the insistence that theologians must come to grips with contemporary culture; (3) the alienation from the contemporary church; (4) and the recognition of the centrality of Christ in theological work (p. 26).

Thomas J. J. Altizer

Altizer, who has been described as "profane mystic," "apocalyptic prophet," and "pure poetry," has been the most puzzling. Since he has exposed himself in greater length in recent writings, it might be the most helpful to present some of his main themes. Central to Altizer's theology is a passionate affirmation of the present. And in order to say *yes* to the present, one must say *no* to the past, especially to the God of the philosophers and the church and even to the Jesus of history. Christ must become a wholly immanent Word. The more one reads Altizer the more one is convinced that it is Christendom which Altizer pronounces dead and not the present living God.

Although he is attracted to Oriental mysticism, he does not approve of its backward movement. He describes the mystic as one who rejects the world, the profane, in order to move backward to a union with a primordial reality, God. Altizer prefers a forward movement. One negates the sacred past by affirming the profane in order to move forward to the sacred. He borrows from University of Chicago Professor Eliade's coincidence of the opposites. By affirming something passionately enough, in this case the full reality of the profane, the seeker will attain the opposite. Here is a radical emphasis on the immanence of God in reaction to past views of transcendence. The God of the past is Satan. The God who becomes present is Jesus. Instead of the traditional formula, "Jesus is God," Altizer likes the statement, "God is Jesus." God became flesh in Jesus and is now completely flesh. Altizer emphasizes progress, change, activity, movement. Like Joachim of Floris in the early Middle Ages, he advocates a radical theology of the Holy Spirit, which he calls Incarnate Word.

Some Criticisms

Let us look at the most common negative evaluations as they emerge from the above authors and my own reactions. Most Christians disagree with Altizer's repudiation of all past forms of history. His theology overlooks the positive role the past can play in equipping us to enter more fully into the present. At the same time that he is saying *no* to the past, he is returning to the past himself to find support for his own position in his revival of the thought of Hegel, Nietzsche, and William Blake. There may also be a hypocritical aspect to Altizer's slogan, "God is dead." For Altizer hints an affirmation of the God beyond the God of the historic church and all which Christendom has known as God. He speaks of the Spirit of God, the Christian God, and capitalizes phrases such as Incarnate Word and the Eternal Great Humanity Divine. He espouses a movement toward the sacred. The phrase, "the Immanence of God," would have been more descriptive of his position. But the less accurate slogan, "God is dead," has no doubt served better his pedagogical interests and attracted wider attention.

Thomas Ogletree points to the implicit theism in the thought of the radical theologians. They may have gotten rid of God, but they seem to imply God functions. In focusing on Jesus as the starting point, as the place to gain freedom or as the coming of God wholly into the world, the radical theologians imply something special about Jesus, a note of transcendence. In their affirmations they seem to be saying only in another way something of what Christians have always affirmed when they have said that God was in Christ. William Hamilton especially seems to espouse a motif of redemption. In his call to modern man to become a disciple of Jesus and thereby become a man for others he must assume a power of some kind which can effect a change from self-centered modern life to a life for others.

The radical theologians advocate openness to the world, but at the same time they reject the church. Altizer says that the theologian must exist outside the church, and Hamilton feels that he cannot pray any longer or go to church. William Hordern feels there may be a parable here: "Does this say that God will seem to be dead to the man who tries to live his life outside of dialogue within the fellowship of those who know and are committed to God through Christ?" *New Directions in Theology Today,* p. 153).

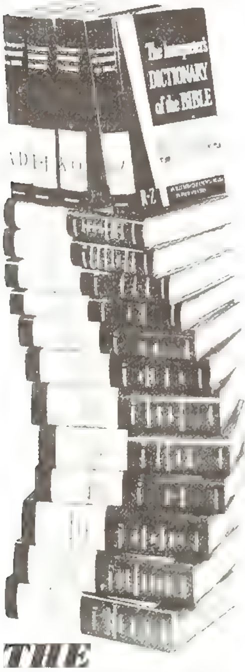
The most frequent charge against the radical theologians is that instead of dialogue with modern man they have surrendered to him and his cult of newness. Instead of facing the challenge of modern thought, it is charged by Kenneth Hamilton and others that radical theology succumbs to it. Instead of translating the gospel as a word of judgment and hope
to modern man, the gospel is transforme
to be like modern man. The critics a
convinced that it is still man who nee
to be changed more than the gospel.

Positive Evaluations

On the other hand, even the mo
severe critics feel that the "God is dea
movement has not been without its pos
tive contributions. It is right to have th
focus on the crisis of faith of a sizab
portion of modern men. If we are inte
ested in communicating the faith to o
world, we must deal with the questio
which the radical theologians have raise
We must share in their criticisms of th
church. If Altizer really means the deat
of Christendom instead of the death c
God, radical Christians such as the Bret
ren can find points of contact. For w
should never be satisfied with the esta
lished church as it is, and we can joi
with Altizer in his affirmation that th
Christian gospel is revolutionary. O
forefathers were also not satisfied wit
Christendom.

Likewise, we can join in affirming som
of the other themes of the radical th
ologians. Brethren should join whol
heartedly in William Hamilton's new ca
for discipleship to Jesus. From Paul Va
Buren we should learn to make more clea
our language about God. If we are t
be in dialogue with modern man, w
must attempt to understand his though
patterns. With Altizer, we can join i
the new revival of the doctrine of th
Holy Spirit. There has been a need fo
a new theology of God's immanence t
counterbalance an overemphasis on God
otherness. With all three radical the
logians Brethren are learning anew wha
it means to be a Christian in the world

William Hamilton presented the Wie
and lectures at Bethany last spring. W
neither saw red with rage when he spok
nor accepted him uncritically. We at
tempted to receive him with Christia
charity. He left, having stimulated ou
thinking but with no converts. This re
viewer agrees with this comment o
David Jenkins: "God is known in the de
bate, not as a means of stopping the de
bate" (p. 107). — DALE W. BROWN



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ABUCCO: VERDI (London). DeMille as not the first to stage a biblical speccular. Temistocle Solera's melodramatic *abucco* served as the text for one of erdi's earliest operas (1842), which is so one of his greatest and most negcted. Based on the story of Nebuchadezzar, it is full of Babylonian grandeur id suitably lush arias for the operatic pice of its star, Tito Gobbi. Verdi at venty-nine had barely begun to emerge om the influence of Haydn and Rossini, fact that makes for some happy remblances to the latter's scintillating oriestral style alongside a very Verdian andling of the voice. This is the first implete recording. If you like *Aida* or *a Traviata*, chances are you will wonder hy *Nabucco* has suffered such neglect. lthough this is not from La Scala but om Vienna, Gobbi *et al* leave nothing be desired. — William Robert Miller

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by L. P. Fitzgerald

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RETHREN HISTORY — THE BRETHREN ALONG HE SNAKE RIVER, by Roger Sappington, ($5.00) ives the history of the District of Idaho and Vestern Montana. A limited quantity was rinted, but copies may be obtained from V. LaMar Bollinger, 1805 Everett, Caldwell, daho 83605, or Church of the Brethren General ffices, Elgin, Ill. 60120.

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in brief

PASTORS AND PASTORATES

Medford D. Neher has returned to the pulpit of the Poplar Ridge church, Ohio, which he had served sixteen years before. **Richard Kuns,** pastor of the Chandon Brethren church, is serving Dranesville Church of the Brethren, Eastern Virginia, in a yoked arrangement.

After eight years at the Staunton church, Va., **Clarence R. Bowman** is now serving the Unity congregation at Broadway, Va. . . . **Carl Yoder,** formerly with the Mountain Grove church, is interim part-time pastor of the Smith Creek congregation, Franklin, W. Va. . . . South Fork congregation, Ft. Seybert, W. Va., is being served by **Cecil L. Hartman** on an interim part-time basis.

. . .

Minor Myers has again postponed retirement to serve as interim part-time pastor of the Mountain Grove church, Fulks Run, Va. . . . Staunton church has as its pastor **Leonard B. Carlisle,** formerly with the South Bay congregation in California.

Connell Chaney, formerly at Cumberland, Md., is now pastor of the Old Furnace congregation, W. Va. . . . **Guy Ludwig** is serving the Maple Grove congregation, Md. . . . **Vernon Shanholtz,** who lives at Ridgeley, W. Va., is pastor of the Laughlin church, Md.

. . .

Miami First church and the **Morning Star church,** Pompano Beach, Fla., have entered into a yoked parish relationship; **Samuel Longenecker** is serving the 184-member parish, though each group retains its separate organization. . . . Weiser congregation, Idaho, has called as pastor **Leonard Reifel** of Challis, Idaho, who began his work with the church on Nov. 15. **Earl Breon,** the former pastor, is now living at Sebring, Fla.

. . .

The **Eglon congregation,** W. Va., is experimenting with a group ministry, using the local ministers and others of the district for pulpit supply. Members of the congregation have been assigned responsibilities for various ministries: administration, sick and hospital visitation, general visitation and the "growing edge," general supervision, and publicity, bulletins, and clerical details. The former pastor, **Clyde Hylton,** has moved to Mt. Pleasant, Pa.

PERSONAL MENTION

J. H. Mathis is serving La Verne College as part-time interim director of church relations. He will be handling correspondence with pastors and college representatives and also giving direction to the summer service programs and to the Burkhart Institute. . . . **Warren F. Groff,** dean of Bethany Theological Seminary, will be one of the speakers at a nationwide Conference on the Concept of the Believers' Church, planned for June 26-30, 1967, at the Southern Baptist Theological Seminary at Louisville, Ky.

. . .

Garnett E. Phibbs, executive secretary of the Toledo Council of Churches and a Church of the Brethren minister, has been appointed to the Ohio State Advisory Committee to the U. S. Commission on Civil Rights. Mr. Phibbs is also a member
of the Advisory Committee, Youth Employment Office of th
Ohio Employment Service, of the Ohio Council of Churche
Religion and Race Commission, of the Toledo Council
Churches' Religion and Race Committee, and of the Toled
City Board of Community Relations.

. . .

The outgoing president of Chicago Theological Seminar
Dr. Howard Schomer, has been named executive director
the Specialized Ministries Department of the National Counc
of Churches' Division of Overseas Ministries. He will assum
direction of the department on March 1, after a trip to stud
firsthand the specialized ministries work overseas.

. . .

Maurice L. Woodhatch, a longtime leader in the Texas an
Louisiana District, died Oct. 9, at his home at Rosepine, L
He was minister of the Rosepine congregation until it becam
a union church, and then he gave assistance as a lay leader. . .
The mother of Nigerian missionary Mary Eikenberry, **Elizabet**
C. Flora, died Oct. 29, at the age of eighty-six years, at h
home at Trotwood, Ohio. Her husband, J. C. Flora, has bee
a minister and elder for fifty-eight years.

. . .

Ralph E. White was reelected a judge of the Orphan's Cou
of Frederick County, Md., in the November election. He le
all the candidates in the number of votes received.

On Oct. 23 the Pyrmont congregation in Southern Indian
honored **Frank Replogle** and **Ira Frantz,** who were ordaine
to the ministry in the fall of 1906. The district executive se
retary, Galen T. Lehman, brought the message at the mornin
worship service.

. . .

Earl E. Jarboe, who has retired from pastoral work afte
forty-eight years in the ministry, has moved from Kaskaski
Ill., where he was serving, to 301 S. Kansas Ave., Norto
Kansas 67654. . . . **Leland Wilson,** Brotherhood director
interpretation, is chairman of the promotion and interpretatio
committee of the National Council of Churches' Commissio
on Stewardship and Benevolence.

. . .

Robert Byerly, chairman of Elizabethtown College's de
partment of religion and philosophy, has been named directo
of the University Center, Harrisburg, Pa. . . . A former em
ployee at the Church of the Brethren General Offices, Elgi
Ill., **Miriam Kenepp** is giving a year of volunteer service fo
the Presbyterians at Hong Kong, working with refugees.

. . .

Congratulations are due the following who have celebrate
their fiftieth wedding anniversaries: **Mr. and Mrs. Harry Youn**
of Arcanum, Ohio, **Charles and Lettie Kauffman** of McPherso
Kansas, and **William and Nettie Wright** of Utica, Minn. Als
congratulations to **Mr. and Mrs. Raymond Richards,** who hav
observed their fifty-eighth anniversary.

. . .

Doctors Charles S. and Bessie D. Apgar, who have heade
the biology department of Elizabethtown College over the pas
twenty years, will retire from the faculty on Aug. 31, 1967. . .
Ellis Shenk, who has been director of the Sardinia project (se

article on page 1), and his family were scheduled to leave Sardinia on Dec. 21, arriving in New York the same day.

Harl L. Russell of the Brotherhood staff is among the writers represented in the 1967-68 Stewardship Facts, a digest of the National Council of Churches, to be published in the spring. The proposed articles will also include as writers Margaret T. Applegarth, Louis Cassels, William Stringfellow, and Marshall McLuhan.

THINGS TO COME

The theme of a **health conference** to be held at Manchester College is "Sex Education — Do We Want It in Our Schools?" Scheduled for Feb. 13, the conference is being sponsored by the college's department of health, physical education, and recreation and the Indiana State Board of Health.

NOTEWORTHY

The **cornerstone-laying service** for the J. M. Blough Memorial education building of the Sebring church was held on Dec. 11. Norman J. Baugher, general secretary of the General Brotherhood Board, assisted in the service. . . . **Northview church,** Indianapolis, Ind., burned its mortgage on Nov. 20, following a message by Galen Lehman, district executive for Southern Indiana. Guests at the family night dinner on that same day were international students living in or near the city.

. . .

La Verne College commemorated its seventy-fifth academic year at the annual anniversary dinner on Dec. 6. Toastmaster for the occasion was Paul D. Walker, a Pomona banker. The main address was given by Harry K. Zeller, Jr., pastor of the La Verne congregation.

January 1 began the centennial year for the **Scalp Level congregation.** During the year three anniversaries will be observed: the one-hundredth year of the erection of the first building, the fifty-fifth year as a separate congregation, and the tenth year of the new edifice.

. . .

Dynamic Maturity, a magazine on retirement and preretirement, carried in its September issue an article by **James H. Elrod,** McPherson, Kansas. Entitled "If I Could Retire Again," the article was reprinted from the Church of the Brethren *Leader*.

CALENDAR

Jan. 15-22	**Church and Economic Life Week**
Jan. 18-25	**Week of Prayer for Christian Unity**
Jan. 29	**Youth Sunday**
Jan. 29 — Feb. 5	**National Youth Week**
Feb. 10	**World Day of Prayer**
Feb. 12	**Race Relations Sunday**
Feb. 15-20	**Brethren Homes and Hospital Conference, Chicago, Ill.**
Feb. 19-24	**Brethren Youth Seminar, Washington and New York**
Feb. 19-26	**Brotherhood Week**

The **Lower Claar church** near Claysburg, Pa., celebrated the seventy-fifth anniversary of the building of its edifice on Nov. 27. Of unusual interest was the presence of Mrs. Emma Helsel, aged ninety, and Clarence Claar, aged eighty, who were present at and remember the original dedicatory service. In recent years the building has been improved to meet the needs of a growing congregation.

. . .

Dahanu Hospital, a Church of the Brethren hospital at Dahanu Road, India, has been designated to handle serious accidents and medical problems related to the Tarapur Atomic Power project.

Juniata College has announced plans to build a large academic center for the humanities, according to John Fike, vice-president for financial affairs and treasurer. Plans are being made to remodel the old Science Building, which will more than double its present size. Expanding needs of the social science and humanities divisions have made necessary increased facilities.

OPPORTUNITIES

A college related to the Church of the Brethren is in need of someone to maintain shrubbery, groom lawns, and supervise snow removal. Interested applicants may write in care of MESSENGER.

DEATHS

Albright, Jake, Monterey Park, Calif., on March 21, 1966, aged 69
Becker, Emma G., Tempe, Ariz., on Feb. 11, 1966, aged 90
Booksing, Howard H., Youngstown, Ohio, on July 27, 1966, aged 65
Bowman, Glen V., Branson, Mo., on Oct. 11, 1966, aged 54
Brobst, Alice M., Youngstown, Ohio, on July 20, 1966, aged 60
Cakerice, Ida, Eldora, Iowa, on July 17, 1966, aged 77
Cork, Ethel Mabel, La Verne, Calif., on Oct. 6, 1966
Delawder, Ashby Lee, Bayse, Va., on Oct. 11, 1966, aged 79
Drumheller, Luther, Barren Ridge, Va., on Aug. 23, 1966, aged 89
Eby, Mrs. Elmer, Wakarusa, Ind., on Oct. 2, 1966
Friesner, Mary E., Cerro Gordo, Ill., on March 12, 1966, aged 91
Gibson, Calvin O., South English, Iowa, on Oct. 17, 1966, aged 80
Goho, Roy, Ephrata, Pa., on Oct. 4, 1966, aged 60
Guthrie, Flossie, Neffsville, Pa., on Sept. 30, 1966, aged 79
Haller, Eugene, Ephrata, Pa., on Sept. 20, 1966, aged 53
Heckman, I. Elam, Mercersburg, Pa., on Oct. 17, 1966, aged 73
Honsaker, Clifford E., Sr., Martinsburg, W. Va., on Aug. 31, 1966, aged 68
Howell, Mrs. C. E., Kingsport, Tenn., on April 21, 1966
Keller, Seth M., Sacramento, Calif., on Sept. 7, 1966, aged 94
Koser, David H., Neffsville, Pa., on Oct. 27, 1966, aged 89
Kreider, Lizzie S., Lebanon, Pa., on Oct. 26, 1966, aged 69
Lantz, Nora H., Timberville, Va., on Oct. 3, 1966, aged 80
Messer, Norman, Grundy Center, Iowa, on April 28, 1966, aged 47
Miller, Bessie Viola, Modesto, Calif., on Oct. 12, 1966, aged 82
Moorefield, J. W., Kingsport, Tenn., on Oct. 9, 1966
Reed, Leo, Sterling, Ill., on Feb. 12, 1966, aged 60
Rothrock, Samuel N., Hershey, Pa., on July 10, 1966, aged 87
Sager, Hannah Agnes, County Line, Va., on Sept. 20, 1966, aged 79
Schlauch, Sarah, Hershey, Pa., on Sept. 30, 1966, aged 71
Seibert, Harry E., Hershey, Pa., on July 4, 1966, aged 75
Sheible, Elizabeth, Norborne, Mo., on Aug. 9, 1966, aged 76
Smith, Grace, Hollansburg, Ohio, on Oct. 12, 1966, aged 72
Sterner, Clara Belle, Bellflower, Calif., on Oct. 8, 1966, aged 67
Styer, Sarah Jane, Vernfield, Pa., on July 26, 1966, aged 72
Wagner, Howard, Quarryville, Pa., on Sept. 11, 1966
Wortinger, Burton F., New Paris, Ind., on Aug. 9, 1966, aged 52
Young, Owen, Eldora, Iowa, on Oct. 1, 1966, aged 54

EDITORIAL

Choose something like a star

■ There is one prediction you can safely make for 1967. It will probably be more upsetting than 1966. Even if the fighting ceases in Vietnam, even if there are no civil disorders at home to create another long hot summer of discontent, you can look for revolutionary changes somewhere in the world. And the effects will be felt where you live. No one escapes.

The year ahead will be rough on persons who want a stable life, surrounded by familiar landmarks and protected by recognized laws and customs. They will discover that some of the old landmarks are disappearing, laws are being challenged, customs are often rejected by a new generation; and they will feel threatened by change. It will probably give them no comfort to be reminded that the stability they cherish may have been based on privileges they take for granted without realizing that such privileges are denied to others. Now these others are demanding their own place in the sun. And the old order is threatened.

This is all very confusing to a sincere person who is sensitive to the plight of others but who also cherishes the order that made life good for him. For one thing, he is forced to examine his own most deeply held beliefs. Are they really basic convictions, or are they rather prejudices that happen to suit his present situation? As he looks around him and sees such rapid changes in people's behavior, he must try to distinguish between customs and cultural patterns that have been good for him – but not necessarily for others – and those enduring standards which he must live by in order to be a person of integrity.

To make matters worse, the world of 1967 will introduce us to many new scientific and technological developments. These will confront us with totally new situations and unique problems. Even if you could still locate all the old landmarks that guided you in the past, they would hardly be adequate for setting your direction in the space age. So where can you look for guidance?

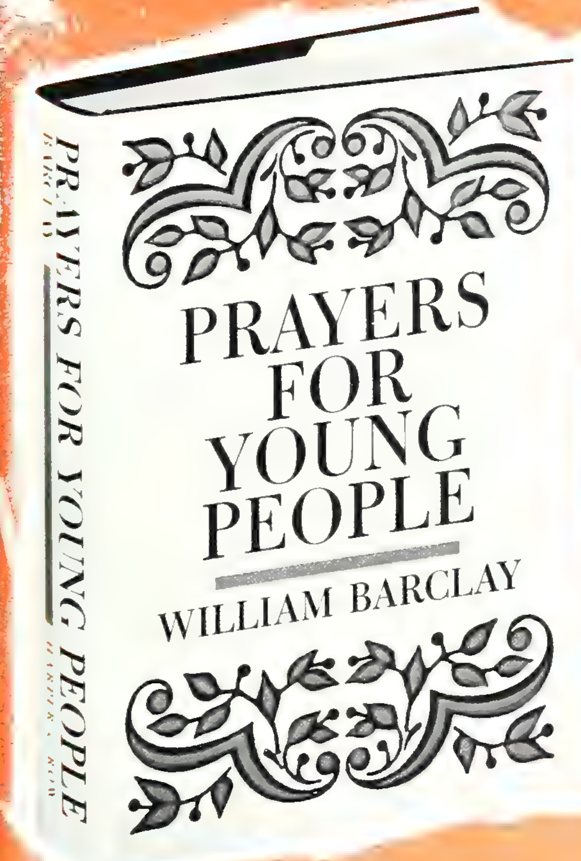
It is a little like riding an escalator. This is not especially unnerving if the rest of the building stays firmly in its place while you move. But suppose you are surrounded by other escalators, moving in various directions and at different speeds. You immediately become disoriented and the effect is dizzying. To change the figure of speech, you may think that as soon as you can get off the particular merry-go-round on which you are spinning now you can plant your feet firmly on the ground and regain your balance, but at once you find yourself walking through a series of revolving doors. And you may honestly wonder whether you are coming or going. You may be tempted to cry out, "Stop the world, I want to get off!" And some people, unable to cope with such a bewildering complex of uncertainties, do turn to suicide as a way out.

Yet, suicide is no answer. Nor does there seem to be any prospect of slowing down the rapid rate of change. But we are not left without guidance. Contemplating the things that tempt people to go to extremes, Robert Frost concluded one of his familiar poems with the advice to "choose something like a star," on which you can fix your mind and thereby find stability. It is doubtful if Frost was thinking of that particular Star in the East that once guided wise men into the presence of Jesus. But his advice surely agrees with the nature of their wisdom. It was not their knowledge of astrology or even their skill in deciphering ancient prophecies that made them wise. It was, rather, their faithfulness in following their star to the home of One who still shines above the darkness of our confusing world as an everlasting light.

You need only to recall the scope of Jesus' life and teaching to realize that, while he lived in a definite historical period, he is also "our eternal contemporary." In choosing him as a star by which to steer a perilous course we do not merely adopt a series of rules – though rules have value in helping us chart our way – but we turn in faith and trust to a Friend who both understands and loves us. We do not find explicit answers in his words for all our queries. Sometimes we are left to stumble along a rather ambiguous trail when we would prefer to follow a clearly marked path. But the point is that even in the agony of a difficult decision or in the anguish that follows upon a wrong choice, our Friend does not abandon us. The star still shines.

Let us face it. The new year will have more than its share of upsetting problems – and there may be fewer than ever of those solutions that are obviously "just right." But even as we lose our cocksureness we may discover anew the grace of God. And when the darkness seems especially threatening, "Choose something like a star."
– K.M.

for young people



Prayers for Young People

William Barclay. $2.95

This book by a distinguished writer, gifted preacher, and Biblical scholar, contains a morning and an evening prayer for each week of the year, together with a helpful introduction to prayer life. Each prayer is simply written in the language of young people. In his preface Dr. Barclay explains how to pray, the different kinds of prayers, and the efficacy of all prayer. He never uses the "talking-down" approach. An attractive format.

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Doing Right and Wrong

John B. Snook. 75c

Here is a guide to moral and ethical decision-making for thoughtful high school students, college students, and young adults who have not altogether solved what the psychologists call their "identity problems," and the ethical doubts which they may entail. The author shows how people learn to make decisions, how they come to accept responsibility for themselves, and, by giving examples and citing cases, helps young people discover themselves.

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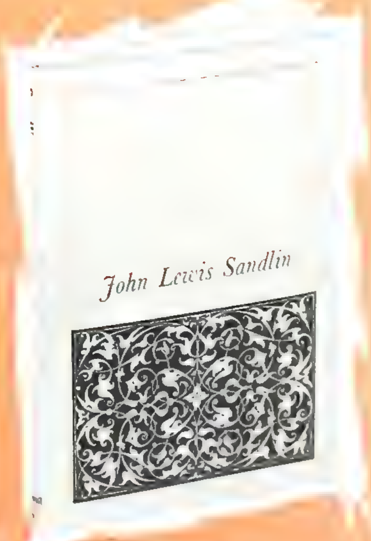

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LOOK FOR THESE FEATURES IN THIS *messenger*

Faith in Face of Human Need. *Here is the story of nine years' work in the Sardinia Resettlement Project, a pilot experimental program to help refugees.* by Esther Mohler Ho. page 2

Sensitivity to Life Begins With Your Own. *To affirm life rather than to destroy it means more than protesting war and violence. It also means facing up to the harm that alcohol and tobacco can do to one's own life.* by C. Wayne Zunkel. page 6

War Compounds Problems. *A firsthand report on what war is doing to the people and the country of Vietnam. Must such destruction, corruption, and desecration continue?* by Frank H. Epp. page 10

That the World May Believe. *New insights into Catholicism's ability to change were offered in a lecture series at Bethany by John Courtney Murray. A special news report.* by Warren F. Groff. page 15

The Meaning of the Names of Churches. *Some of them reflect historical background. Others bear witness to doctrinal teachings.* by Kenneth R. Walker. page 22

Long Life in 1967. *The prospect of a longer life-span looks inviting. But it also raises questions as to the meaning and purpose of life.* by Glenn H. Asquith. page 24

OTHER FEATURES include a timely poem, "Bombs Fell," by Elizabeth H. Emerson (page 1); news stories about Nigeria (page 12) and the World Congress on Evangelism at Berlin (page 16); a poem by Howard W. Winger, "The Girl Who Wanted to Pioneer" (page 21); a proposal that parents deliberately teach about the differences in people (page 23); puzzles for young readers (page 26); and a review article, by Dale W. Brown, regarding several recent books in "The Continuing Debate About God" (page 27).

COMING NEXT

If you are tempted to be caught in the installment-buying trap, read "The Case of the Gold-Plated Refrigerator," by Jacob T. Dick. . . . Laymen will want to hear what William Hulme has to say about "The Care of Your Minister." . . . Leland Wilson, completing a series of interpretive articles about Nigeria, looks to the future, "And Now Tomorrow."

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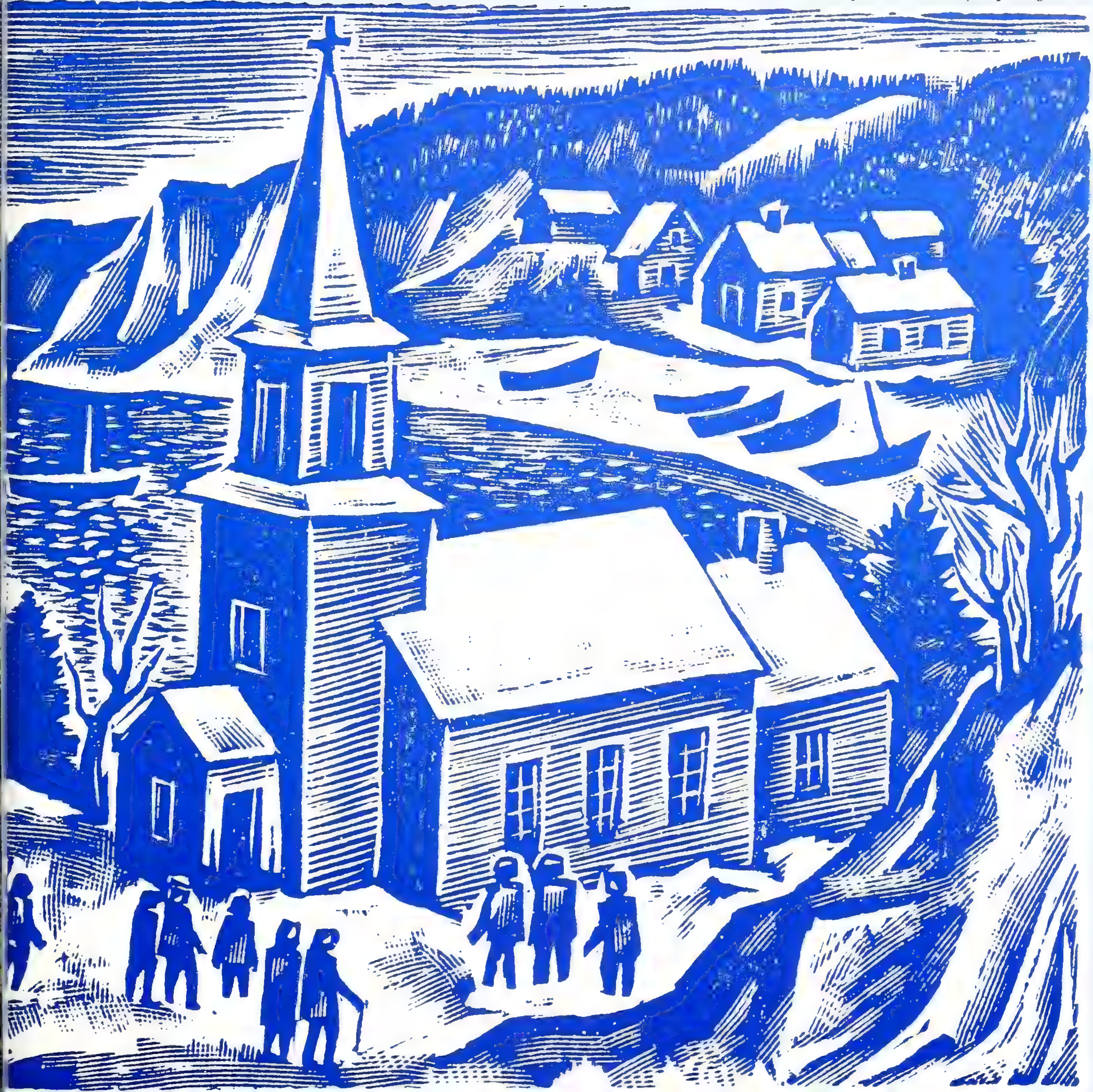
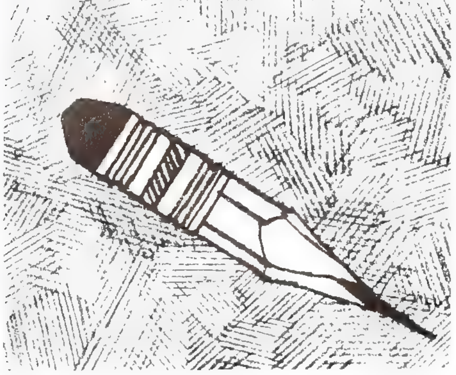
VOL. 116 NO.

messenger



"Christmas at Gaspé," a woodcut by I. J. Sanger



readers write

BELIEF IS PRIMARY

The article on Protestantism by Stephen C. Rose (Oct. 27) is misleading and dangerous, not for what it says but for what it does not say. . . . If Alexander Mack had gone along with trends in his day, we never would have had a Church of the Brethren. It is true that Protestantism is becoming unpopular, and it does have faults and weaknesses. What shall we do about it? Throw out the baby with the dirty bath water?

Preoccupied with doing social and political service – much of which is good – the liberal denominations are in danger of losing the church. We always are only one generation removed from paganism; win no souls to Christ in twenty-five years, and we will have no church. In many places our own church is headed in that direction. We talk continually about what the church should do, but we cannot take for granted that there always will be a church unless people are born into it. We can have pagan humanism as well as pagan savagery, and it is not much to be preferred. . . . Belief is primary, and while it is not the only good work, it is dangerous to build a house without a foundation.

William J. Tinkle

Eaton, Ind.

POPPYCOCK

After reading the review of "Who's Afraid of Virginia Woolf?" I had to close the cover to see if this really was the Messenger or some cheap Hollywood night-life magazine.

Is this the new truth as the Brethren leaders attempt to interpret truth? Has modern religion reverted to Old Testament orgies and lost the real truths that Christ demonstrated? The message you have seen fit to publish portrays the very things we work in our community to eradicate, both from the shelves of bookstores and the marquees of our theaters. . . .

Yes, I'm afraid of Virginia Woolf – but no more than the modern scribes such as Dave Pomeroy and the editors that sanction this kind of poppycock in a religious journal.

I. W. Diehl

Broadway, Va.

PROTEST THE PROFANITY

The film review, "Who's Afraid of Virginia Woolf?" given in the Messenger (Oct. 27), disturbs me. The writer gives his approval to a film vetoed by both movie censor, Geoffrey Shurlock, and by Jack Valenti, "Hollywood's new hired conscience" (see *Newsweek*, July 4). True, their ruling was reversed by the MPAA's Production Code Review Board. Why? *Life* magazine (June 10) quotes an executive of the motion picture industry as saying this is "a test case" to see "how far a film can go." The article also states, "It is a test, really, of whether America is willing to accept contemporary change in its films as well as its life."

It would seem that when a film is used intentionally to break the movie code on profanity and to "see how far a film can go" that the time is ripe for Christians to express themselves. Hence, I was surprised when the Messenger review stated that the profanity "is initially shocking" but "soon blends into the background and becomes a necessary part . . . " I take it that the reviewer is saying we should condition ourselves to accept it. Do we no longer consider profanity a sin? I wonder. If we accept it because the film has a message, will the movie producers use this freedom in films without a message? Also what about the folk who never see beyond the filth?

Time magazine (July 1) says this film "may be rewarded at the box office primarily for not having the dirty words washed out of its mouth." Maybe in addition to "searching for the fortitude" to accept the truth presented in the film we should pray for the backbone to protest the profanity used in presenting the truth.

Cleda Zunkel

South Bend, Ind.

REVIEW FAMILY FILMS

I read a newspaper critic's account of the opening night of the film, "Who's Afraid of Virginia Woolf?" and other reviews of the film in other papers. All of them stressed the shocking profanity and depths of sexual depravity portrayed in this film.

When I read the Messenger of Oct. 27, I was shocked at finding the review of such a degrading film given space in its pages There were no moral evaluations made by the writer, and he stated that "Hollywood has turned a corner. The result is perhaps the most significant American film since 'Citizen Kane.' "

In the printing of this review the editor of the Messenger appear to give their approval and support to seeing this film which to my understanding is a denial of Christ's teachings and everything his church should stand for.

May I suggest that this section of the Messenger should give reviews of films tha are good clean entertainment suitable fo family viewing rather than pandering to the few who want to be considered sophisticated and worldly wise?

Mary D. Blickenstaff

La Verne, Calif.

NEED FOR MORE NEWS

I am concerned about the Virginia Reader's problem (Nov. 10). Our pastor did a useful thing. While he is already about a well informed on world happenings as any one in the community, he added to tha knowledge by reading in the Kansas City library on the historical background of Vietnam and then gave a series of Sunday evening lessons on the situation. He also give a *Christian in the News* bit regularly. The members, when polled, expressed a first interest in knowing more about world affair and a Christian's relationship to them. I seems to me the one reason for the Church of the Brethren to continue to exist separately is her message of peace and reconciliation.

I feel our church needs, in addition to our beautiful Messenger (and I would no change it, only add to it), a newspaper o some kind, to give news of good thing being accomplished in our churches and about who is doing them.

Bernice Hoover Cook

Plattsburg, Mo.

BYLINES: **Jacob T. Dick** is pastor of the Fresno, California, church. . . . **Dr. William E. Hulme** professor of clinical pastoral theology at Wartburg Seminary, is the author of several book dealing with counseling. His latest book, addressed to laymen, is "Your Pastor's Problems.". . **H. Robert Gemmer** is the executive director of the Utica (N. Y.) Area Council of Churches. He is a minister in the Church of the Brethren. . . . **Leland Wilson** is director of the departmen of interpretation for the General Brotherhood Board. . . . **Robert P. Bischof** has been a missionary for the Brethren Church in Nigeria. He is currently on furlough. . . . **Kenneth L. Gibble** i presently minister of education at Central Church, Roanoke, Va. He plans to return to Bethany Theological Seminary to complete his studies there.

The Case of the Gold-Plated Refrigerator

by Jacob T. Dick

■ Most citizens in America are in debt, many deeply in debt. The total personal debt in our country is $264 billion. It is alarming that in the past decade personal bankruptcies have more than trebled. The percentage of the total personal income of Americans last year which went for installment payments was fifteen percent.

Two families I know form an amazing contrast in their money management. Both have the same number of children, and both earn aproximately the same income. The first family is always in financial difficulty; the other family always seems to have control of their financial situation.

Family "A" became a broad consumer, they enjoyed a steady income, and spent their earnings for the goods of life. With the demands for a house, car, insurance, major appliances, and children, it was too much for them to pay as they went. Credit was easily extended to them, and both the husband and wife carried several credit cards in their wallets. The breaking point came when the new copper-tone refrigerator with the automatic ice-cube maker, and self-defrosting equipment was purchased. Actually, the total amount of their income that went for installment payments had steadily risen from ten percent to fifteen percent; then it soared to thirty percent, and just before the purchase of the refrigerator, their payments in fixed installments was thirty-four percent of their take-home pay.

They both decided they needed the refrigerator; it would be of service for years in their home; so they made the purchase. Credit was extended by the lepartment store and payments seemed "easy." But the family did not read the ine print in the installment contract for he refrigerator. Later they figured out he true annual interest charges and discovered belatedly that they were paying 19.3 percent for use of the money. Later that same year Family "A" had a major emergency in sickness involving the mother of the home, and if the family doctor would not have been understanding in his willingness to wait for his fee, it could easily have meant that the refrigerator would have been lost because of failure to keep the payments current and the credit rating of the family weakened, if not ruined.

Family "B" kept a budget and believed in family money management. The minister who married them suggested that they keep a budget for the first five years of their married life at least. They did this and found it so helpful that they continued the practice for the twelve years of their wedded life.

Out of this experience they had developed a solid credit rating, and with the ability to borrow money they had acquired goods and services that would have been impossible for their grandparents. They never allowed their installment payments to exceed twenty-five percent of their income, excluding their house payments. They were willing to go in debt when they both felt that the goods they were purchasing was a needed item now and could not wait until more cash was saved. They took seriously what Emerson said, "Pay every debt, as if God wrote the bill."

Family "B" took as a religious obligation the necessity to put into a fund money for "a rainy day." They knew that emergencies were bound to arise, and they needed to be prepared for them if financial disaster was to be avoided. This family was an intentional family; they were not driven by circumstances but were in charge of their money through sound management. The climax of the good feelings became strongest to the father one Sunday when he sat with his wife in church as the weekly church envelope was placed in the offering plate. He scratched a few deft words across the church bulletin, "It's great to be a partner with God in our money affairs."

Americans are learning that debt is neither good nor bad in itself, for there is responsible debt and there is irresponsible debt. Most of us take our debts seriously, for today's rate of delinquencies is only 1.58 percent. Roger Shinn believes that debt is wrong only if it overburdens a person and thus restricts his freedom, or if debt is incurred for self-indulgence without the intent to pay it back.

Even to this day, moneylenders in the Middle East have a bad connotation; yet, Jesus has very strong words against the person who hoarded his money and buried it in the ground. He felt that money was to be used so that interest for profit would be gained. This concept implied that there are those who would borrow money, as well as those who would lend. However, the Christian concept of moneylending was hazy for centuries. Even today in Germany, the word for debt is *schuld* meaning "guilt." In many countries consumer credit and debt have remained pre-Calvin, pre-Calvin because there was a definite change in attitudes of the church leaders in his time. Luther, for example, speaking on usury said, "The greatest misfortune of the German nation is easily the traffic of interest . . . the devil invented it, and the Pope, by giving his sanction to it, has done untold evil throughout the world." However, Calvin felt that money was to be loaned and that good could come of it. He wrote in his *Institutes*, "No member holds his gifts to himself or for his private use, but shares them with his fellow members . . ."

We are knee-deep in the post-Calvin era. Our government in America encourages us to be spenders and consumers. Most interest rates are tax deductible to encourage purchases. Private businesses also encourage us to be broad consumers, to borrow and buy and let the wealth flow through.

Family "A" came to a family counselor and asked for help before they got more deeply into financial trouble. They told the counselor about their "gold-plated refrigerator" and of their total financial situation.

The counselor impressed the family with the value of credit and the need to keep their credit rating strong. "Debt," said the counselor, "is a means to help acquire the goods of life when most needed. When used properly, it can be the means of enriching life, but principles must be followed." In his outline to the family the counselor made these helpful suggestions as guidelines to follow: (1) Shop for money on a pick-and-choose basis, just the same as you would for the refrigerator. Avoid shopping for money with the attitude that you are a victim of circumstances and that you must take money from the first place that will grant you the loan.

(2) Borrow the smallest amount of cash that you must have and offer the best security you can produce.

(3) Listen carefully to the financial adviser to know the true facts about your financial situation. He will tell you important facts about your income, your ability to repay, the amount of debt that you can reasonably handle.

(4) Then it is extremely important for you to know the true interest rate. Interest rates can be confusing, and you can secure help in calculating exactly what you will be paying. Know the exact terms upon which you are borrowing the money; then later on there will be no painful misunderstanding.

A recent survey in a large Eastern city indicated that when families get into financial trouble only nine percent seek professional help; fifty percent do nothing at all; forty-one percent go to the merchant with whom they have the trouble.

We live in a nation where we are trained to be consumers in order to win respect from others and also self-respect No longer do people gain the historic respect that educational achievement or occupational position used to bring. Now people seek respect through what they consume. Consumers are urged to "throw away" many items that used to be saved. Pie pans, furnace filters bottles, handkerchiefs are all to be thrown away. But more and more the consumer is being protected through legislation. Standard marking and packaging of products is being required.

Some Americans can be criticized for going into debt too deeply, for buying now and paying later, but, on the other hand, they can also be praised for developing their credit rating and for building their equity and acquiring assets Through wise borrowing they have bought homes, acquired an education and seen the world. And the Christian has been able to give proportionately to the cause of Christ and his church as a responsible citizen of this world.

During one generation alone vas changes regarding the use of money have swept the nation. In the last generation the idea was that "money is to save," but now the concept is tha "money is to spend and keep in circulation" for the health of the economy as well as for the betterment of each individual. The main goal of an individua should be that his money is spent in a Christian way. In his spending, instead of hoarding, he will want his firstfruits (at least ten percent) to go "on the firs day of the week into the Lord's treasury" and with this type of dedication, he will find guidance to use the other ninety percent for an abundant life for others his family, and himself within the plan of God. ☐

NO STONES FOR BREAD

To give what has been given me
Is all I have for giving.
Wealth by heart and mind possessed
Becomes a part of living.

To give, I know that I must be,
Forsake mere offering
Of platitudes too long professed –
Glean truth for proffering.

by Emily Sargent Councilman
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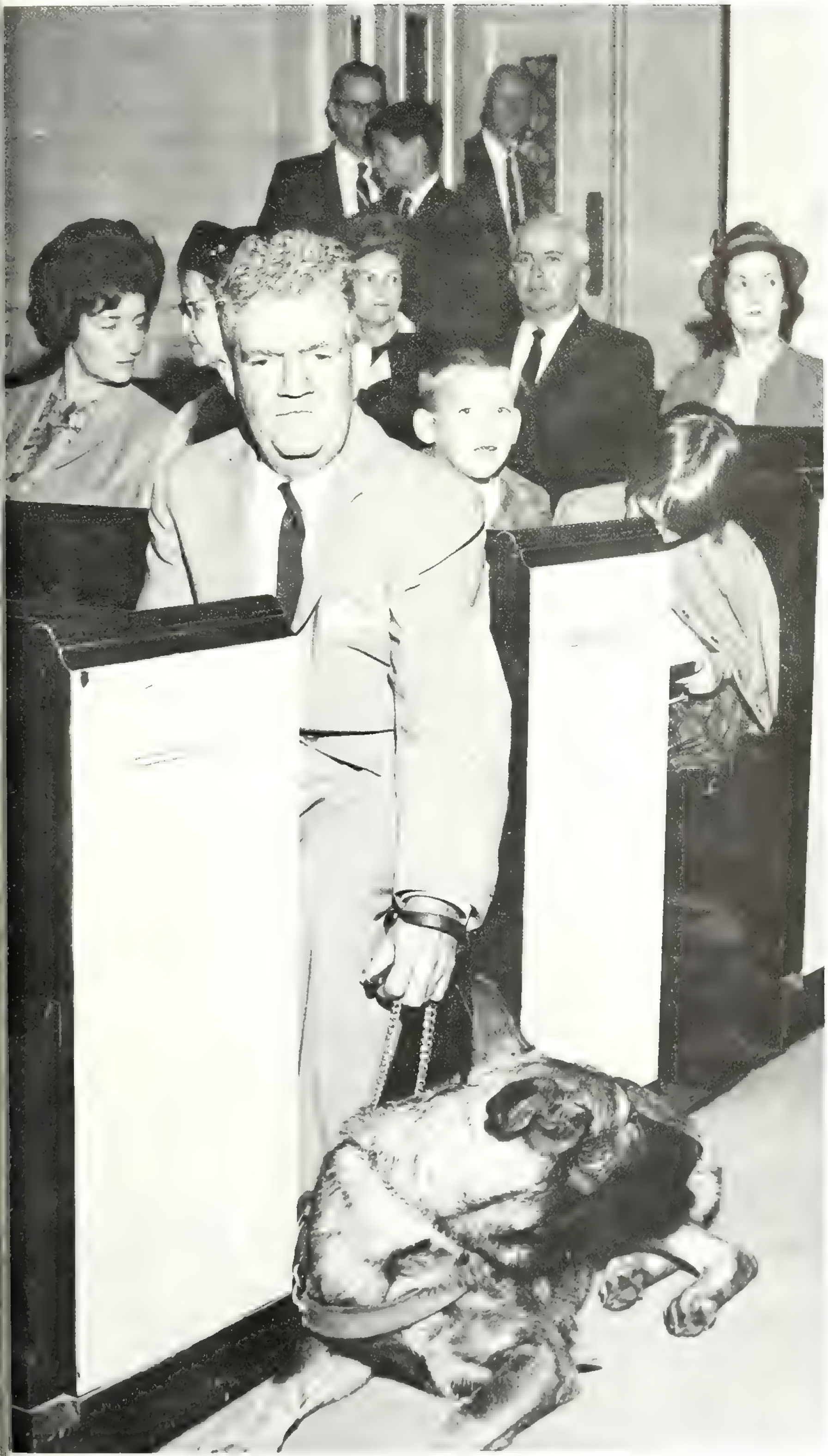
The remarkable story of

A MAN AND HIS DOG



by Kenneth L. Gibble

■ It was a strange sight to the folks at Central church on that Sunday morning and yet a happy one. Strange because it *is* a bit odd to see a dog walking to the front of the church during a worship service. And happy because underneath the anxious, yet determined look on Guy Bashor's face, there was an expression of pride in an accomplishment. Guy's friends shared his happiness in being able to join his fellow church members in presenting his pledge card on commitment Sunday by walking up the aisle and returning to his seat by himself. But Guy was not proud just for himself. For helping him to carry up his offering was his new friend, a handsome, alert German Shepherd named Carla.

After the service was over, Guy could not resist telling his minister what had happened when he had started to take up his pledge card "When I got to the end of the bench, Carla started leading me out the back door. She wanted to go home."

And he chuckled when his minister retorted: "Well, I guess Carla was just about as eager as most church members are to put money in the offering."

A sense of humor is no stranger to Guy Bashor. Before he left for New York state to receive his guide dog, he jokingly threatened his pastor, David Rogers, that he would get his dog baptized as a Lutheran instead of a Brethren. But when he returned, Carla soon became a faithful attender at Central. In fact, Guy says with an impish grin, "She enjoys coming to church more than I do."

Guy Bashor, accompanied by his German Shepherd guide dog, Carla, prepares to worship in Roanoke's Central church

For Guy, as for many handicapped persons, the desire not to be a burden on people is a strong one. Partially blind from birth, he has lived in an ever-darkening world, and the struggle to be on his own has become more difficult each year. When Guy was ten, his family moved from their home in Luray, Virginia, to Roanoke, which has been home to him ever since. Although his limited vision made studies difficult, Guy earned a diploma from Jefferson High School. His handicap did not prevent him from traveling, however. He lived for brief periods in Sarasota, Florida, New York City, and Baltimore, Maryland, among other places; and for a short time he worked in the Treasury Department in Washington, D.C.

By 1951, it was no longer possible for Guy to read. His pinpoint vision degenerated until, within recent years, it has reached almost total blindness. Guy's drive to support himself and maintain

After the service of worship Guy Bashor is greeted first by pastor David Rogers (right) and then by Mrs. Lester Dinner and other friends (left).

his independence cost him some nasty bumps and falls. After one particularly bad fall, a neighbor and personal friend of Guy, Marie Dull, took him to a meeting of TAP, Roanoke's antipoverty organization. It was there that Guy was surprised to learn that a person must not be totally blind to enter training for a guide dog. His hopes were realized when Mrs. Dull, along with Kent Lewis, another personal friend and a TAP worker, started the ball rolling which eventually resulted in arrangements for Guy to secure a new companion.

And so a unique, exciting experience awaited Guy. It began August 13, when he ate an early breakfast with some friends at the Roanoke airport and then boarded a plane for the nation's capital. From there he flew to New York City's La Guardia airport and was met by William Smith, a staff member of Guiding Eyes for the Blind, Inc. The training school of this organization is located in Yorktown Heights, New York. Here dogs which are of sufficient intelligence and suitable temperament are pretrained for at least twelve weeks to become familiar with the situations they will meet when they begin their "careers" as guide dogs.

The first meeting between master and dog is an exciting one for the blind person. For the dog, it means beginning to work with a new master. For the sightless person, it means the beginning of a new way of life. For both, it means the start of a uniquely close companionship.

Guy's new friend was introduced to him as a show girl. Carla had been given some training to be a part of a dog act before she was accepted as a guide dog. Guy believes this fact helps to explain her friendliness with people and her love of attention from them.

The training for Guy and Carla took four weeks and was an unforgettable experience for the Virginian. Besides the excitement of learning to do new things, there was the comradeship of the instructors and others who were in training. Not all parts of the training were enjoyable for Guy, however. There was the disappointment shared with one of the trainees when her dog proved unsatisfactory.

Not all dogs can be used to lead the blind; only those that have learned patience, obedience, and stability are fit for this "high calling." And so there was the unspoken, often unthought fear that Carla would not be able to adjust to her new master.

But as the days passed, the two gained the necessary confidence in each other. The dog's confidence in its master is just as important as the master's trust in his dog. For, contrary to what many think, it is the person who makes the decisions on which direction to take. To work with a guide dog, a blind person must have a good sense of direction and a sure knowledge of where he is going. It takes a capable person to work with a dog, and it is, in a very real sense, a significant accomplishment to be entrusted with a canine companion.

Guy relates that there was one occasion during training when he was really frightened. On the first night for Carla and him to go out alone, it was black as pitch, and Guy felt the added apprehension of being in a strange town – a situation to give pause even to a person with normal vision. But with the assurance from his instructor that Carla would protect him in an emergency, Guy ventured forth and found that his fears were not justified. It was a big moment for the man and his dog.

An unexpected treat occurred near the end of the training period. One of the training-school housemothers, an active worker in a campaign to fight muscular distrophy, met Jerry Lewis, the famous comedian, while he was visiting New York City in behalf of the charity. When she told him about her work with Guiding Eyes for the Blind, Lewis expressed an interest and arranged to treat the trainees and the dogs to a dinner at the Waldorf Astoria. Another well-known guest at the affair was the actress Joan Crawford. Lewis autographed pictures for the group, and Guy says, "He was funny in person, just as he is in the movies." The trip to New York City was both exciting and challenging and included visits to other famous restaurants as well as a ride on the subway.

Returning to Roanoke was also a thrilling experience, for the two were met at the airport by Guy's friends, his pastor, two church school children, plus newsmen and photographers. One of the changes in Guy's life since acquiring Carla has been the experience of meeting new people who have seen or heard about him and Carla. In addition to publicity from television and the newspapers, people who meet him on the street often stop to say hello or ask questions.

But the best change of all has been a new confidence in his ability to move about without fear of bumping into things. The security of having another pair of eyes helping him has made him more sure of himself in various situations.

The church has played an important part in Guy's life. A member of the Church of the Brethren since boyhood, he has come to value especially the fellowship and help of his friends at Central church. His cheerfulness and willingness to help despite his handicap are in turn an inspiration to his fellow members. They see God at work in a rather unusual way through a member of his animal creation. The church gladly welcomes a four-footed friend to its worship services. And no one feels bad that the church is "going to the dog" – because in this case, it is a wonderful thing. □

The Care of Your Minister

by William E. Hulme

■ We are experiencing a growing casualty list in the ministry. Why are so many ministers on the defensive? What can the laity do in this complex situation?

The office of the ministry has its occupational hazards. Unlike other professions, however, this office is complicated by its organic involvement with a social body. The minister's occupational hazards are critical today because this social body — the church — is on the defensive.

Our society is undergoing a process called secularization. God was once considered indigenous to our culture. Today he is being moved out of the culture. He is a sectarian symbol in a pluralistic society. The church, therefore, is feeling the pinch of being just one institution among others attempting to justify its existence.

This may all be to the good. When God is considered indigenous to a culture, he may cease actually to be the living God. Deference paid to him by such a society may be more polite than genuine. Privileges given to the church may compromise the church's witness to this society. The God who is really God is above and beyond the culture. As the unlimited One he cannot be limited to a cultural understanding of him. Otherwise, how could he be that culture's judge?

Nevertheless, this transition of God's removal from our culture has been difficult for the church, and the clergy feel it most. The reason is obvious — the clergy in contrast to the laymen have made a *vocational* commitment to the church. Not only is their "church" life affected, their workaday world is in the same straits.

I believe this is largely why we are experiencing a growing casualty list in the ministry. When a person's profession is on the defensive, it is easy for him to feel sorry for himself.

The minister is usually a man. As such he feels the vocational pressures that plague the professional and business man in our socio-economic world. He, too, has a need to succeed — to establish his worth through his work. Because of the defensiveness in which he now finds himself, he can easily develop a sense of professional inferiority.

Alongside of the physician, the psychiatrist, the lawyer, and the engineer, the minister may feel like the low man on the professional totem pole. These other professions seem to be more needed in a scientifically and industrially oriented culture. By the very nature of their tasks they do not have to justify their existence. But the minister feels the pressure to prove himself necessary.

As a layman you probably say he should not feel this way. I agree. I heard a university educator say just recently that it took a better man to be a pastor than to be a Ph.D. in the teaching profession. His work of ministry demands more personal flexibility and more diversified talents. A minister himself put it this way: "I challenge any young man to find a profession that provides more opportunity for using every capacity of the human personality than being the pastor of a congregation."

If the minister feels professionally inferior, however, our simply saying that he should not feel this way does not change things. Yet, there is something that you as a layman can do that will help to produce a change.

You are to the clergyman what fielders in a baseball game are to the pitcher. Whether the team wins or loses, the pitcher gets the credit. It goes on his record. Yet, this statistical tabulation of the pitcher's wins and losses does not tell the story of the interdependence of the team members. So the minister's success or failure, his discouragement or encouragement, is dependent upon the layman to a degree that both you and he may be reluctant to admit. In this period of transition from a God-accepting to a secularized culture there are two specific problems in which your assistance is greatly needed.

The problem of culture patterns

Not only is God being removed from our cultural patterns, but our cultural patterns are infiltrating our churches. While the former may be a blessing in disguise, the latter is definitely a corrupting influence. Whenever we identify the church with a particular cultural orientation, it becomes "of the world" rather than simply "in the world." The minster has his own peculiar susceptibility o this acculturization process. Were I addressing myself to pastors, I would discuss this particular problem. But I am addressing myself in this instance primarily to laymen.

Because our congregations have tended to become congregations of the middle class we are intent on preserving he status quo. Most of us are relatively well situated in our society and understandably do not care to see any change hat may threaten our position. We have our vested interests in society and naturally want to protect them.

Yet, we are in the midst of social change — even revolution — in which the status quo is being strongly challenged. The civil rights — or better, human rights — movement is one example of this chalenge. Perhaps the most pertinent quesion facing us today is the one put to Jesus, "And who is my neighbor?" Most of us want to reserve the right to select our neighbor. It is our freedom, we say. Yet, it is not our *Christian* freedom. We give up this freedom when we follow Christ.

Our segregation is as much social and economic as it is racial. We are congregations largely of self-made men who have what we have by hard work and ingenuity. Because of this, we, like Cain, ask, "Am I my brother's keeper?" Like Cain also we may wish we could answer *no*. "Let him work for it as I had to work for it!" Instead of being our brother's keeper, or even our brother's brother, we have become our brother's udge.

It is this attitude that frustrates any ministry in the name of Christ. A very ubtle justification by works — yes, by hard work — has entered in to crowd out ustification by grace. The words of Paul hit their mark: "For who sees anything different in you? What have you that you did not receive? If then you received it, why do you boast as if it were not a gift?" (1 Cor. 4:7).

The minister has the advantage in this period of social change because his vocation is not directly bound up with the economic structure at the core of our culture. For this reason he is more vocationally free to see what is happening in the culture. In fact, it is his vocation to evaluate our cultural patterns by the standard of God's Word. He is called to exercise leadership in this regard.

On the one hand, he cannot allow the church to identify the human rights movement with the kingdom of God as though one were the equivalent of the other. We have here no lasting city. The greatest good is potentially the most devious idol. On the other hand, if he is going to be guided by the Word of God he cannot ignore the exploitation inherent in our status quo. In the name of Christ those of us who are privileged in our society are called upon to sacrifice some of this privilege so that others may share in it.

On one occasion I angered an otherwise charming woman by taking this position. "The trouble with you ministers," she said, "is that you can't deal with these problems like any other person — you always have to bring in the Bible!" Ironically she was right. It is the pastor's vocation — his calling — to bring in the Bible.

It is never easy to move over and make room for others. But it is Christian. When the minister runs into strong opposition to this call to sacrifice — not from the world where he expects it, but from his own congregation — he is face-to-face with an occupational hazard. He is tempted either to give in to the pressure and soft-pedal his witness, or to get out of the ministry altogether. Either case is tragedy. Your support at this moment, not simply of your minister but of the witness of the Word of God, may be the crucial element in preventing either tragedy.

The problem of loneliness

The pastor and his wife know more people than most others in the community, and yet they have fewer friends. The pastor and sometimes also his wife are more involved in the lives of people than most others, and yet they have fewer confidants. Laymen who desire to talk to someone about their problems can see the pastor, but whom does the pastor see regarding *his* problems? Also what about the minister's wife? What does she do when she wants to talk to a pastor? Go to her husband? What if he is part of her problem?

Because of their unique position in the congregation the pastor and his wife may be in an interpersonal vacuum regarding their own intimate needs. Some may think that like the Cabots of Boston they can talk with God. Yet God is not a substitute for people. He chose to manifest himself through a church which is a communion of people. It is through our fellowship with other people that we fellowship with Christ. This is why we are called members of Christ's body of which he is the head. The minister may have less access to the reciprocity of the church's fellowship than has the layman.

Although the pastor is everybody's friend — even being tabbed "Mr. Friendly" — he has a serious shortage of friends in the full sense of the word. By this I mean that he has very few people with whom he can be just friends. For example, one pastor and his wife had formed a mutual friendship with a neighbor couple. The minister, however, was apprehensive about the relationship. "They're talking about joining my church," he said. "For the sake of our friendship, I'm just hoping they won't."

The limits may not only be on the friendship side of the relationship. The pastoral side may also be curtailed. In misfortunes like sickness, the pastoral role is normally unaffected. However, in marital and other family problems where there is a sense of shame, the mutuality of friendship can be a psychological block to pastoral care.

When a certain husband shared his guilt over adultery with his pastor, the pastor encouraged him to tell his wife. "Talk it over together," he said. "You may even want to discuss it with a counselor if you both agree that it is necessary. I'm available. Or I can refer you to a marriage counselor, if your wife prefers."

The pastor later had mixed feelings over what he had said. Although he left the door open for them both to come for counsel, he did not encourage it. Why? "Probably since my wife and I and this couple are pretty close friends," he said. "I may have felt some embarrassment in counseling both of them." It was something of a relief — and incidentally no surprise — to the pastor when they did not ask for counsel.

This shortage of close friends is particularly hard on the pastor's wife. The minister's professional challenge takes up much of the void. Although some minister's wives make their husband's ministry their vocation also, the majority of minister's wives are first of all wives and mothers. They are more than pastor's wives; they are persons with needs like all other persons. When these needs are not met — when the parish is her exile from intimate friendships — the pastor may have the problem of an unhappy wife, and unhappy wives make for unhappy ministers.

Here again as a layman you can give encouragement to your pastor. The congregational structure allows for the mutual caring for one another of pastor and people. As the pastor becomes involved in the needs and concerns of his people, he ministers to them in a most meaningful moment. By the same token, the congregation also cares for the pastor. As the laymen show an interest in his interests, a concern for his concerns, offering their love to him and his family, they are fulfilling their pastoral responsibility in ministering to their needs.

The friendship offered to the parsonage family should have no strings attached to it. The minister is not called "Father" by some churches without reason. In a sense he is like a father. Members of a congregation can also be like children and want to be the father's "onliest" or at least "most favored" child. Because of this, close relationships between the pastor and certain parishioners may turn sour. When the pastor turns his attention to other members or fails to support their pet projects, they feel betrayed.

There will be times when you may not feel appreciated by the pastor or his wife — but really you are. We often take our friends for granted because we know we can count on them. This is particularly true when one has responsibilities for many people. The pastor's attention is drawn more to those with whom his ties are less secure.

You can also help by recognizing that your minister and his wife may desire friends outside of the congregation. He has his need not only for a circle of intimacy but also for a life apart from his work. There is nothing that can provide this needed diversion better than intimate socializing. If you accept this fact, he will feel more free to recognize his needs realistically.

No double standard, please!

When he sees his profession in the defensive, his people bogged down in cultural corruption, and his family life in need of more attention, the pastor becomes discouraged. He became discouraged in former years also, but he made his adjustments to his profession because he was "wedded" to it. Today the stigma of quitting the ministry has lessened, and an increasing number of ministers are taking this way out. The minister quit because he honestly feels he can do more for the Christian cause as a layman Again you would disagree — and s would I. If the church is to have a lay witness we need a strong and vigorou clergy. When the ordained ministry declines, it is only a matter of time before the lay witness also declines.

Yet, the parish system has abuses tha are in need of correction. The congregation whose laymen believe that they hir a minister to do the work of ministry fo them is out of line with the New Testament. The minister is a leader in ministry and not a substitute for the layman He is to equip the laymen to minister – to lead his congregation in bearing witness to the gospel in his community a they go from the pew to the marketplace. We seem to have a double standard in the church for the clergy and the laity as phony as the double standard in morals for men and women.

A study has revealed that the minister may spend from thirty to fifty percent o his time oiling the wheels of the churc organization so that it works in harmony He is like a coach who spends so muc of his time trying to get his team to pla together that he never is able to tak them onto the field of competition. Thi is why he may become discouraged wit the parish ministry.

The local congregation is not "you church" or "our church" but Christ' church. Institutions tend to be slow i recognizing changing situations, and th church is no exception. When clergy and laity work together to overcome this tim lag, the clergy's morale goes up, and th church's ministry to the community becomes more effective. ☐

THE STRUGGLE FOR THE MINDS OF MEN

by H. Robert Gemmer

■ The former leader of the Soviet Union, Nikita Khrushchev, said this to the United States a few years ago: "We declare war upon you – excuse me for using such an expression – in the peaceful field of trade. We declare a war we will win over the United States. The threat to the U. S. A. is not the ICBM, but in the field of peaceful production. We are relentless in this, and it will prove the superiority of our system."

What did Mr. Khrushchev mean in this statement and similar statements he and his successors have made? In commenting on Khrushchev's statement at that time (1958) I wrote in an article, "He means that the Soviet Union has gone all out to win the real struggle – the struggle for the minds of men. The vast bulk of the human race is the battleground in which this struggle is taking place."

First, let me point out some ways by which we cannot win this true struggle either in 1958 or 1968. We cannot win the minds of men by an arms race or building and stockpiling hydrogen weapons.

We cannot win the race for the minds of men by the methods used in the war in Vietnam, where hundreds of "errors" in bombing have caused the death of many South Vietnamese "friendly" civilians. In some such cases the bombings occurred because the village landlord had suggested that there were some Viet Cong in the area to be bombed. When Charles Wells, editor of *Between the Lines,* was brought by the Utica Area Council of Churches to Utica in 1965, he said sometimes a village leader used American military power to enforce the payment of tribute to him and "punished" those who refused to pay by directing their destruction by United States bombing. This may have been one of the reasons for the "mistakes."

We have lost many of the minds of even our South Vietnamese allies by continuing the ruthless war in which authorities say more South Vietnamese civilians have been killed than Viet Cong. Tom Nolan, an NEA reporter, in a story on the Utica Observer Dispatch editorial page of May 21, 1966, explained why this is so, quoting an American in Vietnam: "It's a favorite VC trick," explains the American. "Just fire three shots at the troops as they move in. Five minutes later the bombs arrive. Thus, villagers are led to believe the United States is out to kill everybody."

Thus, many civilians die, as an AP dispatch said on Wednesday, August 17, 1966, printed in the Observer Dispatch under the headline:: "S. Vietnamese Civilians Find No Sanctuary, SAIGON, South Vietnam (AP) – There are no sanctuaries in South Vietnam for unarmed civilians." The AP article said: "Civilians are often reluctant to leave their villages. Instead, they build bomb shelters near their huts. In some cases, civilians killed in military operations are simply listed as Viet Cong."

One newspaper article said that thousands of "friendly" civilians have been killed. They used the word *friendly* advisably. How could they be thought "friendly" to us as they saw their homes and their relatives burned by napalm bombs, those sticky jellylike bombs?

What alternative is there? Has not the United States tried for peace? Listen to the statement of a well-known national leader: "I have offered the enemy my hand again and again. It was the very essence of my program to come to an understanding with them. We have never demanded anything from them, and we have never insisted on anything. I repeatedly offered my hand, but always in vain.

"Even after this war had begun there were possibilities for an agreement. After each battle I offered my hand, after the first one, and again after the second I offered my hand. I demanded nothing. Still all was in vain. Still again I offered my hand. They literally spat on me.

"We have been drawn into war against our will. No man can offer his hand more often than I have. But if they want to exterminate us then they will get the surprise of their lives."

This statement, made shortly before Stalingrad, was a promise by Adolf Hitler to the German people not to draw them into disaster. Another national leader said: "The conflict is for us a holy war against communist aggression to free the peoples of Asia from the Red peril and assure peace in the Far East. . . . Our struggle aims to find peace in new order and in a great and just spirit. . . . New and strong foundations are being laid for world peace and the welfare of humanity." This is the statement of Matsuzo Nagai, Japanese minister of transport to Paul Josef Goebbels, November 25, 1936.

Some of our leaders have said something similar as they imply there is no alternative to armaments in this kind of world. But they are deluding themselves and us if they think that weapons can really win the battle for the minds of men.

I believe it was Lincoln who said, "The only way we can get rid of our enemies is by getting rid of our enmity," that is, by making them our friends.

With atomic and hydrogen bombs and other weapons we can kill people – millions of people – including communists and noncommunists, friends and foes alike, in our devastation. (And Russia can do the same.) But would that win the struggle?

What does communism breed upon? Misery, poverty, injustice, the things that are wrong in society. Certainly the greatest injustice of all – war, with its inherent misery and poverty, with or without so-called clean bombs – would produce a fertile breeding ground, alive with the maggots of hate and despair and susceptible to the lying dogmas of any totalitarianism communist or fascist.

"We cannot win the struggle by sending guns instead of butter

We cannot win the struggle for the minds of men by seeking to overcome communism by the use of or the threat of the use of military might.

We cannot win the struggle by committing atrocities. In any war some soldiers on all sides commit atrocities, but it still does not make it right. It is still pagan and crucifies Christ anew. We read in our papers of Viet Cong atrocities, but we too have committed them. The pamphlet on *American Atrocities in Vietnam* assembled from the reports of correspondents from the *New York Times*, *Newsweek*, *New York Herald Tribune*, is very revealing. And Reuters, the British news agency, reported November 18, 1965: "In one place nearby the Americans found three North Vietnamese wounded. One lay huddled under a tree, a smile on his face. 'You won't smile anymore,' said one of the American soldiers, pumping bullets into his body. The other two met the same fate."

Furthermore, our relationships to Latin America have not been conductive to the furtherance of our democratic Judeo-Christian ideals. On more than one occasion we have sent American marines or troops in "to protect our interest." A recent occasion was during the Dominican Republic crisis of 1965. Let me refresh your memory a little. President Juan Bosch had been duly elected in a free election several years before. President Bosch was thrown out of power by a military junta. The United States did not vigorously protest this overthrow of the democratically chosen noncommunist president as it should have but rather recognized the new military junta.

When some months later Bosch, the duly elected president, sought to regain his presidency by a counterrevolution, President Johnson intervened, allegedly to protect Americans in the Dominican Republic. Later, he admitted it was because we feared there were communists supporting President Bosch in his efforts to regain his presidency. Because of our intervention in the Dominican Republic's civil war a stalemate developed and we "supervised" an armed truce until an election was held in the spring of 1966 in which an opposition candidate supported by the United States was duly elected president.

We cannot win this struggle for men's minds by atomic-bomb building, stockpiling, or threatening to use them in the event of war. We cannot win this struggle by the use of conventional and napalm bombs in Vietnam. We cannot win the struggle by intervening in the internal affairs of a Latin American country or elsewhere. We cannot win the struggle by sending guns instead of butter to hungry people. We cannot win the struggle by tying military aid in with economic aid in trying to buy military allies. Nor can we win the struggle by aligning ourselves with totalitarian dictatorships of the fascist brand who happen to oppose communism. We may find to our dismay that our aid to regimes like Franco's will prove bitter fruit at a later date. Nor can we win the battle for the minds of men by continuing our discriminatory racial practices. Every act of discrimination in the United States of America which is publicized around the world turns thousands of minds to communism.

How then can democracy and Christian ideals win the struggle for men's minds? We must in bold, courageous ways show the people of the world that the democratic way is the best way.

Former President Harry Truman in a speech on February 25, 1958, outlined our world problems in still timely words when he said: "We are caught hard and fast in the most terrible armaments race in the history of the world. . . . Already, we have weapons so destructive as to endanger the very existence of the human race. . . . Now what can we hope from all these weapons – all these billions of dollars we must spend for defense? . . . There must be a better way. . . . One of the best hopes is economic assistance for other nations."

The late columnist, Dorothy Thompson, once said: "Think what would happen to our economy if peace suddenly broke out." Far too much of our economy is based on war and war production, and yet even with our high war production we have unemployment problems for the relatively unskilled. Think what we could do to meet our unemployment problems and to further world peace if we sought to produce more consumer goods which we would trade or sell on long-term credit arrangements with the needy peoples of the world, including those of the communist lands. The "Made in the U. S. A." label on a usable farm implement might do more to win the minds of the farmers of India or Russia than all the satellites circling the globe.

We need more economic planning and action for conversion from a war economy to a peace economy to prevent massive unemployment and raise the standard of living of the world. Find a cure for diseases, helping to stamp out poverty here and everywhere can be part of the solving of the problems of unemployment and war.

Our Peace Corps program is a significant part of our campaign to win the real struggle for the minds of men. To the degree that we are willing to help people to help themselves, without strings being attached, we will be successful in our endeavor. A man who is improving his standard of living in a self-respecting way is, indeed, not likely to turn to communism.

The words of President Eisenhower in his State of the Union

ngry people"

address, January 9, 1958, are as true today: "There is only one solution to the grim problems that lie ahead. The world must stop the present plunge toward more and more destructive weapons of war and turn the corner that will start our steps firmly on the path toward lasting peace. . . . This will require more than words of peace. It requires works of peace."

We must communicate our Christian convictions to the President and Congress if we want to win the struggle for the minds of men. How many of us have recently written or telegraphed the President and our senators asking that Christian principles be applied in our search for peace?

President Johnson has recognized the need to win the struggle for the minds of men by his visit to Asian nations in October and November 1966 and in various speeches such as that given on August 26, 1966, in which he said, "Violence is one face of failure. Our foreign policy must always be an extension of our domestic policy."

Speaking to the Soviet Union he said: "Both of us possess unimaginable power; our responsibility to the world is heavier than that ever borne by two nations at the same time. A common interest demands that the wise exercise of that responsibility is an essential requirement in the years to come. It will require more than understanding and generosity to build that world of health and hope. It will require self-help in the developing nations and determined saving. It will require a steady commitment to the unglamorous foundations of the good society: education and agriculture and public service. And it will require the power of modern science to help move through centuries of development in a few decades."

If these goals could be achieved, all of humanity would be the victor and a firm foundation of peace built, but it takes more than words of peace; it takes action for peace, for "faith without works is dead."

Christianity is in this struggle for the minds of men. It is as men come to see the way, the truth, and the life revealed by Christ in his life and teachings that they can begin to see and act upon "the things that make for peace."

As Jesus looked over Jerusalem he wept, for the people did not know the things that make for peace. As he looks over the world today, he must be very sorrowful as he sees how little we understand what needs to be done to realize his way.

His world was very like our own, full of totalitarianism and evil. But he taught his way of overcoming evil. To the degree that we will commit our lives to him and to his way today, to that degree will we succeed in our effort to win the struggle for the minds of men. □

FAITH LOOKS UP

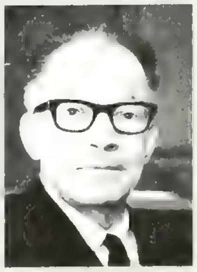
■ A wonderful thing happened during my recent stay in the hospital. I lost my left leg. I consider this loss of my left leg as the greatest and best thing that ever happened to me except for my acceptance of Jesus Christ as my Savior. At first thought this may sound insane. But I have several reasons for saying this.

In the first place, my leg was causing me a great deal of trouble. It was interfering with my ability to perform efficiently for my employer, a very fine, understanding, and kind gentleman.

In the second place, I had become too self-sufficient and independent. But now I had to depend on friends for many favors — both great and small. To be completely self-sufficient was now impossible. I had also to depend on the Lord. I came to realize as never before that Christ is the all-sufficient one.

In the third place, my experience has brought me face up to the problem of why Christians have reverses and misfortunes, and why illnesses befall them. After thinking about this while being laid up in the hospital, my question is not "Why?" but "Why not?" Why should I not suffer? Who am I that I should expect to avoid the misfortunes which befall the human race? Just because I am a Christian it does not follow that I will be spared the vicissitudes of life. If I am a truly born-again Christian I shall live in eternal bliss, so why should I expect to miss the misfortunes of life here and now?

So again I say the question is not "Why?" but "Why not?"



AMOS HUMMER *has been a church school teacher in the Elizabethtown church, Pennsylvania, for twenty-five years. He is employed as a shipping clerk by Continental Press. He and his wife, Evelyn, a junior high school teacher, live at 38 N. Poplar Street in Elizabethtown. His statement appeared originally in the Elizabethtown "Parish News."*

news

Televising Vietnam battles: News or war commercials?

If you want to condition people to accept war and violence, the television coverage of Vietnam is excellent.

This is the position taken by a prominent psychiatrist, Fredric Wertham, writing last month in the *New York Times*. He maintained that mass media today is hardening us for war rather than educating us against it.

In this assertion, Dr. Wertham refuted a claim made recently that the Vietnam war films, by showing the war as it is and enabling Americans to experience it in their homes, has helped to advance the cause of peace.

Electronic pacifism: In advancing this latter view, James C. Hagerty, former press secretary to President Eisenhower and now an ABC executive, stated that daily exposure to the battlefield convinces "people that war is the least sensible way of settling disputes." Thus, the network news of the Vietnam war represents, in his view, a kind of electronic pacifism.

Transforming Nervous Nellies: But Dr. Wertham, who has researched particularly the reactions of teen-agers to the war, sees the outcome of the mass media coverage as producing not revulsion against war and violence but receptivity to it. The one way to get people used to bombing of the countryside is to show it to them all the time, he said.

"One cumulative result of the war coverage has been that it has helped transform us from Nervous Nellies into placid participants."

The effect of violence shown from Vietnam cannot be measured apart from the whole deluge of violence thrust at American youth, said the psychiatrist, who is author of "A Sign for Cain: An Exploration of Human Violence." He quoted youth with whom he had discussed the effect of the war as saying, "We have to kill the gooks – all the gooks!"

"Adults call that escalation," added Dr. Wertham.

Hawk's-eye view: A major weakness in the news reporting of the war, he stated, is the endless depiction of battle scenes without pattern or overview and without reverence for human life. The reports become "a mere backdrop for violence and the expectation of violence . . . a hawk's-eye view of life and death."

"We claim to be concerned. But we view these scenes self-indulgently for their entertainment value and add them up subconsciously not to a yearning for peace but to a total belief in the morality of force."

Like Pavlov's dogs: Observing that a loudly proclaimed peace offensive is accompanied or followed by a military expansion, the psychiatrist asserted:

"We are being conditioned – like Pavlog's dogs – so that when the 'peace offensive' bells ring we won't expect peace but accept an acceleration of bombing and an increase in the strength of the army."

Over the years mass media has helped create "the present international communication gap," he declared. "There exists, in fact, what amounts to a vast machinery of hate. Any country that is regarded as a potential opponent, or any country that gets into the power orbit of a potential opponent, is vilified. No notice is taken of any good thing about it whatever and everything bad is emphasized. . . . In this way a warlike attitude is created.

Television's daily exposure of war . . . does it promote peace or placid participation?

The peaceful messages get lost, the hostile ones get priority."

Airing Christ's sermon: "Suppose, as an experiment, that I were to send a script of the Sermon on the Mount to a broadcasting station, suggesting that it be read on the air, with special attention to the passages about not killing and not being 'angry with your brothers.' The station would probably reply that it would have to give equal time to the opposite view."

Communication vs. violence: Noting that there has been some frankness in reporting the war, Dr. Wertham makes a plea for far more.

"Communication is the opposite of violence. Where communication ends, violence begins. When we do not communicate with one another, we cannot know one another; when we do not know one another, we can be stirred up to hate; when we hate, we are apt to resort to violence."

Want to play war? Two days after the *Times* article appeared, the Associated Press released a story which seemed to give considerable credence to Dr. Wertham's contentions about war becoming routine, entertaining, accepted.

In western Kentucky, reported the AP, 11,000 troops at Fort Campbell were to seek out "enemy" guerillas in mock warfare, with Green Beret personnel from Fort Bragg, N. C., playing the part of Viet Cong. "The guerillas have invited private citizens to take part in the exercise. Some may be informers, hiding guerillas in barns and lending farm equipment to aid movement of military implements," the wire story concluded.

Out of itself into the world

To GET OUT OF ITSELF and into the world is one of the urgent tasks before the church, declared Eugene Carson Blake last month upon assuming direction of the World Council of Churches.

By this, the new general secretary said he meant that fresh ground must be broken to get the church and the WCC into the world in a relevant way with the gospel of Jesus Christ.

As a second immediate need he cited the necessity of making the WCC truly ecumenical. "Since 1961 almost all Orthodox churches have been members of the council," he said, "but it is still Western with a bit of Oriental embroidery."

Totally Christian realms: His third concern was related to Vatican II. "At the world level I would guess there are many things on which we need studies that are totally Christian rather than either WCC or Roman Catholic," he said. One example is peace. He spoke of the distinct necessity for the two groups to approach the problem together if at all possible.

Acknowledging that there is some sentiment against an American leading the WCC, in view of the widespread criticism of American foreign policy, Dr. Blake commented:

"In one sense it is irrelevant that I, as an American, have been critical of U. S. foreign policy especially in Asia, even though this may be welcome news to many people. Every thoughtful person knows that the problem of peace is the problem of human survival. Now that the weapons for total annihilation are available, world war must become unthinkable in every nation.

To think in new ways: "I hope the churches of the WCC will press their governments not only to avoid the kinds of actions which could escalate into world war but also to think in a new way about a world community of peoples.

"The best opportunity Orthodox and Protestant churches have to make a real contribution in this area lies in working together with Roman Catholics to establish a sense of worldwide Christian community."

Dr. Blake, formerly the chief elected officer of the United Presbyterian Church in the U. S. A. for fifteen years, succeeded W. A. Visser 't Hooft, distinguished Dutch theologian, as WCC executive on Dec. 1.

Blake . . . de-Westernizing the WCC

"My obvious handicap of being monocultural may be a blessing in disguise, for I am certain that the dominance of the English language and English and American thought-forms in the council needs to be radically changed," explained Dr. Blake.

Ecumenism's start: An architect of the Consultation on Church Union, Dr. Blake declared that "there are two erroneous ideas about the ecumenical movement current in many parts of the world. One is that Pope John XXIII started it. The other is that the World Council started it. Actually, the movement began and continues essentially in the aspirations and faith of people, young and old, who have found that their effective expression of Christianity is hindered and limited by all the ecclesiastical structures.

"The World Council of Churches and all churches, including the Roman Catholic, have an opportunity — if they are free and creative enough — to give some direction to the desire of Christian people everywhere to make their faith once more central in the life of man."

Brethren at the Houston dedication, l. to r.: Mark Donaldson, Don Gosnell, Gene Krause, Tim Zinn, W. Harold Row, Kenneth E. McDowell, Mrs. Philip Zinn, Mr. Zinn, Gerald Edwards, LeRoy Griffin, LaWayne Orr

Houston is only No. 2

Houston's Church World Service center, among the newer and already the second largest of nine CWS relief clothing collection and processing points under Church of the Brethren management, in November was the scene of an open house and dedication ceremony.

The brand new air-conditioned building includes offices, an international gift shop and warehouse built by the Church of the Brethren at a cost of $95,000. The cost is to be amortized from processing income over a ten-year period.

Located at 7425 Ardmore, in the shadow of Houston's Astrodome, the center processes relief materials gathered from 400 depots in the Southwest. The center has twenty full-time workers.

Materials are picked up also from the St. Louis and Denver CWS centers and shipments are prepared for Lutheran World Relief, the National Association of Evangelicals, and Catholic Relief Services, as well as for CWS. In the first nine months last year CWS shipped twenty-four million pounds of food, clothing, and other supplies from Houston.

Participants in the dedication service included representatives of area churches, several national church bodies, and of the Greater Houston, Texas, and National Councils of Churches. Among Brethren participants in the program were W. Harold Row and Kenneth E. McDowell of the Brethren Service Commission staff and Philip N. Zinn, manager of the center since its opening in 1964.

Reginald H. Helfferich of the United Church of Christ's Division of World Service declared in the dedicatory address, "It will be a sad day for America when Christians turn over their ministries of compassion to the state."

Pointing to the complete welfare statism in many countries, Dr. Helfferich decried a trend which says, "Let the state feed and clothe the poor." Admitting that the state can provide many needed resources, he added that "the state cannot love – and Christians exist to express the love of God wherever there is human need."

Where the Brethren stand

Protestant giving by forty-four United States and Canadian bodies in 1965 totaled more than three and a quarter billion dollars, an all-time high. This represented an average of $77.75 for each member, an increase of more than $5 over the previous year.

The Church of the Brethren ranked 29th among 37 U. S. denominations in per capita total giving. In a similar report the previous year the Brethren ranked 32nd.

A few of the rankings in per capita total giving of interest to Brethren are:

1.	Wesleyan Methodist	$290.48
2.	Evangelical Free Church	243.03
8.	Church of the Nazarene	168.33
9.	Church of God (Anderson)	167.97
10.	Mennonite, Gen. Conf.	143.16
12.	Reformed Church in America	131.57
17.	Protestant Episcopal	106.80
18.	Lutheran, Missouri Synod	106.66
20.	Disciples of Christ	95.91
21.	United Presbyterian U. S. A.	95.75
24.	Brethren (Ashland)	90.45
29.	Church of the Brethren	81.56
30.	United Church of Christ	79.31
32.	Evangelical United Brethren	78.92
36.	Methodist	61.42
37.	Southern Baptists	59.22

Reporting for the first time was the Mennonite Church (Scottdale, Pa.), whose figures show a record proportion of 48 percent for benevolences (or outreach). Its fraternal denomination, the General Conference Mennonite Church, recorded 43 percent for benevolences.

The average benevolence giving of the 37 denominations was 18 percent, or $14.03 per member. Among member bodies of the National Council of Churches, the Church of the Brethren ranked third in per member giving to benevolences, $23.32.

The statistics were compiled by the National Council of Churches' Commission on Stewardship and Benevolence. For the Brethren, the reports reflect giving during the 1964-65 church year.

"Such reports of a growing response in giving through the church, when seen against the backdrop of the phenomenally growing amounts of money spent in the marketplace, remind us that we have yet some distance to go in our stewardship," commented Hubert R. Newcomer, Brotherhood director of stewardship. He expressed gratitude, however, for the direction in which the giving of Brethren is moving.

Sparking the bold new breed of Ecuadorian churchmen

ECUADOR's incredible United Evangelical Church has had its ups and downs during its first year and a half, but possibly the clearest indication of its future good health is the candid way in which its president, Rev. Gonzalo Carvajal, is able to discuss the problems and challenges of the church.

In conversation with the Foreign Mission Commission at its November meetings, Mr. Carvajal had no difficulty in communicating through his Spanish interpreter and a written document that he was representing a sister church who was quite able to sit as a coequal with her North American neighbors.

To find its own forms: The gospel arrived in Ecuador dressed in forms of worship, architecture, morality, and spiritual life alien to Latin Americans, he said, indicating that the church's primary task now is to find more indigenous forms in order that it will not be "isolated from society." "It is indispensable for Christians to play an important and active part in the political life of the country," he added, "not because of ideological, nationalistic, or party preoccupations, but rather as a call and expression of love for neighbor."

Speaking as a brother to representatives of one of the denominations which helped spawn the United Church, he warned that "any expression of foreign dominion will give the church an aspect of being a foreign body in its own country. In this respect, it is worthwhile to alert the cooperating boards of missions that if they still want to carry out a work alongside of the United Church, the problems will become doubly sharp." The message was clear: Integrate all missions with the church!

Boldness and warmth: Such boldness may seem impertinent to those who did not participate firsthand in the November meeting and could not feel the humility and warmth of the man conveying his concerns to his fellow Christians, but his words were not out of place. They do, however, give us insight into this leader born of Roman Catholic parents in Guayaquil, Ecuador.

Becoming a Protestant at the age of fourteen, he founded and headed a youth group until in his early twenties he was elected a deacon, Sunday school teacher, and copastor. He then attended a Bible school for four years and returned to Guayaquil as a pastor.

In 1962-1964 he attended a Presbyterian seminary in Brazil. It was this experience that gave Carvajal a new perspective on the work of the church in Ecuador. Afterwards, while working with the United Andean Indian mission he became a member of a group of "rebels" who demanded an Ecuadorian Protestant church for Ecuadorians. His fight against mission paternalism helped him to become the first president of the new church.

Mr. Carvajal, center, spoke to the General Brotherhood Board in November. Here at the left is Edward K. Ziegler, Foreign Mission Commission chairman. Interpreting is Ralph Detrick, a Bethany Seminary student and former worker at the Ecuador mission

President Carvajal . . . impertinent, no

Membership gains: Under his leadership – he says "the leadership of the Holy Spirit" – church membership has grown twenty percent and missionary-Ecuadorian relationships have been redefined.

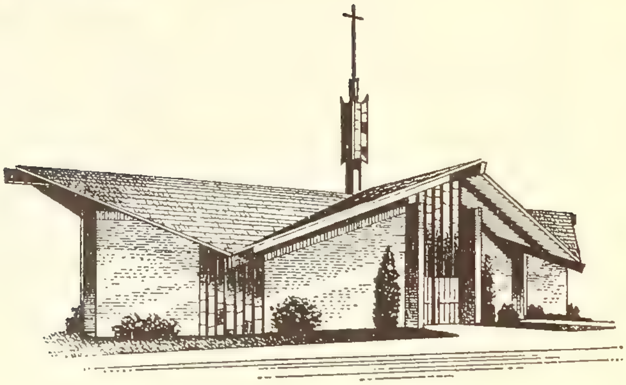
In addition to his responsibilities as president, he is also pastor of a congregation in Quito and president of the Council of the Ecuadorian Bible Society.

The laity seem to be an inevitable part of any discussion of the church today, and they were not left out of the United Church-FMC dialogue. "We must dare to partake of community life in the small groups of students who are preparing to enter the professions such as teaching, engineering, commerce, medicine, and social service and develop a program of studies through which all professional preparation of the student is related to the Christian faith and his mission in the world."

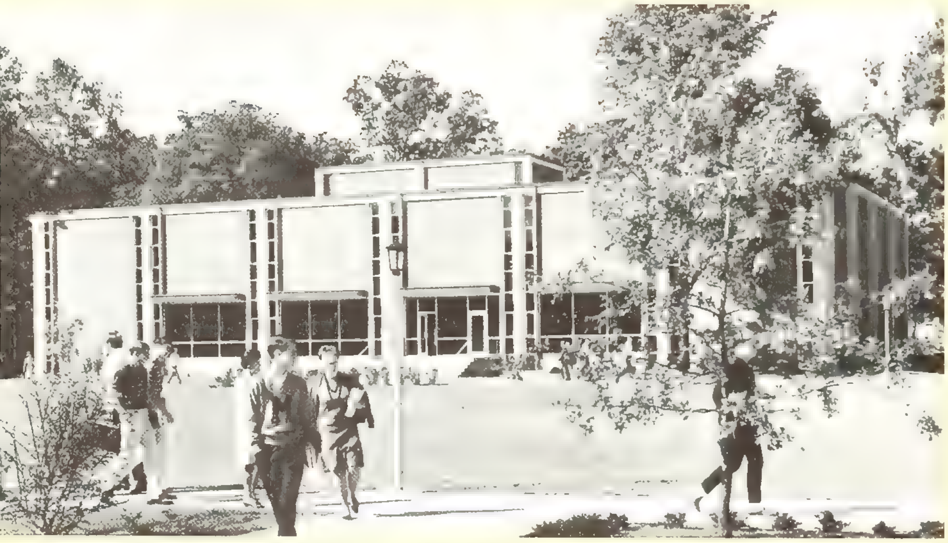
Theological center projected: One of the key problems which face the new church is the training of its pastoral leadership. A Committee of Theological Studies has been authorized to develop a center of theological training.

When asked about the continuing need for missionary colleagues to work in the Ecuadorian community, Mr. Carvajal made it quite clear that missionaries were still needed, but that they must come as "full participants into the life of the church." In return, "the United Church will need to give more attention to the orientation and pastoral care" of these colleagues. One sensed that Señor Carvajal and his colleagues would see that such matters would be taken care of – and soon. – JOEL K. THOMPSON

news



SIX CAMPUSES DEDICATE NEW FACILITIES



La Verne: Above and upper left. Focal point of the southern California college campus is a new $125,000 chapel, with a sanctuary seating ninety, pipe organ, three offices and seminar room. Dedicated in September.

Manchester: At left. The Indiana college's nearly $1,000,000 Funderburg Library, with space for 150,000 volumes, is a three-story, all-carpeted building with open stacks and 250 study carrels. Dedicated in October.

McPherson: Lower left. The Kansas college's newest addition is Bittinger Hall, named for Desmond W. Bittinger, president from 1950 to 1965. The $571,000 three-story, carpeted dormitory houses 164 men. It is arranged in two-room suites. Dedicated in October.

Elizabethtown: Named for veteran educator Ralph W. Schlosser is Schlosser Hall, above, a residence building for 210 women. The building was dedicated by the Pennsylvania college Oct. 22. At the center below is pictured Esbenshade Hall, a 30-classroom, $834,000 structure named for philanthropist Elmer L. Esbenshade. It is to be dedicated this spring.

Juniata: At right. The newest and largest dormitory on the Pennsylvania campus is Tussey and Terrace Residence Complex for 176 men, a $907,000 development dedicated Oct. 22.

Bridgewater: Lower right. Dillon Hall, a residence for 168 women, was named by the Virginia college for a Bassett, Va. family. The $600,000 hall is yet to be dedicated.

Population control measures

One of the hottest disputes in politics and religion centers on the government's involvement in birth control programs. While the subject has long been controversial, the dispute was fired up anew in November when 220 Catholic bishops denounced the Johnson administration for coercing welfare recipients to practice birth control.

Numerous disclaimers as to whether the government was overstepping its bounds on the matter were issued from many quarters. And the whole discussion of Roman Catholicism's rulings on contraception took on a new intensity.

Episcopal Church Bishop John E. Hines responded to the Catholic pronouncement by making clear that his church is firmly behind the U.S. government in its efforts to give assistance to population control efforts in this country and overseas. He called on the Episcopal Church to double its own efforts in behalf of birth control programs.

Ed Doerr of the Protestants and Other Americans United for Separation of Church and State (POAU) said the Catholic bishops "have every right to express their views on birth control, but when they suggest that 'freedom is endangered' when government agencies assist foreign and domestic poor people in exercising their right to plan their families, they are playing fast and loose with the meaning of words."

Government's right and obligation: "We see no coercion in government and welfare agencies providing information," said Rabbi Jacob J. Weinstein, president of the Central Conference of American Rabbis. "We believe the government has the right and obligation to make access to planned parenthood information available to all who seek it."

"If the bishops produce convincing proof that the poor are being coerced by the government into using birth control devices, we shall take our stand with them," editorialized *The Christian Century*. "But until they do so we have to say that freedom is imperiled when any large bloc of the country, religious or otherwise, condemns and threatens the government without concrete evidence that the government is guilty as charged."

Opposes government "intervention": The Catholic bishops' statement criticized "the government's stepped-up intervention in family planning, including the subsidizing of contraceptive programs at home and abroad" and said such action was far beyond "merely seeking to provide information in response to requests from the needy. . . . We decry this overreaching by government and assert again the inviolability of the right of human privacy."

The Catholic statement stressed the freedom of spouses to determine the size of their families. "In connection with present and proposed governmental family limitation programs, there is frequently the implication that freedom is assured so long as spouses are left at liberty to choose among different methods of birth control. This we reject as a narrow concept of freedom."

Not an obligation: "Birth control is not a universal obligation, as is often implied; moreover, true freedom of choice must provide even for those who wish to raise a larger family without being subject to criticism and without forfeiting for themselves the benefits or for their children the educational opportunities which have become part of the value system of a truly free society," the bishops stated. "We reject, most emphatically, the suggestion that any family should be adjudged too poor to have the children it conscientiously desires."

Governmental spokesmen and other Jewish and Protestant leaders joined in declaring that, to their knowledge, incidents of coercion as charged by the Catholic bishops did not exist. Secretary of Health, Education and Welfare John W. Gardner said that months earlier his department was in contact with the bishops, asking them to report violations. He said not a single complaint had been filed.

A Catholic layman's view: "As I read it, the bishops are opposing coercive aid," said Catholic layman William D'Antonio, sociology professor at Notre Dame. "If that's all they are opposing, I am for that. If they are opposed to any birth control aid, that would be entirely different.

"I was discouraged that they seemed to be beating a dead horse. The thing that discourages me is that the charge doesn't seem to be supported by any data. Coercion is a serious charge that ought to be backed up by something more than hearsay stories."

Father Dexter L. Hanley, S.J., director of the Institute of Law, Human Rights, and Social Values at Georgetown University, was quoted as saying last May that government has "a legitimate concern over the rate of population growth . . . [and] may properly establish programs which permit citizens to exercise free choice in matters of responsible parenthood." The Jesuit added he could find "no *a priori* grounds of private morality which forbid government participation in and support of family planning programs."

A big disappointment: The bishops' position was consistent with previous hierarchical pronouncements on birth control. One of the big disappointments of the year to many minds, stated Religious News Service, was that Pope Paul deferred making a definite pronouncement on birth control until "further studies" are completed. The delay, the Pope said, grew out of the "enormous complexity and fearful gravity" of the matter. *New York Times*' religion writer John Cogley reported that the majority of the commission set up to advise the Pope on

SPECIAL REPORT / *On birth control Catholicism appears hung up in "passive suspense." But might others be oversimplifying the issue?*

dilemma for Roman Catholics

the subject recommended a change.

"The Vatican's difficulty in changing a supposedly unchangeable doctrine can be appreciated," the POAU's Doerr said. "But what must not be lost sight of is the fact that the experts are agreed on the seriousness of the population problem, and it is obvious that the poor cannot effectively exercise their right to have only the children they want unless they receive government aid."

"A new consensus": Meanwhile, it was made public that last June an appeal was sent to Pope Paul to take the lead in "forging a new consensus" on the need to combat the population explosion through the regulation of birth. Eighty-five religious and scientific leaders signed the appeal, among them twenty-one Nobel Prize winners and Church of the Brethren General Secretary Norman J. Baugher.

The statement stressed that "a new moral consensus must be achieved among leaders of all major faiths and that man's responsibility to the next generation includes a primary duty to limit that generation's size.

"It is a mark of great religions and the obligation of great leaders to recognize that changing conditions demand changing application of unchanging moral values," the statement averred. The papal office at the Vatican acknowledged receipt of the statement on June 7, but its contents were not disclosed until late in November.

Decisions on destiny and death: At least one Protestant theologian currently is arguing that the real problem encompasses more than the "seemingly uncomplicated issue of birth control." He is theologian Robert Tobias of the Lutheran School of Theology, Chicago, who in an article in Temple University's *Journal of Ecumenical Studies* declared that modern man has to take part in decisions of death and destiny in a way never known before.

New "disturbing" factors, he wrote, push man to deeper probing – such factors as the possible extension of the life span to 120 years and the deferral of aging and death through refrigerative sciences (cyrogenics). Some of the questions which these developments raised for him are:

"We, the living, have a running start on the unborn; does that give us the right arbitrarily to extend our own existence indefinitely at the expense of theirs?

"If one man can or could live indefinitely, will he not need eventually to consider the possibility and the criteria of willingly resigning his space to another?

"Does a man's meaningful existence consist so largely of occupying a certain space that he must hang on stubbornly and indefinitely?"

A joint study by Christian bodies: One concrete step Dr. Tobias proposed was a joint Vatican-World Council of Churches study to zero in on such issues as these. He suggested that anthropologists, geneticists, and molecular biologists join with theologians in the study.

One Protestant agency, the Division of Overseas Ministry of the National Council of Churches, in 1965 launched a Planned Parenthood Program through Church World Service for piloting birth control projects. Coupled with informational efforts is the distribution of birth control devices and drugs, made available to 300 doctors in 46 countries, the majority of them missionary personnel. Interchurch Medical Assistance, using the Brethren Service Center, New Windsor, Md., as its storage center and shipping point, provides many of the supplies. As revealed in a MESSENGER special report ("Missions and the Population Spiral," 3-18-65), Brethren missionary personnel are imparting birth control information and aid.

Widening aura of doubt: Though Catholic norms on birth control as laid down by Popes Pius XI and XII are questioned increasingly by Catholic bishops and theologians, it remains uncertain whether traditional teaching will be modified. There is firm evidence, however, that widespread doubt on the matter prompts many Catholic couples to act in freedom of conscience. Last month two sociologists reported to population experts and Catholic clergy meeting at Notre Dame University that fifty-three percent of Catholic wives ages eighteen to thirty-nine do not conform to the church's doctrine on birth control and that the number is growing.

In the *Clergy Review* from London Father Charles Davis, a noted Catholic theologian, said the church's present policy of "passive suspense" is "actively corrosive." *The New Christian*, London's ecumenical fortnightly, urged a prompt decision by the papacy, contending that, quite literally, the decision is a matter of life and death for millions of people.

Urgency in Southern Hemisphere: "In the more sophisticated societies of Europe and America, Roman Catholics are already making up their own minds about contraception and the Pope's decision will not make much difference to them," *The New Christian* said. "But in the hungry south the implementation of birth control programs is held up because of the pressure of the church and nearly 10,000 people die daily of starvation."

Urgent as a papal decision may seem and anguishing as dilemma of uncertainty may be for many Catholics, some observers are gratified that the Vatican has not come out with a hastily constructed statement. But whatever position is reached now or later, there is widespread feeling that on this issue the Pope and the Roman Catholic Church are in a most unenviable position. – H.E.R.

day by day

IT WAS A blustery, cold, late fall afternoon, the kind of day that had unpredictable weather patterns. As quickly as a shower of rain had fallen, so quickly was the sun shining. The result was a multicolored rainbow stretched across the sky. The first thought beyond the awe of its beauty was the story of Noah and the promises of God. A rainbow arched in the sky proclaims the love and providence of God to all his children everywhere.

Brethren have always believed that one's word is as good as his bond. This ideal led to the practice of affirming the truth instead of swearing to tell the truth. The validity of a promise depends on the character of the individual. Promises must be backed up by a life lived consistently within the ideals of truth and honesty. Any promise, whether by word, note, or agreement is only as good as the person who makes it.

"I promise . . . " are words packed with responsibility. Children in play relate to one another by the use of these words. Youth publicly pledge their love at the marriage altar. Christians are baptized into the body of Christ on a promise to be faithful.

What is your batting average on these promises? Can people count on your word? On what basis do you make promises? In the next two weeks study the promises of God and reexamine your faithfulness to promises in the light of the Christian faith.

DAILY DEVOTIONAL GUIDE

SUNDAY, JANUARY 22
Gen. 3:14-19. Man is to God as a son is to a father. The love of a father is not dependent upon obedience, but obedience results in greater fulfillment.

MONDAY, JANUARY 23
Gen. 9:8-17. The rainbow is the symbol of God's heavenly care of earthly creatures. The promises of God are as unending as the rainbow.

TUESDAY, JANUARY 24
Gen. 12:1-4. Abraham, motivated by faith, obeyed God's call and thus activated a covenant with God that fathered the Hebrew tradition and cradled the Christian faith.

WEDNESDAY, JANUARY 25
Ex. 3:7-12. Has God ever reneged on his side of a covenant? What he did for Moses, he will do for you – if you let him.

THURSDAY, JANUARY 26
Acts 27:21-25. Can anything separate us from the promises of God? Shipwreck underscores need; crises test the promises; faith makes the promises real fact.

FRIDAY, JANUARY 27
Acts 1:1-9. What potential spiritual energy is the Holy Spirit! What would happen if I would put my hand on the faucet, turn it on, and let it flow (within my life)?

SATURDAY, JANUARY 28
Matt. 6:28-34. A life in harmony with God's design is forever abundant. God adds the blessings when we trust his will and purpose.

SUNDAY, JANUARY 29
Matt. 10:16-20.
"Lord, speak to me, that I may speak
In living echoes of thy tone; . . .
In kindling thought and glowing word,
Thy love to tell, thy praise to show."
– Frances R. Havergal

MONDAY, JANUARY 30
Matt. 11:28-30. The great invitation of Christ is better than an insurance policy. It offers assurance not only in trouble but in calm. Peace is priceless.

TUESDAY, JANUARY 31
Matt. 18:19-20.
"Lord, what a change within us one short hour
Spent in thy presence will prevail to make;
What heavy burdens from our bosoms take,
What parched fields refresh as with a shower."
– Richard C. Trench

WEDNESDAY, FEBRUARY 1
John 3:14-17. No one should question his salvation as long as this passage is in his Bible! If you believe, you *have* eternal life. Only believe . . . and live!

THURSDAY, FEBRUARY 2
John 14:1-6. Life begins and ends with Jesus. Could a better future await us than to be with Christ? He is coming again. Do you believe it?

FRIDAY, FEBRUARY 3
2 Peter 1:1-9. A promise involves a two-way relationship. Christians have been given serious challenges and responsibilities as well as precious promises.

SATURDAY, FEBRUARY 4
2 Peter 3:3-9. You can count on God. He will complete the bargains he makes. All the promises in the Bible are unconditionally guaranteed.

Focusing on God's promises

"But you promised . . . " is a frequent wail heard in family circles. Somehow, a promise is special. When a person promises to pay a bill, to do a job, to deliver a message, to keep a secret, to meet us at a particular time and place, we believe him. What a disappointment when promises are not kept! Friendships are tarnished and broken; trust is lost; plans are upset. God's promises are never broken. He has promised destruction and judgment for the wicked and deliverance, strength, and peace to those who believe on him. We can depend on his word.

Hymns from *The Brethren Hymnal* that remind us of our theme are: "Sweet Are the Promises" (No. 470) and "Great Is

Thy Faithfulness" (No. 429). You may also wish to sing "Standing on the Promises" and "Jesus Never Fails." The poem, "God Hath Not Promised," by Annie Johnson Flint, could be read during one of your devotional periods or sung as a hymn.

The most obvious symbol of God's promises would be the rainbow. With crayons or colored chalk, you could make a large rainbow on your bulletin board or a child's chalkboard. This could occupy a prominent place in your worship area as a reminder of God's promises.

A sampling of what God has promised

Do you know what heritage is yours as a child of God? If you are not familiar with God's promises, you are missing much of the joy and reassurance of the Christian life. Look up several of the following references each day and thank God for the hope we can have in him.

Eternal life to those who believe – John 3:16, 36; Acts 16:31; 1 John 2:17.

Forgiveness to the repentant – 1 John 1:9; Matt. 6:14-15.

Rest to the weary – Matt. 11:28; Isa. 40:31.

A crown – 1 Peter 5:4; James 1:12; 2 Tim. 4:8.

Christ's return – John 14:3; Acts 1:11; Matt. 24:44; Matt. 25:31.

Judgment for the sinner – 2 Peter 2:1; Matt. 25:32-46.

Comfort to mourners – Matt. 5:4; 1 Thess. 4:13-14.

Persecution for the righteous – 2 Tim. 3:12; 1 Peter 4:12-14; Matt. 5:10-11.

A reward to those who are persecuted – Matt. 5:11-12.

A reward to those who are compassionate – Matt. 10:41-42; Luke 6:35.

A limit to temptation – 1 Cor. 10:13; 2 Peter 2:9.

To supply our needs – Phil. 4:19; Matt. 6:33.

To be with us always – Matt. 28:20; Rom. 8:35-39; Matt. 18:20.

To hear and answer prayer – Matt. 7:7; 18:19; 21:22; 1 Peter 3:12; John 14:13-14; Heb. 4:16.

To give us strength – Phil. 4:13; 1 Peter 5:10.

A new world – 2 Peter 3:13.

The Holy Spirit – Luke 11:13; Acts 1:8.

Satisfaction and joy – John 6:35; Matt. 5:6.

Peace – John 14:1, 27; Phil. 4:6-7; 2 Thess. 3:16.

To keep his promises – 1 Thess. 5:24.

To give wisdom – James 1:5.

To give healing – James 5:15.

– Earl and Vivian Ziegler

questions you ask

For sometime I have been considering the disposition of my body after death. Is it unchristian or contrary to the teaching of the church to give one's body to medical research instead of having it interred in a cemetery?

Many people are becoming increasingly concerned about the "high cost of dying" and are seeking ways to eliminate expensive funeral practices which they believe to be not only wasteful but contrary to Christian conduct.

Certainly, one answer to this problem is to give the body after death to medical research. Medical schools have great difficulty in providing for the students the cadavers necessary for their professional training. One may feel that he is also contributing in a significant way to the progress of the healing arts by allowing his body to be used by medical science.

There is certainly nothing in Christian theology to prevent such a use of the body. It would be entirely consistent with Christian faith and ethics to serve human need even after one's death.

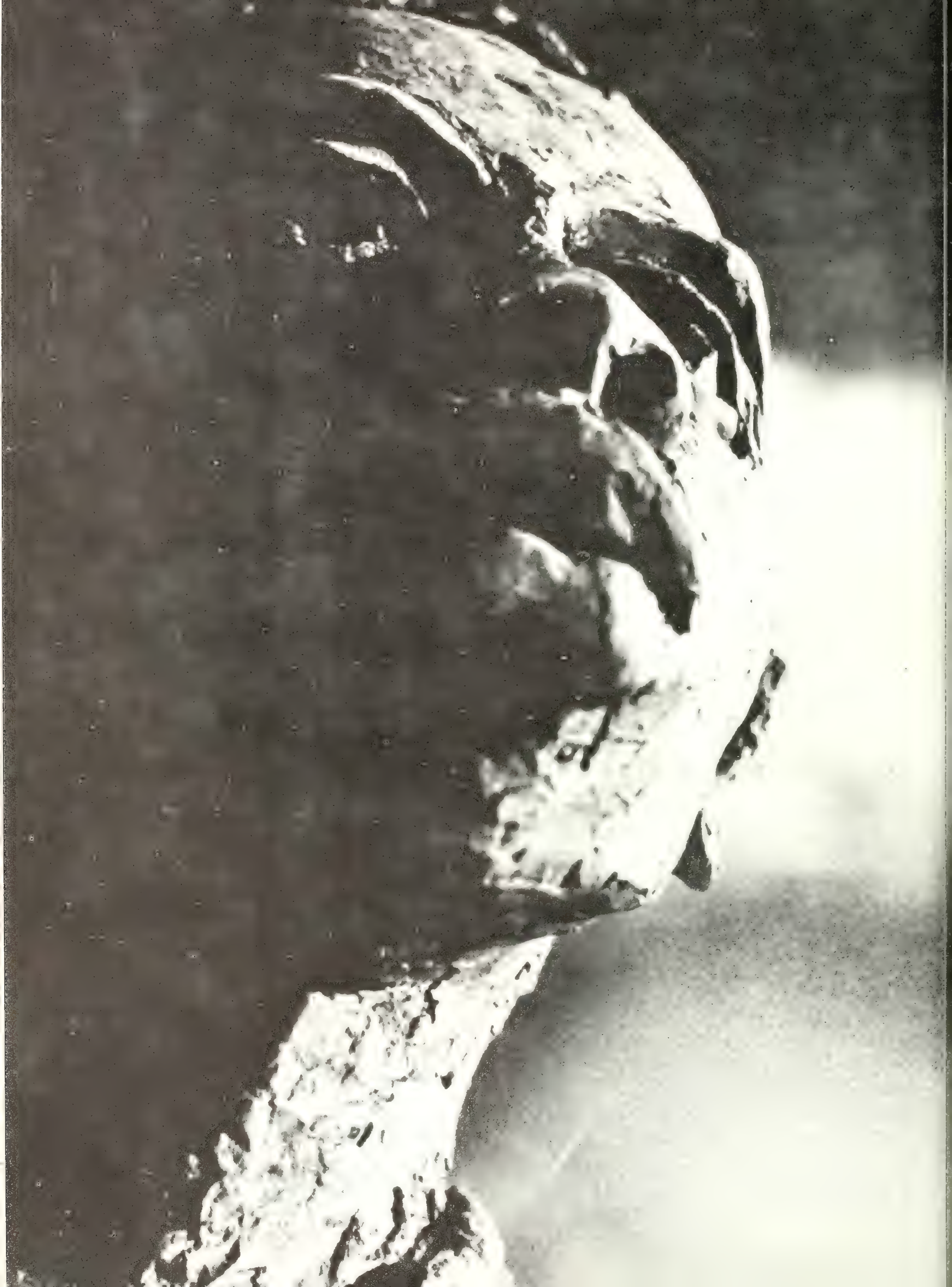
The body is inevitably destined for death. Since it is composed of physical elements, it will disintegrate and decay. How this process takes place, whether it be in a grave, through cremation, at sea, or through the process of dissection, makes very little ultimate difference. Neither does the disposal of the body in any way affect Christian hope of the resurrection through Jesus Christ. The resurrected body, spoken of in 1 Corinthians 15, will certainly be of an order different from the body we now know.

Therefore, the offering of one's body after death for scientific purposes may become another evidence of one's concern for human welfare. At the same time, it allows for a memorial service to honor the deceased which does not center upon the body but upon the true meaning of life eternal.

Why does the Christmas tree hold such an important place in our Christmas observance? Does it have a religious significance?

The origin of the Christmas tree is obscure. The earliest reference to it in literature is dated about 1560. Its use probably began in Germany or in Austria, and it was simply a festive decoration without any religious significance. In fact, several times in eighteenth-century Europe, the church is on record as opposing the Christmas tree because it seemed to divert the celebration of the day from its sacred meaning to a secular festival.

In legend, but only that, Martin Luther was walking out in the woods one winter night, and the stars above the trees suggested to him the idea that he might place lighted candles on a fir tree to brighten the Christmas observance in his home. While the Christmas tree does not seem to have any religious significance, it has become a part of the folkways of the Western world. – Paul M. Robinson



AND NOW TOMORROW

by Leland Wilson

■ You may fully understand Nigeria's future and the implications of that tomorrow for the Church of the Brethren. But that is highly unlikely.

Most of us have barely glimpsed the length and breadth of our responsibility to the future in Nigeria. Of course, it must be granted that exact knowledge of the future is not given by God to man; indeed the present and the past surround themselves with mystery also, so that even those at the scene, Nigerian churchmen, missionaries, and mission administrators must content themselves with a partial knowledge. Still, the veil of mystery is not total; we can see something of the future better than we have.

Two factors have clouded our vision. One was the missionary literature of the 1950's, including our own Annual Conference statement of 1955. The latter paper was typical of our thinking at the time, seeing the ideal to be achieved as indigenous, self-supporting, self-propagating, and self-governing churches. We implied (though we did not state this) that the day of foreign missions was about finished — that national churches could soon be fully self-reliant and independent, one from another.

A second factor was the heavy emphasis in the last two decades upon revolutionary change in the newly developing countries, which suggests a pace of change that may be misleading to a people for whom change is an accustomed ingredient of life. There is a greater distance to travel in thought and technology than our awareness has told us.

It is natural that we should have highlighted in Nigeria the advancements — the faculty member at the Waka Teacher Training College educated in England, the young man from Garkida who is now a pilot. We have done this to such an extent, however, that we fail to recognize the significance of what is being achieved because we do not know the situation in which it has happened. When in our own country we read of new dimensions in education and medicine, of rockets and yachts, we know these do not represent the totality of the picture. We have our own experience as a background when we read such reports. Moreover, our mass media remind us of Appalachia's poverty, of Alabama's politics, and of blight in Chicago, New York, and Watts. We have no comparable barrage from Nigeria because our mass media has not had reason to give it detail, and our church media tends to avoid negative judgments because of sensitivity to the reading audience in Nigeria — in government and in the church — and in the U.S.A.

Thus, we have a very limited background with which to assess what we read, and it is with some surprise that a first-time visitor will discover that, for many in the area where the Brethren in Nigeria serve, life has apparently not made much change in two or three thousand years. For others, life has changed and is changing. Missionaries reporting on what has happened in the last twenty years, note the presence of many bicycles as the biggest change. For those of us who associate change with technology and who in that time have developed space travel, bicycles do not seem to represent such amazing change. Yet, it is. But, only as you see and understand its origin.

Not only must we realize that our responsibility to the Christian mission in Nigeria will not end as quickly as some may have thought, we must see that new goals are also emerging. The target of indigenous, fully independent churches must be weighed beside *interdependence* and the shouldering by churches of mutual responsibility. Even as this is said, it must be remembered that we are dealing with a philosophy, a concept, a goal of mission, even as we were in an earlier decade. That is, we never fully achieved the objectives outlined in 1955; we moved toward them. Today, when we read statements like this, "We are seeing an end to a situation in which one church is always the sending church and another always the receiving church," we need to be aware that this is tomorrow's dream and not today's accomplished fact. While it is true that Nigerian Christians and other young churches are now seeing the world as their mission field, it would be foolish to suppose that they are ready to assume a reciprocal arrangement with Western Christians in providing personnel and services. They simply have not, at present, the experience, the training, and the resources for this.

There are aspects of full mutuality now. One is in our understanding of the gospel. T. A. Adejunmobi, the General Secretary of the Christian Council of Nigeria, is surely one of the great spirits of Christianity today. He bears a distinctive witness to those of us in the

West: "I think there is a certain element of mystery that goes into faith, and it seems that in the West, faith has come to be a matter of pure thinking, something reduced to the intellect. By this I am not saying that our faith should be blind belief. But, nevertheless, elements that enter into faith are things of the mysterious, of the Almighty God, of the Being beyond ourselves, which we cannot see with our physical eyes or feel with our hands, and yet upon whom we repose our faith."

Perhaps one of the big tasks of the future will be to develop the ability and the means of listening to men like Adejunmobi and to the prophets of our own mission area – men like Mai Sule Biu, Ngamariju Mamza, Ibrahim Mdiriza and Ishaku Kwambila.

Moreover, the idea of mutuality makes clear the continuing need for our church to send people to Nigeria. Missionaries are not an extinct breed, nor will they soon become so. We need to overcome the false impression that the need for missionaries to areas overseas is in its last days. Till the kingdom comes that need will be with us, though the function and form of service will surely change.

What about tomorrow?

When, in the reports from Nigeria, we read of baptisms numbering 80 or 129, or 249 in a single congregation, on a single day, we can begin to imagine the growth that is taking place, and that is illustrated in the accompanying graph. The membership rise would be even more spectacular were it not for the loss of members because of failures in training and nurture. Maturing in the faith is not easy where Christianity has had little hand in shaping culture, where there is large-scale illiteracy, and where Christians are in a minority.

When Kulp Bible School was begun in 1960, its primary purpose was seen as training for laymen in Bible and agriculture. However, in actual practice, it has also become a training school for pastors, and the feeling in the Nigerian church is that the school was probably begun ten or fifteen years too late to be of maximum use. Earlier, it was thought that education for the ministry could be secured from the Theological College of Northern Nigeria. That institution is being utilized, but only a few candidates for the ministry are ready with the academic requirements for entrance. Entry to Kulp Bible School, on the other hand, requires the ability to read and write. It is likely that the academic standards of Kulp Bible School will be slowly elevated, but as the church looks to the future, it will take decades to develop the educational level for the church leadership which we now know in the U.S.A.

You may ask, "Why assume the need for a trained leadership? Why think they will follow our pattern of church life?" It is certainly valid to suspect that Nigerians will not follow our pattern, either of necessity or of desire. But it is clear that they have an eagerness for learning, a desire to pursue truth. And the lack of formal education by the older pastors is one of the most critical problems faced by the church in Nigeria. Mai Sule Biu, the moderator and elder statesman of the Nigerian Church, speaks of this: "The older pastors do not have the education. Educated people listen to the pastor and think he is talking for nothing. They know he makes mistakes. The young are not interested in becoming church leaders, for they see there is no respect for pastors. Maybe, in the future, they will realize the importance."

The training of members and leaders – these will be central tasks for tomorrow, as will be the support of trained leaders among a people who do not accept the idea that one works for the church for less.

The mission has long been concerned about literacy. Now, and in the years to come, as the Nigerians become a more literate people, there is the tremendous responsibility to develop reading material. The literature currently available is quite limited and much of it reflects a theological perspective which Brethren do not share. Thus, the missionary staff and Nigerians themselves will need in coming years to spend major time and effort in writing and publishing.

The church and polygamy

Other issues will be on the agenda for the Nigerian church. Polygamy is one. Perhaps another few decades will find resolved this most difficult and persistent question that now finds its way onto the agenda of every church meeting. The church has been very rigid in enforcing monogamy so far as church membership is concerned. Some are questioning whether monogamy should be made retroactive to apply to a polygamist when he decides to become a Christian. Should he be forced to put away all but one of his wives? Is the purity of the church worth the hardships it places upon polygamist families? Others look upon polygamy as something that cannot be met with compromise. To them, polygamy is no more thinkable than slavery would be to American Christians – in fact, it sometimes is seen in a similar context. Still others say that polygamy will die socially, that the government will legislate against it; thus it would no longer be an issue for the church.

What about Mohammed and Southern Baptists?

Nigeria provides one of the arenas for contact and interrelation with another of the world's religions – Islam. Today, the two largely bypass each other. In Northern Nigeria, both are intent upon reaching those of traditional African

faiths (animists). Since animists are easier to convert than either Christians or Muslims, attention is focused where efforts show more tangible results. There are more people to reach in spreading the gospel than can be reached anyway (a large portion of the territory accepted by the Church of the Brethren as our mission responsibility has never been exposed to Christian teaching), but as the people of tribal faiths decrease or slow in their conversion, Christian and Muslim will face each other. What is the Christian attitude toward Islam? John Crossley, director of the Islam in Africa Project, Ibadan, replies, "Taking a general view, since the time of the Crusades, and exaggerating a bit, let's say that Christians have feared and hated the Muslims. No doubt you could say that the Christian hatred has been provoked, but all the same, the Christian, I believe, is called to suffer provocation and to overcome evil with good; not to answer evil with evil. And this is something we have been very slow in learning in relation to Islam." What has Jesus Christ to say to the Muslim? What has Mohammed to say to the Christian? These are lessons for tomorrow.

But tomorrow Christians must face one another within the family as well as beyond. The question of Christian unity, so much in the minds of Brethren in this country, also concerns leaders of the Nigerian church. And it becomes a different question in Northern Nigeria where Christians, far from needing to avoid a state church, are in a decided minority. Moreover, the differences that divide us as denominations in the West find little or no application there. Previously, the Church of the Brethren has been alone as a missionary force in the area assigned in Northern Nigeria. Other denominations have respected a comity understanding. With Roman Catholics and Southern Baptists entering the area, disregarding that comity and in competition for adherents, the Nigerian Church faces immediate and practical concerns of relationships among Christians, as well as the long-range issue of whether the church shall become united within the national boundary.

Empire builders or servants?

Our responsibility to tomorrow reaches into many phases of life. What should be the role of the mission is viewed differently by geography. In the South, where Christianity is older and stronger, Christian leaders tend to see the missionary task as one of being a fraternal worker, as a pastor or teacher within the life of the African Church – not in institutions, nor in pioneering in new fields. Dr. John A. Johnston, pastor of the Lagos Presbyterian church, is one of the outspoken:

"I have seen far too many little empires of the churches in little enclaves. They have become institutions of power. I think the sooner the government takes over these hospitals and schools, the better for Nigeria and the church.

"Unless we get out ourselves, the government is going to force us out. We are doing a very poor job with our hospitals. They are poorly equipped, poorly run, most of them are one-doctor hospitals, with doctors who are not specialists in anything. They are overworked and they are tired.

"The same is true of all the agencies we run. We are operating as we did fifty years ago.

"Your Peace Corps is doing a far, far more effective job than your church because you are offering trained men to come with idealism. They are here for two years. They get out again before they lose their idealism. One of the big drawbacks of the churches that I see is that men come out here, get in a rut, stay thirty years, the home church thinks they are great, but they have lost their zeal and message and their ability to adapt and serve."

In contrast, in the North, there is a general assumption that the immediate future must include institutional ministries by the mission. And in some instances the need for help may extend for many years.

In medicine, for example, the Northern Permanent Secretary of the Ministry of Health, Dr. R. A. B. Dikko, seeks to make it very clear that the church is performing a service, for which there is continuing need and which otherwise would not be available. Serving about thirty million people, there are sixty-one hospitals in the North and 175 physicians. That is one physician to every 175,000 people. By comparison, in the U.S.A., there is one physician for each 680 persons. And we cry about a shortage of doctors! This comparison gives some hint of how far and how long our responsibility may be for the healing ministry. Moreover, only twenty-eight of the 175 physicians are Nigerian – the remainder are expatriate. They are now training about six doctors a year, a pace which does not promise to provide health services for all soon.

The government's educational program is an aggressive one, and, as it is financially possible, the government is taking over schools operated by the mission. Currently, the Church of the Brethren mission is operating thirty-six primary schools, with plans for most of the schools to be transferred to the Education Authority within two years. Three schools have already been transferred. After such a transfer, the mission continues to nominate teachers (though they become employees of the Education Authority) and to supervise the religious instruction.

But as the government takes responsibility for mission schools, the rate of beginning schools elsewhere is lessened and if the church is not starting primary schools, there will be areas of Northern Nigeria that may go for decades yet without elementary education.

Less than twenty percent of the children of the North are now able to enter primary school. The Ministry of Education is now trying to increase the primary enrollment by ten percent annually – a progressive ten percent on the new figure each year. They are not now able to achieve such an increase, but in their projections they find that a twelve percent annual increase could bring them universal primary education by the year 2004 – though not free education. They dare not even think of universal free education at this point. This projection is based on current population trends, and if there is an increase beyond this, as demographers seem certain, this would set the date ahead farther and farther.

Unlike the U.S.A., Nigeria does not seek a sharp separation between religion and the public school. Religious instruction is planned as a basic part of the curriculum. The religious body, however, must provide the teaching, and since Christians have not yet done this in most of the North, there is vast opportunity and responsibility confronting the church in this sphere.

The long road ahead with oxen

In economic development, our efforts are centered in farming, improving methods and crops and expanding the farmer's capacity to cultivate. A typical farmer using the standard tool, a hand hoe, can till about two acres. This is enough for subsistence – and farmers, who comprise ninety percent of the population in Nigeria and a greater proportion in the North, think in terms of subsistence as their fathers have done for generations.

Why bother to change the methods of farming? What has that to do with the gospel ? The answer must deal with the abundant life and such things as nutrition and the ability to educate children. Until the farmer moves beyond two acres, he will not be able to improve his conditions of life, and his children will have no opportunity for education and to develop more fully the potential that is within them.

At Kulp Bible School and at the Waka Schools there are demonstration projects and agricultural training. Insecticides and fertilizers are distributed. Some loan monies are available from the mission for oxen and plows for the farmer who can qualify. But going to oxen for power is a radical new step.

Have we not discovered in the West that oxen, or even horses, are not as efficient as tractors in agricultural production? Why not introduce tractors rather than oxen? The Ministry of Agriculture in the North is itself dealing with such questions. The Ministry owns a few tractors and has them available for hire, but V. G. Sanda, the field services officer, says the Ministry has not resolved the question of whether the country can move from hand to tractor or whether they must move from hand to cattle to tractor. Currently, the emphasis is simply upon moving away from hand labor.

The mechanization of farming will not be an easy or an instant step – there are problems of capitalization, of maintenance, of occupational displacement, and of a nonmechanical culture. Even if there were a universal determination to make such a change, the time required would have to be calculated in decades. But for now, the church works with subsistence farmers and must do so with a patience that can deal with integrity with the people, helping them to realize goals, as they become Nigerian goals.

And beyond agriculture itself, for the future, there is the question of what role the mission and the church might play in commercial and industrial development. Assisting the man on the farm has long been taken for granted. It is seen as basic to the whole economy. But the future points toward something more than an agrarian society. Not only is technology a certain factor for tomorrow, but also as children are educated, they tend to think, not of the farm, but of other occupational opportunities. Will the Christian community meet this challenge as effectively as it has walked and worked in rural life?

There is another difference that one feels between the more developed South and the less-developed North. It might be termed "the revolutionary spirit." Part of this can be seen in the difference mentioned above on the task of the missionary. In the South, there is a greater sensitivity to Western paternalism, more insistence upon Nigerian control in planning and decision making. Sometimes it can erupt in anti-American, antiwhite expressions. This is not unknown in the North, but there is a much greater tendency to rely upon the missionary and to grant him unchallenged authority.

Tomorrow will surely bring a change in which our mission must face strong nationalist, revolutionary stirrings.

Nigeria, with its estimated fifty-five million people, 250 tribes, and that many languages, once bearing the image of stability and a democratic model, has now had its military coups and countercoups. No one knows when the political indigestion will be cured, when tribal conflicts may abate. Though independence was granted in 1960, a nation is still being born. The Church of the Brethren cannot be a neutral, nonentity in what emerges and must be prepared to bear a share of the birth pains.

The past, since H. Stover Kulp went to Nigeria in 1922, has been one of elementary struggles in beginning. The present is an exciting, extending, and sometimes exhausting test of endurance. The future beckons. And now tomorrow. ☐

While the doors are open

CHURCH GROWTH IN CENTRAL AND SOUTHERN NIGERIA, by John B. Grimley and Gordon E. Robinson. William B. Eerdmans, 1966. 386 pages, $3.25

This is one of a series of books published under the auspices of the School of World Mission and Institute of Church Growth, Fuller Theological Seminary, Pasadena, Calif.

John B. Grimley, a missionary for the Church of the Brethren, toured the central and eastern parts of the Central Belt of Nigeria in 1962, visiting churches and missions, consulting with missionaries and Nigerian Christians, and collecting material for the book. He was a Research Fellow of the Institute of Church Growth in 1926-1963, during which time he worked on this book.

Central Belt refers to the section in Nigeria predominantly populated by animists. To the north is the area where the population is predominantly Moslem, and to the south the area where the population is predominantly Christian. Grimley states, "The Central Belt itself is a vast land of about 160,000 square miles; it stretches across Nigeria from the border of Dahomey on the west and to that of the Cameroon Republic on the east." There are 110 tribes in this area. Twenty-nine of the 110 tribes have not been reached by the gospel message. Fifteen different mission societies are working in this area.

"Before 1900 the gospel of Jesus Christ was not effectively known north of the confluence of the Niger and Benue Rivers. In the short span of 64 years the gospel has extended throughout the Central Belt, won more than 70,000 communicant members, and established a wider 'Christian community' of over 277,000. It appears on the edge of a still more rapid extension."

The book has many maps and charts regarding the growth of the church in Central Nigeria. It is full of interesting information regarding the customs of the people, the way the people live, together with the problems of communication in an area of 110 different languages.

I was very much thrilled with the section on the beginning of missions in Nigeria, and especially Northern Nigeria. Nowadays we need to know some of the hardships the first missionaries had to endure, the many who lost their lives in the carrying of the gospel, so that we can appreciate their devotion to the command of Christ to take the gospel to all.

Grimley gives short histories of the beginning of each of the fifteen missions that are working in Northern Nigeria. He then talks of the indigenous churches that have come into being as the result of the work of each mission. A very important chapter for those interested in methods of mission work is Chapter VII, "Dynamic Movements to Christ," which points out various areas of rapid growth and discusses the factors that cause this growth. A good study is made of the growth of the Lassa church, which was organized in 1947 with a membership of 100; since then through its outreach fifteen other churches have been organized with a combined membership of 4,866. The factors which led to this growth are pointed out.

Chapter VIII, entitled some "Dynamic Factors in Church Growth," states: "There are many factors that may aid or hamper the growth of the church. Some of them are: church-mission relationships, tribal relationships, polygamy and pagan ways of life, Islam, mission auxiliaries, and Sunday attendance at worship services. Through these and others the Holy Spirit works, bringing a community to a fullness of time. Yet the church grows only as individuals come into its fellowship. It is a deeply personal matter."

Chapter IX, "Broadening the Base of Church Growth," tells of a new plan that is being tried with good results among the Tiv. It is called the Sevav Plan. A team is organized and trained to teach the same lesson. Then the team goes to a village; each member of the team then goes to a different compound and presents the lesson. A prepared syllabus of fourteen lessons is followed, and at the end of fourteen weeks, a three-day conference is held in the compound of the clan head. Decisions for Christ are called for. Those who respond are then organized into a catechumen class and begin regular weekly worship. The significance of this plan is that every compound in the village is being presented with the same Bible lesson on the same day. Mr. Rubingh (one of the originators of the plan) "pointed out that one advantage of this approach is that the gospel is proclaimed within the cultural setting of the complete family. People declare for Christ within their tribal relationships and not as lone and separate individuals. A nucleus is formed in which each believer acts as a stabilizing influence upon every other, supplying Christian support in times of persecution and increasing Christian enthusiasm in winning others and building segment churches.

"The converts constantly contact their close relatives. They are the means of winning others in the family. As the percentage of Christians in one compound rises, it becomes an influence upon other compounds in the segment (hamlet)." This plan is very interesting to me and I believe that it could well be used among the Higi people.

Another interesting point made in the book is that, as the number of preaching points is increased, church attendance increases with a resulting increase in the number of converts. Just for example, in the Eastern Church in 1955 there were 109 preaching points with a Sunday attendance of 7,992. In 1963, 295 preaching points with a Sunday attendance of 21,742. So that the real thrust of church growth in Nigeria is the reaching out into areas and villages where the Word of God has not been preached.

What does the large Sunday attendance mean for the future growth of the church? John Grimley covers this also. "For you see," he says, "that in Nigeria the church attendance is far greater than the number who are communicant members. For example, 72,000 communicant members in the Central Belt, with an average Sunday attendance of 277,000.

Concerning the meaning of the large Sunday attendance Grimley states, "First, it seems that the Spirit of God has been going before, stirring the people of the Central Belt to seek a way out of the fears and frustrations of the past into a new life. Second, that the growth of the church has expanded well beyond the centrally located mission stations. Third, that there are too few organized churches. Fourth, that there are too few ordained pastors available for the nurture of the church. In spite of numerous evangelists (1,948), the few pastors (324) and the few organized churches pose the problem of truly effective Christian nurture. Because of the difficulty in administering the Lord's supper in the thousands of worship places, many Christians go for long periods without the strength derived from communion, or they must walk long distances to the nearest organized church. . . . The shortage of pastors also means few Christian marriages solemnized and little really solid Bible teaching given. . . . Fifth, in the days that lie ahead, again and again village groups will be open to the gospel. Moments will come when churches can be planted. This is the essential meaning of the large church attendance. If these moments are not seized to establish self-supporting, self-propagating and self-governing churches, the doors may shut."

The second part of this book, "Church Growth in Southern Nigeria," by Gordon Robinson, is also very interesting. Robinson is a missionary of the Southern Baptist Church and works in Southern Nigeria. He also made his survey and wrote the book under the auspices of the School of World Mission and Institute of Church Growth.

The foreword is written by Sir Francis Ibiam, Governor of the Eastern Region of Nigeria. In it he states: "Mr. Gordon Robinson has placed before the reader the results of his careful research into the advent of the gospel in Southern Nigeria. It brings into sharp focus the difficulties and frustrations that had confronted the earliest venturers in their untiring attempts to preach and teach and heal. Much of this book concerns the growth of the traditional and older churches, especially the Anglican, Baptist, Methodist, and Presbyterian churches. In the last chapter of the book the author has dwelt upon the future of church growth, laying emphasis on those factors that make for progress and how best to employ them. Christian evangelism, if it is to be effective, must include all Nigeria – Southern and Northern Nigeria, East and West – and reach and extend into the farthest corners of the country. It is incumbent upon the church in Nigeria to plan wisely and execute in faith such plans so that Nigeria, all of it, may eventually be won for Christ. That is the church's commission from her Lord and Master."

In his closing Robinson asks, "In this day of rapid change in the minds and hearts of Nigerian people, what will be the response of Christian leaders who bear the responsibility of this harvest? The doors of opportunity that open wide today will not wait long to be entered by some religion or ideology, and once entered the doors will again close. The Christian imperative is clearly to enter the doors with Christ's message of salvation, bearing that message through the sociological channels through which it can pass most easily and understandably. Will Christians heed this clarion call in the day of opportunity?"

This book, "Church Growth in Central and Southern Nigeria," by John B. Grimley and Gordon E. Robinson, is full of much information which should not only educate us to the work of missions in Nigeria, but also inspire us to greater efforts. The Nigerian fields are ripe unto harvest, but the laborers are few.

I have found the book to be very stimulating. It points out the background of missions in the Central Belt. It points out the great expansion, but also emphasizes the great need for "working the work of him who sent Christ, while it is day; night comes, when no one can work." "Christ said, As the Father has sent me, even so I send you." – Robert P. Bischof
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REVIEWS / RECORDS

MISSA SOLEMNIS: BEETHOVEN (Deutsche Grammophon). This is Herbert von Karajan's second recording of a masterpiece which seems to be going the rounds recently. The earlier Angel release features Schwarzkopf where this one has Janowitz, and on the whole perhaps the palm goes to the former. Otherwise, the real choice is between the new Karajan, which is immensely exciting and vibrant with brasses and tympani, and Klemperer's on Angel, which tempers the pace with more of a meditative mellowness. Both – or all three – are nobly conceived and sustain attention throughout.

LES NOCES: STRAVINSKY (Nonesuch). It is odd that such a strongly Russian work, *Svadebka* ("The Wedding") is always called by its French title. It is, among other things, a landmark in twentieth-century music, an extraordinary fusion of abstract and folk elements which does for the Russian peasant wedding what Picasso does, for example, in his painting, "Three Musicians," creating an unforgettable impact and an inexhaustible image of reality. Pierre Boulez is the conductor in a bargain-priced edition that invites such adjectives as formidable and stupendous. It is the best, better than Stravinsky's own. Overside are several early vocal works not easily found elsewhere, with Russian folk themes much in evidence. – William Robert Miller

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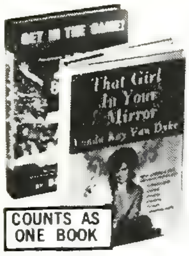

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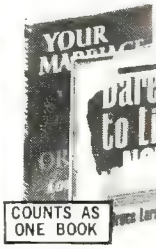

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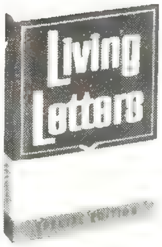

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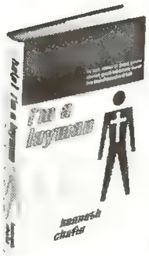

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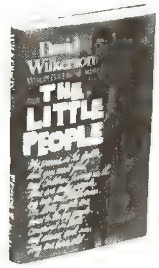

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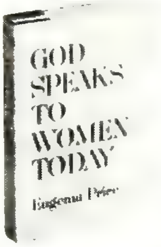

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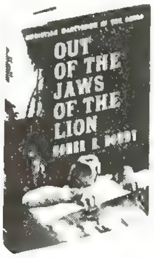

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in brief

PERSONAL MENTION

Among recent contributors to the *Christian Century* have been **Joseph B. Mow,** member of the faculty of West Virginia Wesleyan College, who wrote about Jean-Paul Sartre (Nov. 23); **Vernard Eller,** associate professor of religion at La Verne College, who offers "A Theology of Nonresistance" (Dec. 14); and **C. Wayne Zunkel,** pastor at Harrisburg, Pa., who reported on Carl McIntire's controversy with a Pennsylvania radio station (Dec. 14).

A "this-is-your-life" program highlighted the fortieth anniversary of the service of **John H. Clawson** as pastor of the Robinson, Penna., church. In addition to his part-time duties at Robinson, he served a Presbyterian church for more than thirty years and was also a high school teacher . . . . **Donald L. Robinson,** pastor of the Wyomissing Hills church in Pennsylvania, is the new president of the Reading, Penna., Ministerial Association.

Seven pastors, all alumni of Bethany Theological Seminary, participated in an Advanced Pastoral Seminar from November 28 to December 8. They were: **Thomas W. Geiman,** Free Union church, Virginia; **Beverly Good,** Arbor Hill church, Virginia; **George W. Harvey,** Dallas Center church, Iowa; **Ronald F. Madeira,** Front Royal church, Virginia; **Gene Wenger,** Panther Creek church, Iowa; **William V. Puffenberger,** Boones Chapel, Virginia; and **Lyall R. Sherred,** Freeport church, Illinois.

PASTORS AND PARISHES

Wayne J. Eberly, a graduate student at Penn State University, is interim part-time pastor of the Bannerville and Lewistown congregations, Middle Pennsylvania . . . . **Perry Hoover** began serving the Howard church, Southern Indiana, as part-time pastor on Dec. 1, following the resignation of **Carl Hilbert.**

Since Dec. 1 Mason's Cove congregation, Va., is being served by **Paris E. Bain,** whose former pastorates included Jeters Chapel and Cave Rock . . . . **Raymond R. Smith,** who has been part-time pastor of the Beech Run church, Middle Pennsylvania, for over ten years, has resigned and is engaged in the lumber business.

Donald H. Fornwalt, who has been serving as pastor of First church, Altoona, Pa., has resigned. He plans to pursue a salesmanship job while taking further college work . . . . **Paul K. Wharton,** for many years an active member of Altoona First church, was licensed to the ministry in September.

Glen Montz, a retired minister, is serving as interim pastor of the Paradise congregation, Calif. . . . **Lyle Roth** is pastor of the Meadowview congregation, Sacramento, Calif. . . . **Robert F. Williams,** a member of the Valley View congregation, Calif., is minister of the Church of the Reflection at Knott's Berry Farm.

THINGS TO COME

The dates for the **Brethren Youth Seminar** have been changed to February 5-10 . . . . The annual **Bible Conference,** with Leland Wilson of the Brotherhood staff as speaker, is currently in session at Sebring, Florida, ending on January 22. **College alumni dinners** scheduled to be held at Sebring Manor are as follows: Bridgewater, Jan. 22; Juniata, Feb. 4; and Manchester, Feb. 11.

OPPORTUNITIES

An air-conditioned coach tour to Eugene, Oregon, to several western states, to Alaska and the Canadian Rockies is being planned for the period June 13 to July 27 by Kreider Friendship Tours. For information write to J. Kenneth Kreider at Elizabethtown College, Elizabethtown, Pa.

A college related to the Church of the Brethren is in need of a carpenter for cabinet work and building repairs. Interested applicants may write in care of MESSENGER.

DEATHS

Baker, Marvin, Hollansburg, Ohio, on Sept. 29, 1966, aged 56
Binkley, Daniel Lynn, Springfield, Ohio, on June 19, 1966, aged 2
Bowman, Bruce Wayne, Boones Mill, Va., on June 15, 1966, aged 44
Brightbill, Elias F., La Verne, Calif., on Oct. 16, 1966
Button, Frances, Eldora, Iowa, on Sept. 26, 1966, aged 83
Daughtery, Mary Jane, Hagerstown, Md., on Oct. 12, 1966, aged 36
Flora, Annie E., Boones Mill, Va., on Oct. 15, 1966, aged 74
Grisso, Noah W., Springfield, Ohio, on Oct. 22, 1966, aged 86
Groff, Edwin, Lindsay, Calif., on Nov. 1, 1966, aged 88
Gruff, J. C., Silver Lake, Ind., on Sept. 4, 1966, aged 78
Hanawalt, Alma, La Verne, Calif., on Oct. 21, 1966
Hesketh, Edna P., Downey, Calif., on Oct. 27, 1966, aged 56
Hoffman, Katie E., Rheems, Pa., Nov. 6, 1966, aged 82
Hughes, Lawrentz, Muskegon, Mich., on Oct. 3, 1966
Idle, Amy, Hagerstown, Ind., on Sept. 20, 1966, aged 94
Koser, Abram, Hershey, Pa., on Aug. 31, 1966, aged 62
Kreider, Hannah, Quarryville, Pa., on Sept. 11, 1966
Lee, W. Russell, Harrisonburg, Va., on Sept. 16, 1966, aged 67
Lingenfelter, Willard, Canton, Ill., on Aug. 25, 1966, aged 78
Miller, Clara, Youngstown, Ohio, on Sept. 7, 1966, aged 77
Moomaw, Margaret, La Verne, Calif., on Oct. 19, 1966
Nicholson, Ed, Hardin, Mo., April 18, 1966, aged 68
Sample, Elizabeth, Ashland, Ohio, on Oct. 11, 1966, aged 58
Schwarck, Katie, Grundy Center, Iowa, on Sept. 22, 1966, aged 97
Sheets, Joseph D., Liberty, Ind., on Oct. 4, 1966, aged 80
Simanton, Maye, Ashland, Ohio, on Sept. 20, 1966, aged 81
Steel, W. Park, Harrisburg, Pa., on Aug. 21, 1966, aged 79
Slifer, Mary, Grundy Center, Iowa, on Sept. 9, 1966, aged 87
Utter, George W., Kansas City, Kansas, on May 23, 1966, aged 60
Waters, Roy A., Sebring, Fla., on Sept. 19, 1966, aged 56
Wright, Annie Pearl, New Market, Va., on Oct. 22, 1966, aged 76

CALENDAR

Jan. 29	**Youth Sunday**
Jan. 29 — Feb. 5	**National Youth Week**
Feb. 5-10	**Brethren Youth Seminar, Washington and New York**
Feb. 10	**World Day of Prayer**
Feb. 12	**Race Relations Sunday**
Feb. 15-20	**Brethren Homes and Hospital Conference, Chicago, Ill.**
Feb. 19-26	**Brotherhood Week**
March 5	**One Great Hour of Sharing**
March 7-10	**General Brotherhood Board meeting**
March 19	**Palm Sunday**
March 24	**Good Friday**
March 26	**Easter**

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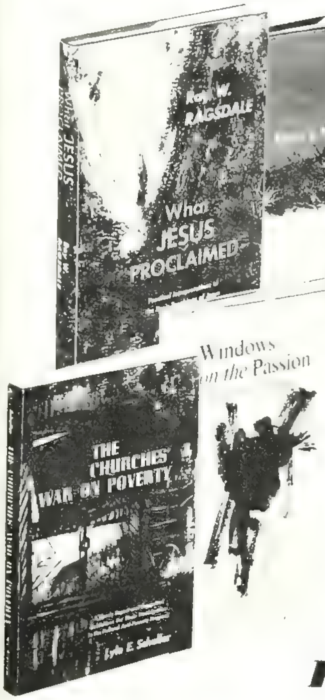

"Man's failures do not make me glad . . ."

WINDOWS ON THE PASSION

Charles C. Wise, Jr. Six poetic meditations on incidents leading to and through Passion Week reflect the excitement, confusion, doubts, and personal viewpoints of those who were there. The Master's influence is seen in the testimony of men like Zacchaeus, Joseph of Arimathea, Judas, Pilate, and Jesus' companions on the road to Emmaus. Written in a unique style which the author calls "proesy", *Windows on the Passion* presents a vivid and clear perspective on the Man of Galilee and the climax of his Jerusalem ministry. 144 pages. **$2.75**

". . . the churches must be present with and among the poor . . ."

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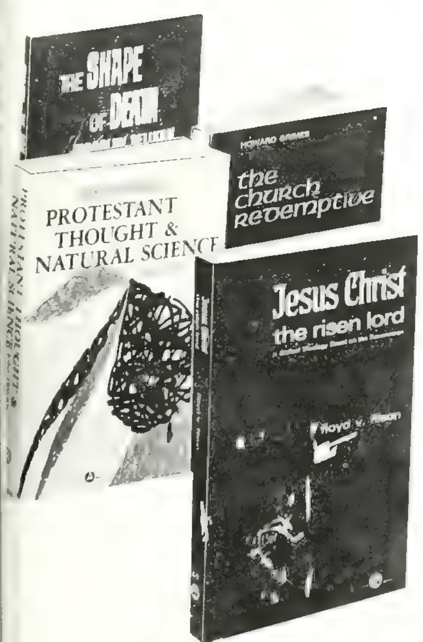

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THE CHURCH REDEMPTIVE *by Howard Grimes.* An important contribution to bridging the gap between current theological thinking about the church and its day-by-day existence. "A stimulating text . . ."—*Encounter.* "Commended to pastors, directors of Christian education, and church school teachers for close study."—*Baptist Leader.* 192 pages. **$1.45**

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How to handle the defiant ones

■ In two major cities recently law enforcement officers, somewhat to their surprise, found themselves in sharp disagreement with church officials. The situations are worth looking into because they reflect a sharp cleavage between two elements in our society that are both committed to the improvement of that society.

Early in September a Chicago minister, working with migrants who had moved from Appalachia to the city, was arrested because police detectives said they found drugs in his apartment. No evidence was offered to link him with the drugs and the charges were later dropped. Some observers accused the police of planting the drugs in an effort to discredit the minister's work with migrants. A few weeks later a group of youths belonging to a city gang were arrested at a church meeting sponsored by a YMCA worker and a police youth officer. The minister of the church accused the police of trying to "get" the gang when all were together. Then in November police entered the First Presbyterian church in Chicago and confiscated from its safe a number of weapons that had been collected from the members of a gang many months before. The minister of this church said that the gang members had been persuaded to give up their weapons in a truce between them and a rival gang. He insisted that U. S. Treasury Department agents, police, and city officials had known of the truce and the disposal of the weapons.

As a result of these incidents the executive of the Presbytery of Chicago called a press conference in which he announced his support of the three pastors who had clashed with the police. He said, "We are not going to limit ministry to people who are just like ourselves, nor to ways that were satisfactory a generation ago. . . . The police have not caught up with this view yet."

Meanwhile a Los Angeles newspaper was blazing a headline saying that "1,000 Youths Riot on Sunset Strip." In response to that crisis, largely affecting teen-agers, a group of around thirty ministers and rabbis in the Los Angeles area decided that they would let the young people know, by their presence with them, that they were concerned about them, even though they might not agree with all the youth were doing and saying. Five of the ministers, including one who works in close association with the Church of the Brethren, recently issued a statement of concern which they addressed to public officials, to law enforcement officers, to the young people involved, to the press and to the adult community of Los Angeles.

The ministers said, "We recognize that many youth, highly critical of the state of civilization of which they are inheritors, have chosen, in effect, to turn their backs on society and its structures. We do not always agree with the ways they choose to reject society. Nevertheless, we recognize and affirm their right to be treated with respect and to be taken seriously, even by the society they are rejecting." In particular the ministers objected to statements of public officials that now they intended to "get tough" with young people who got out of line. Also they insisted that law enforcement officers were making wholesale arrests on curfew charges and that their "tough" policy was primarily directed to youth whose dress and appearance set them apart from the rest of society.

Both the police and the clergy are eager to combat crime and to see order prevail. But they approach specific situations in quite different ways. When it is necessary for police to arrest real criminals or when reasonable laws must be enforced, ministers will seldom find any cause for complaint. But they are sensitive to what certain "tough" policies do to persons who are not criminal but merely different. And, most of all, Christian leaders are keenly aware of some of the legitimate grievances that minority groups or others may have against a society like ours. Furthermore, ministers and other youth counselors question whether a wholesale approach to gangs or protesting groups is ever helpful. They prefer to maintain daily contact with young people, to win their confidence by respecting them as persons and, if possible, to turn their energies, including their protests, into constructive channels.

Instead of trying to browbeat the defiant ones among the younger generation by tough talking and wholesale condemnation, officers of the law and educators, as well as counselors and clergy, would do better to try to discern what youth may be trying to say to us in their unconventional behavior. The police in Chicago and Los Angeles should follow the example of Philadelphia police in developing a trained corps of officers, schooled in human relations, who succeed often in preventing violence.

As for the rest of us, perhaps we need to be reminded that Jesus chose some rebels and nonconformists (likely bearded and wearing sandals too) to be his disciples. Most of all he gave them an exciting cause, and not just the prospect of security and affluence, to live and die for. If a revolutionary zealot from Galilee accompanied by two "Sons of Thunder" (what a name for a gang!) could join up with the Master, just think what the same Master might do with volunteers from Chicago's streets or Los Angeles' Sunset Strip. Could it be that such young candidates for the kingdom are kept out of it because we scribes and Pharisees get in their way? — K.M.

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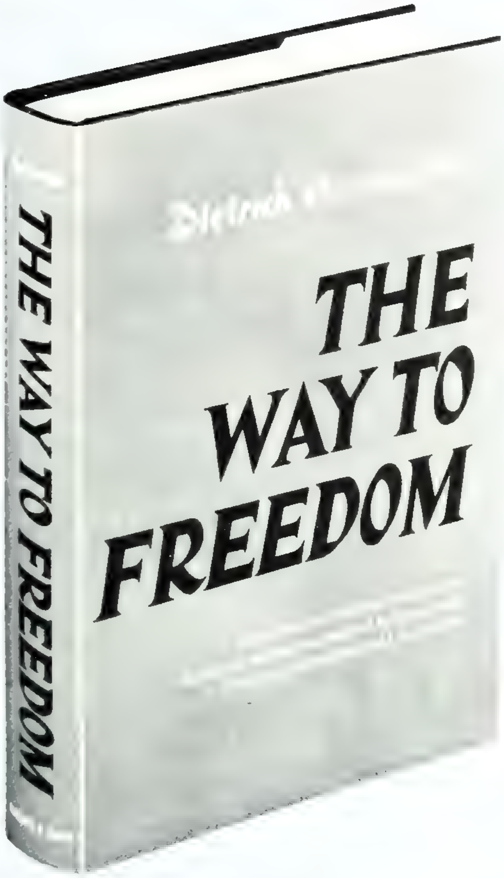

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The Case of the Gold-plated Refrigerator. *Consider the plight of the family attracted by easy credit. Here are some guidelines for using money responsibly.* by Jacob T. Dick. page 1

A Man and His Dog. *The members of Central church know why Carla, a guide dog, attends regularly as Guy Bashor's companion.* by Kenneth L. Gibble. page 3

The Care of Your Minister. *His job is to equip laymen for mission, not to substitute for them. Laymen can help him in his task if they understand his calling.* by William E. Hulme. page 6

The Struggle for the Minds of Men. *It will not be won by the methods used in the war in Vietnam. There is another way of overcoming evil.* by H. Robert Gemmer. page 9

And Now Tomorrow. *Because of changes — some gradual, others revolutionary — the church in Nigeria finds several urgent items on its agenda.* by Leland Wilson. page 23

Other features include a poem by Emily Sargent Councilman (page 2), Faith Looks Up, by Amos Hummer (page 11), an introduction to an Ecuadorian churchman, Gonzalo Carvajal (page 15), a special report on "Population Control Measures: a Dilemma for Roman Catholics" (page 18), and a review article by Robert P. Bischof concerning church growth in Nigeria (page 27).

COMING NEXT

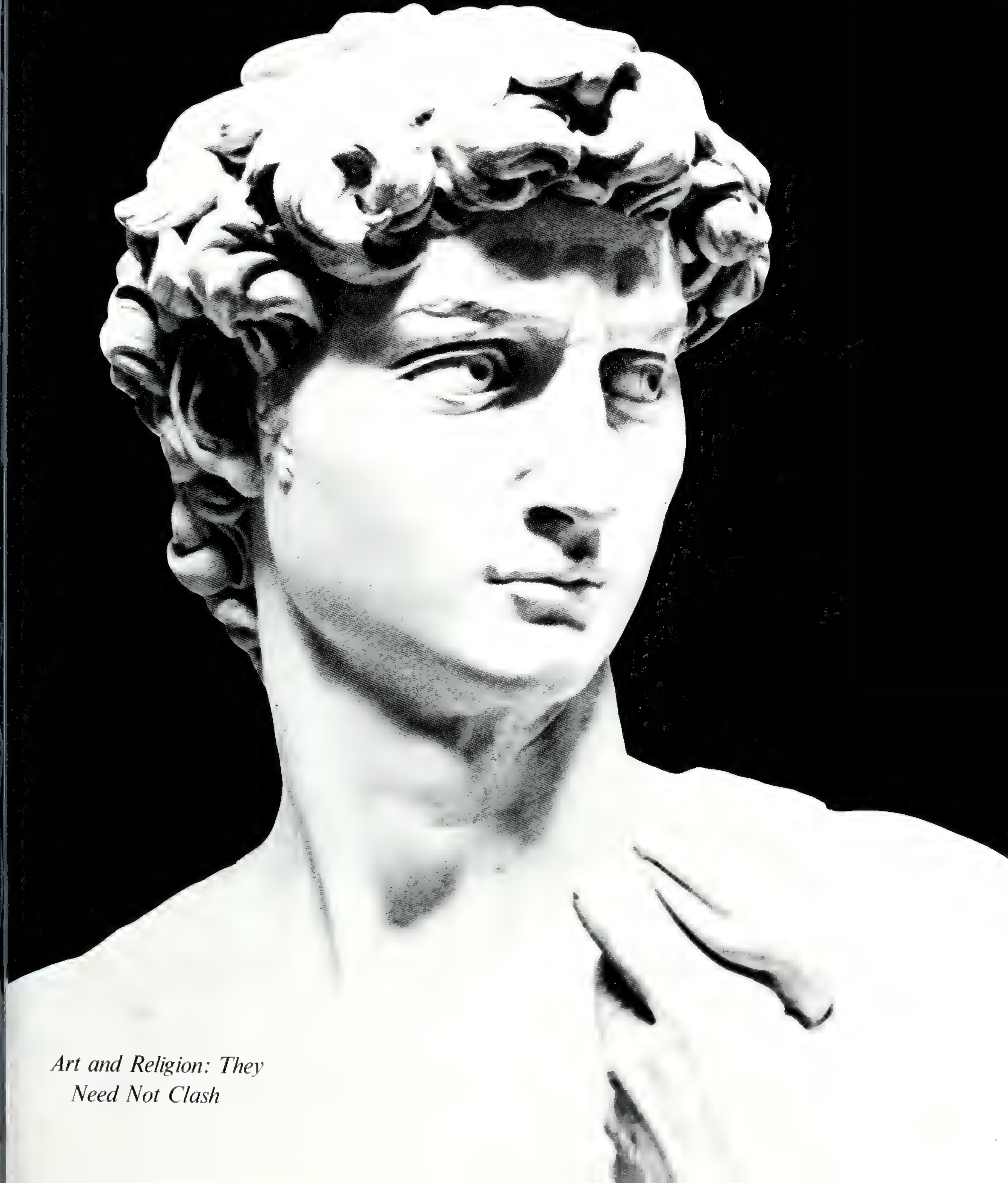
Evelyn Bauer tells the story of one young man's "about face" with regard to military service. . . . Thomas Howard insists that there need not be a conflict between the arts and religion. . . . J. Ross Eshleman looks at what happens to families in "a nation of movers." . . . Frances Bowman describes a local Good Samaritan as "love in a human package." . . . and Allen Hansell turns to Paul's letters for help in establishing "twentieth-century ethics."

PHOTO CREDITS: 12, 13 Religious News Service; 14 CROP Information Services; 15 Don Honick; 25 Leland Wilson

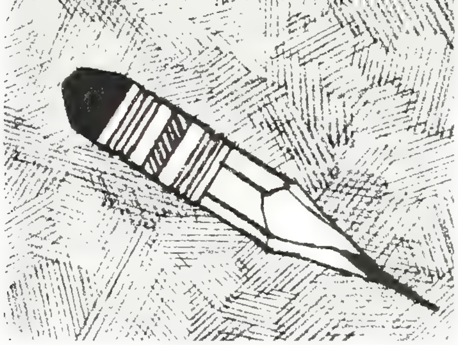
Kenneth I. Morse, editor; Wilbur E. Brumbaugh, managing editor; Elizabeth Weigle, editorial assistant; Howard E. Royer, director of news service. Messenger, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120. Norman J. Baugher, general secretary. Filing date, Oct. 1, 1966. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill. Messenger is copyright 1966 by the General Brotherhood Board, Church of the Brethren. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change.

VOL. 116 NO.

messenger
CHURCH OF THE BRETHREN 2/2/67



Art and Religion: They Need Not Clash



readers write

OVERCOME TECHNICALITIES

Regarding your "a la-Dirksen" news article (Nov. 10), we are always dismayed to read in a religious magazine about opposition to prayer and worship in schools. . . .

We believe God is a jealous God regarding this recognition in public schools and big enough to overcome all the little constitutional technicalities you worry about.

Lloyd H. and Kathryn M. Miller
Lebanon, Pa.

INSTEAD OF FLOWERS

Having sung for many funerals as well as attending many, I have been greatly disturbed about the amount of money spent for flowers. If this money spent for flowers that freeze, wither, and die would be given to our many medical research programs in memory of the deceased, how much more good would be accomplished.

Being a victim of myeloma, I have made the statement to my relatives and friends, "Instead of flowers give to the Cancer Society." This helps give aid in treatment of victims of this cruel disease as well as research for a preventive treatment and cure as well as care. We send a check to the Cancer Society in memory of our friends, and the family receives a card from the society that they have received a gift in memory of the deceased. We also send a card of sympathy as well as a memorial gift.

M. L. Carpenter
Beaverton, Mich.

AID PROGRAMS OVERLOOKED

I am writing in response to the article by Clifford Huffman on the high cost of college (Oct. 13).

Costs at the state schools are not less than half those at church-operated schools on the average. More than half of college costs are for board, room, and incidentals. These things are generally higher at state schools than at private ones like the Brethren colleges. Furthermore, the cost of tuition and fees at the state schools is advancing rapidly.

Mr. Huffman overlooks the most significant aid programs for really needy students: the Work Study Program and the Educational Opportunity Grants which are currently available alongside of the National Defense Student Loan Program.

Also overlooked by Mr. Huffman is any discussion of the United Student Aids Program, which is sponsored by the banks of the nation and which is subsidized and guaranteed by matching grants by colleges and industry. For some states the USA Fund becomes the agency through which the federal government carries out its guaranteed loan program. This, however, is still a bit flexible in most of the states, and the program is not stabilized as yet.

The broad implication of the Educational Opportunity Grants and Work Study Program are such that we may be undergoing a revolution on college costs. This program is extensive enough to make education possible for a low income family where education has been entirely out of the picture because there have been no conceivable sources of funds.

Raymond L. Flory
McPherson College, McPherson, Kansas

OUR AUTHORITY IN ALL MATTERS

As we read letters to "Readers Write" and articles printed throughout the Messenger it is sad to note the great difference in human opinions that are stated. The opinions that are contrary to the Bible are summed up very well in Prov. 14:12 and 16:25: "There is a way which seems right to a man, but its end is the way to death," and in Prov. 19:21: "Many are the plans in the mind of a man, but it is the purpose of the Lord that will be established."

We people need to recognize the authority of the Bible, study it prayerfully for ourselves (not confining our study to one translation), and stop conforming to these "human opinions" which are being stated not only in the Messenger but in youth publications and by leaders of youth and adult conferences, professors of church colleges, and seminary instructors.

Jesus said, "Repent, and believe in the gospel" (Mark 1:15). In Matt. 28:19-20 he said, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

In these days of doubt and confusion let us be thankful that both Jesus and the Bible are God's unchanging Word and our authority in all matters of living. "Without faith it is impossible to please him. For whoever would draw near to God must believe that he exists and that he rewards those who seek him" (Heb. 11:6).

Mrs. Dan Deal
Onekama, Mich.

FOOD AND GIMMICKS

I am puzzled by certain aspects of your editorial, "More Food, Fewer Gimmicks," (Nov. 24).

There is nothing wrong, of course, if the spiritual food is salty and yeasty, but even this can be quite overdone. It is not salt and yeast, however, but sordid ingredients that tend to sicken people. I do not see the relevance of your point.

Some of the material in Messenger has been very relevant. Even the irrelevant double-talk is relevant. It provides a fitting contrast to straight talk. . . . Boldness, toughness, truth, and relevancy will ever prevail in creative conflict. Otherwise, creative conflict is a mere gimmick designed to create an illusion of boldness and daring.

If the food is to be wholesome, it must also be clean. Let each react according to his own nature.

John M. Wenger
Lancaster, Pa.

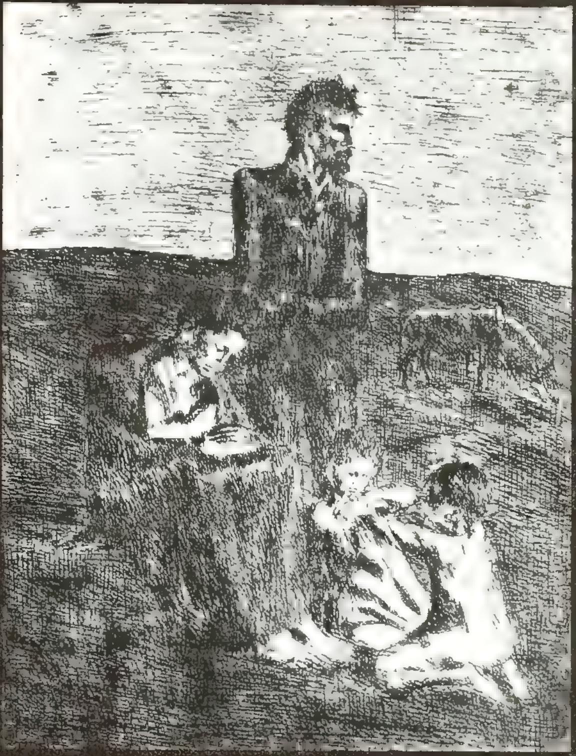
POSITIVE APPROACH

May I congratulate you for printing in the Nov. 24 issue a display of new churches constructed. This positive approach is what the people want and need. May I say kindly I do not understand your devoting ten pages of pictures of another kind in the Nov. 10 issue. Church people are well aware of wrongs in many areas of life.

O. J. Dickey
Omaha, Nebr.

BYLINES: Currently a candidate for the Ph.D. in English literature at New York University, **Thomas Howard** has served as associate editor of the SUNDAY SCHOOL TIMES. . . . **Evelyn Bauer,** who lives in Goshen, Indiana, is a free-lance writer. . . . **J. Ross Eshleman** is associate professor of sociology at Western Michigan University. . . . **C. Wayne Zunkel** is pastor of First church, Harrisburg, Pennsylvania. . . . **Frances C. Bowman,** mother, homemaker, pastor's wife, is living in Wichita, Kansas. . . . **Allen T. Hansell** is a student at Bethany Theological Seminary, Oak Brook, Illinois. . . . Research consultant on the church and urban problems, **Merlin L. Clark** is director, West Extension, Illinois Teachers College, Chicago, Illinois. He is also minister of South Shore Community church and author of research monographs for churches and councils of churches and of materials in sociology texts.

COVER: Michelangelo's sculpture of the young David preparing to face Goliath, completed in 1504, now stands in the Academy of Fine Arts in Florence, Italy.



Right: "Les Pauvres," etching by Pablo Picasso. Courtesy of The Art Institute of Chicago

ART AND RELIGION: THEY NEED NOT CLASH

by THOMAS HOWARD

A son of the Reformation is quite at ome in the Rijksmuseum in Amsterdam. Ie finds here a milieu to which his sensiilities are immediately congenial. In the aintings of Pieter de Hooch, Hobbema, he van Ruysdaels, van de Velde, and, f course, Rembrandt van Rijn, he finds vision of the world that he can share with no difficulty at all. The celebration and immortalization of the bucolic, the tranquil, the humble, and the commonplace responds to the call that he hears in his own soul (and, indeed, a call that all men must sense) for a vision of life that is immediate, lucid, and uncomplicated by the demands of sacramental transfiguration which the works of, say, del Sarto, Filippo Lippi, or Fra Bartolommeo make. The clean blue-and-white tile floors of Vermeer, the portraits of van Dyck, Jan Steen, and Frans Hals, and Rembrandt's wonderful sketches of biblical scenes that look as though he drew them with a twig — here are things that evoke a world that he can understand and love.

But then he travels south into Bavaria and Austria and tumbles into a world of

Baptismal font sculpture of "St. John the Baptist." Religious News Service Photo

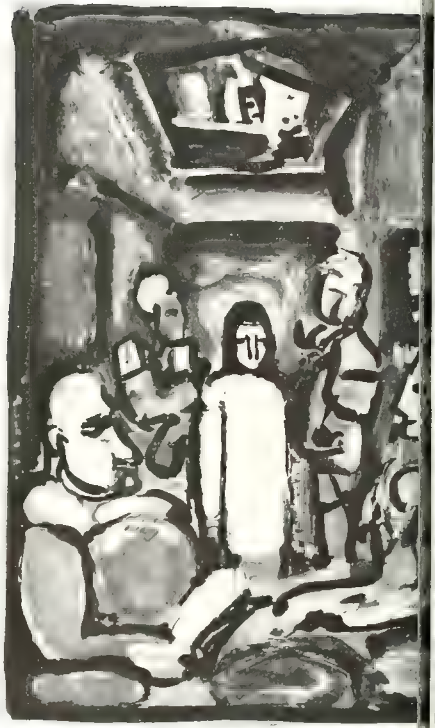


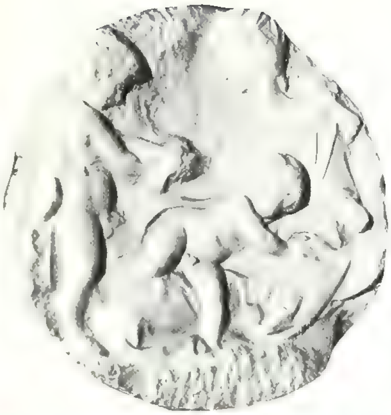
Plate 14 from "The Passion," a series of lithographs by Georges Rouault. Courtesy of The Art Institute of Chicago

the baroque: a frantic scramble of gilded altars, painted statuary, frescoes, reliquaries, fonts, and baldachins that he finds dizzying, if not altogether unsettling. He realizes that he has come upon a vision of God and the world that differs radically from his own, yet one that would call itself above all Christian. He can either decide that the whole thing is an unfortunate botch, or pause to ask himself whether or not it is worth looking into.

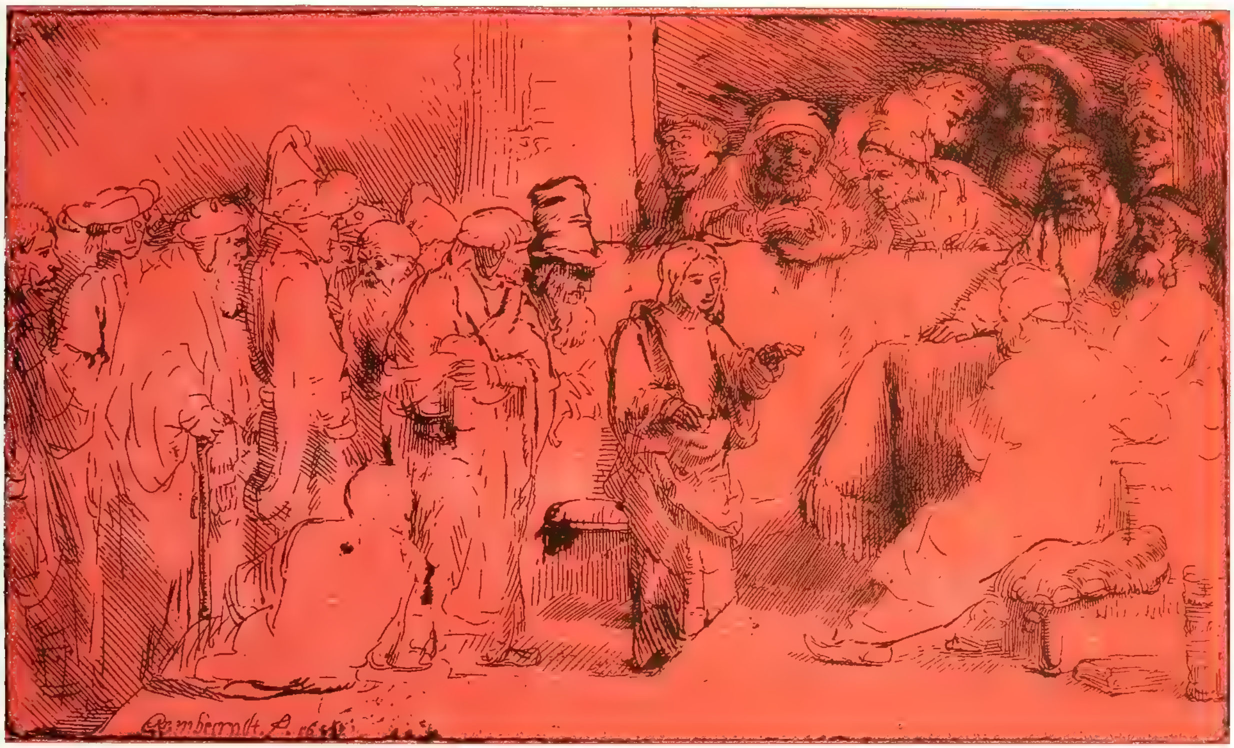
And then he comes to Florence and Michelangelo. Here, surely, true religion has flown out the window, and Pan and Cybele and Bacchus have surged through the door. Here is a town, a paradise, with its warm sunlit stucco set in the enchanting hills of Tuscany, cypress and olive trees and vineyards all about – a town that is crowded with painting and sculpture celebrating at once the celestial and the earthy. He eventually makes the disturbing discovery that the glory of the human form shines more brightly here than does the glory of Christ, the Virgin, and the apostles. And he asks himself: Have we two antithetical worlds here, with no bridge between them? Is there on the one hand a "religious" world, represented by the churches, and, on the other, a world that is unapologetically pagan? Or is there a unity of vision here that sees no breakdown between the true worship of God and a profound sense of wonder at all the phenomena of life, that is not embarrassed over its joy the human form?

The question that finally emerges, ar with which these notes are concerned, whether or not it is possible to have view that has the proper priorities ar hierarchies and yet is able to affirm wi joy the creation and say, "*Benedicit omnia opera Domini*" (Blessed be all tl works of God").

Only if the answer to this question *yes* can the discussion about evangelica ism and the creative arts go on. For the answer is *no*, then we would do w to pack in and concentrate on our missi of discursive preaching. For it comes this: The creation of great art presuppos a view that sees the stuff of this existen



Michelangelo's marble circular relief of "The Virgin, Child, and St. John." Religious News Service photo



Etching by Rembrandt van Ryn of "Christ Disputing With the Doctors." Courtesy of the National Gallery of Art, Washington, D.C.

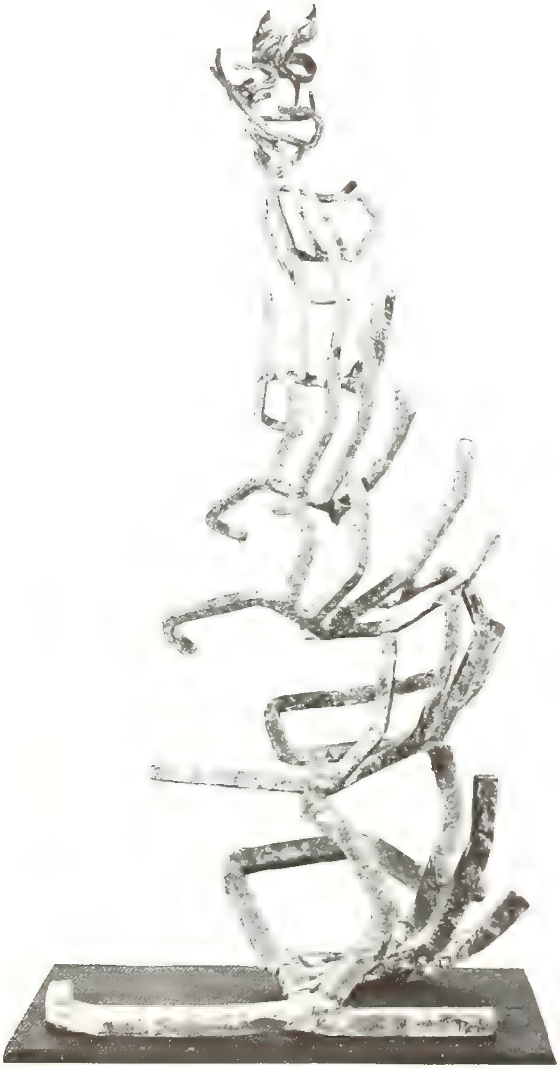
to be radically significant; indeed, that sees it (and not paradise) to be the only matrix from which high art can rise.

To a nonreligious person, this, of course, presents no problem. There is no other existence to which he can refer, and, therefore, any commentary must spring from and speak to this one. But to a person with a vigorously eschatological view of things – and I think we evangelicals fit in here – whose theology has taught him that the phenomena of this existence are meaningful only insofar as they find an ultimate point of reference in paradise, such a view is sometimes difficult.

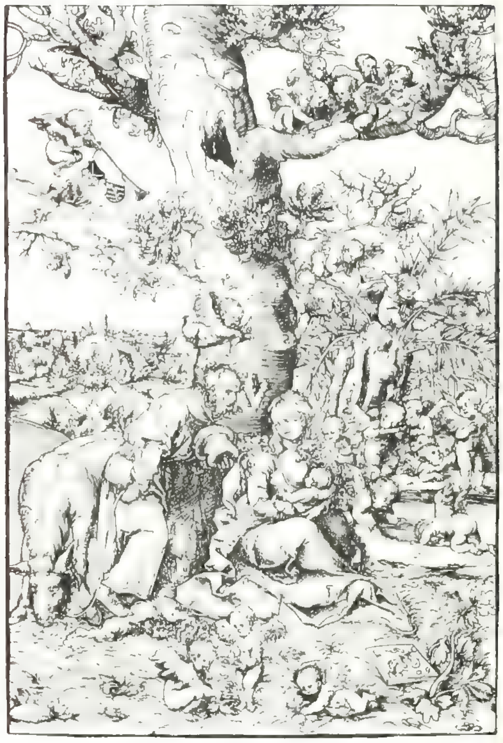
The water is often muddied in that, without ever having examined just why we look askance at the fine arts – or at least the appropriateness of a Christian's pursuing them – we argue that time is short and we must get on with the job of winning souls, or that painting, sculpture, and drama are mere embellishment to life and that people with a task of ultimacy laid upon them cannot truckle to this sort of thing, or that the world of the arts is so rancid with beatniks, libertines, homosexuals, and other frightening types that a Christian has no business getting embroiled.

But the philosophical problem is prior to all these. And there is a problem. We must decide whether or not the patent transitoriness of this existence and the heavy urgency of being spokesmen for what we understand to be the Word from God cancel the fine arts as a field for excursion. Put more simply, it is the question that has hundreds of students in evangelical institutions gnashing their teeth: May I – can I – before God, explore passionately my obvious artistic or poetic or dramatic talent, without any immediately utilitarian motives? Or shall I find areas where my talents can be used "for the Lord"?

There is the rub. "For the Lord." Our understanding of this has been a utilitarian one. To us it means one thing: souls. But how shall we test the work of Dante, Milton, Bach, Rembrandt, Dr. Johnson, G. M. Hopkins, T. S. Eliot, and a thousand others by this? These men



"From Generation to Generation," a metal sculpture by Egri



"Repose on the Flight to Egypt," a woodcut by Lucas Cranach (the Elder). Courtesy of The Art Institute of Chicago

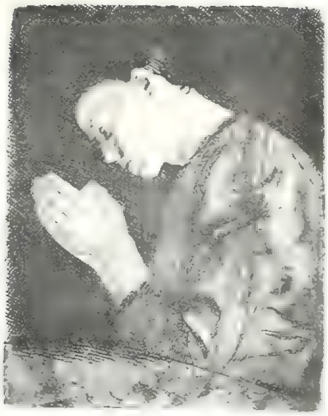
were all Christian. Obviously, it cannot be done. (One does not think of Dr. Johnson as a soul winner. Boswell does not have much to say about his witness in the coffeehouses of the city.) So that either we must find warrant for art that is not subject to this test, or these things must retire as candidates for our attention.

This is, let us be candid, a partisan article. I am sure my position is no secret. I do not feel the utilitarian test to be valid. I believe that the radical affirmation of human experience crucial to art is one that can – nay, that must – be made by the Christian. We must have the courage to shape our anguish and our joy into beautiful forms – into poetry, into pictures, into ballet. We must celebrate beauty – all kinds of beauty – on instruments of ten strings, and with a chisel. We must paint the tawdry, the spurious, and the hideous as it is: Shall we leave this to Toulouse-Lautrec, Rouault, and Kokoschka? We must try, with all that is in us, to affirm our conviction that form, and not havoc, lies at the bottom of things – and shall we leave this quest to Mondriaan, Giacometti, and Larry Rivers?

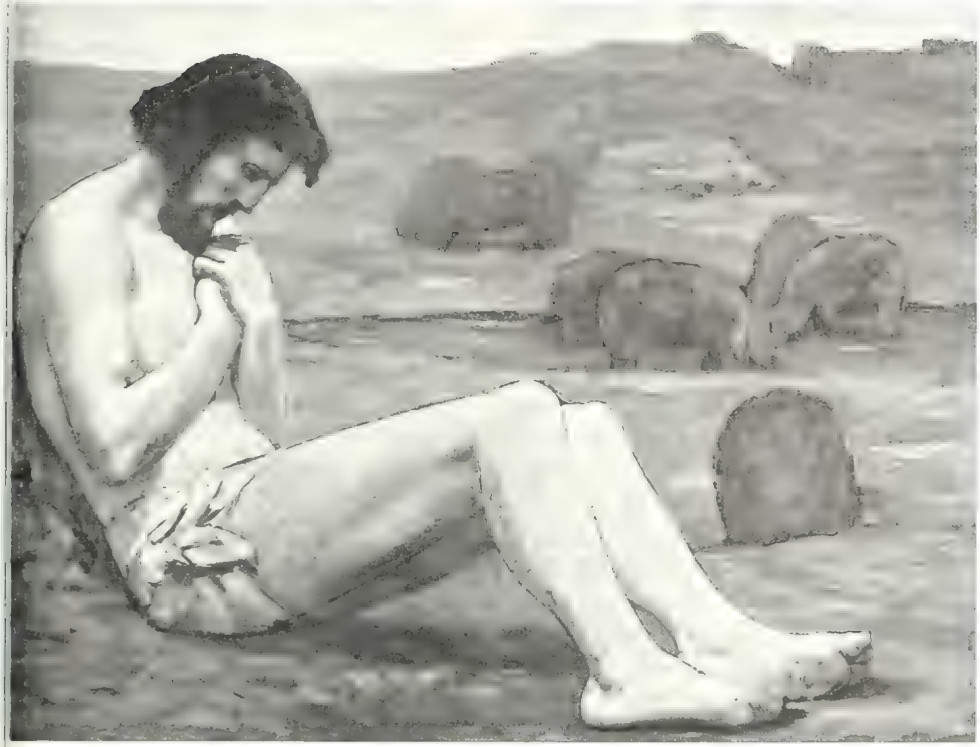
Of the utilitarian test, I can only say that evangelism is one thing, art another. It is unfair to apply the canons of either to the other. We must have an end of pitting them against each other. They are no more at odds than apples and wool are.

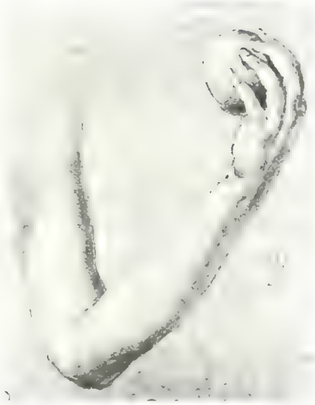
It would be a mistake to suppose, however, that we can begin a concerted effort to produce "evangelical art." Committees, movements, retreats, and courses have never, in the history of the world, produced art. It can come from one source alone: the soul of the artist. Here is the other side of the question, the personal and nonphilosophical side, the side that is not subject to our views pro or con. What of the appearance in our midst of an artist? None of us can make himself an artist. But anguish of anguish, if one of us, or one of our sons, discovers that he has been assaulted by strange inclinations and that he must create or die, what shall our religion say to this?

I believe that we can call a loud *bravo*.



"Prayer," an etching by Kathe Kollwitz. Courtesy of the Associated American Artists



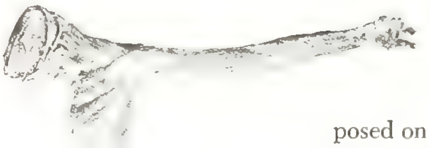


Above: "The Arm of Eve," an etching by Albrecht Durer. Courtesy of the Cleveland Museum of Art. Left: "The Prodigal Son," by Pierre Puvis de Chavannes. Courtesy of the National Gallery of Art

I believe this because I believe in three great doctrines: the creation, the incarnation, and the resurrection – three acts whereby God attests to the profound legitimacy of the human, the flesh (I do not use "the flesh," as Paul uses it frequently, to mean a spirit that is anti-God). I do not see it to be our calling to cancel the earthly in the name of the eternal. This is not what the church has understood its task to be. The Athanasian Creed speaks of the incarnation as "not [the] conversion of the Godhead into flesh, but [the] taking of the Manhood into God." It seems to me that there must be a seizing of human experience, with all of its beauty, ambiguity, and tragedy, and a transfiguration of it into forms that speak of the eternal.

And, given that elusive thing called genius, an artist is someone who has been assaulted by these three things: beauty, ambiguity, and tragedy. He cannot fend off this assault any more than he can slough off his own being. And so he is forced to come to terms with it by creation. Michelangelo, Mozart, Tiziano, Gide – what do they all have in common? I believe it is the attempt to exorcise the demons of human experience; to shape into form the chaos of beauty, ambiguity, and tragedy that they sense. It might have been possible with all of them to have brought about quiescence in purely religious terms, but who will insist that the whole lifelong agony of creation was not God's way of bringing them to himself?

Beauty, then. What, exactly, is a human being to do when his awareness of beauty becomes unmanageable? We applaud the results when we have the perspective of a few hundred years and can see the sublimity of Michelanglo's creations. But was the course he took one that would have suited us at that time? How would we have dealt with his intoxication with the nude male form? Would we have tried to huddle him into safer, more obviously utilitarian pursuits? Would we have encouraged his frenzied dedication to his art – this art that has given us the David, an image of a sublimity and perfection and power and



"Christ Fragment" by Taysom

sensuousness that can only wrench from us tears of awe and joy? Who has ever said more eloquently than this statue does, "What a piece of work is a man"? And how is it possible, in a dissertation on the glory of the Creator, to say one half of what this thing says? Then one goes from the Accademia, where the David stands, to the Sagrestia Nuova di San Loranzo, where there are nine marble figures by Michelangelo. Who can gainsay the serenity, the overpowering beauty of these things? Shall we whittle down a man's struggle with beauty in the name of religion?

For it is just that: a struggle. Alas for the man for whom the vision of beauty, in whatever form it approaches him (for Michelangelo it was the human body; for Wordsworth it was the Lake District; for Mozart it was music), becomes no longer a reverie to be indulged at will in sybaritic melancholy but a searing agony that ravages him daily, hourly, in images too sweet to bear! How shall our religion speak to this sort of thing?

Perhaps here is one difference between the artist and the rest of us. The artist is above all vulnerable. He finds himself wounded with stabbing visions of some aching and elusive joy, some burning fever of desire, and he knows that, in order to be true to his own being, he must invite the shafts and ask where in God's name they come from, while the rest of us must offset and quell these lancelike imaginings with practical considerations in order to make our way in the world and keep our sanity. It would, of course, be havoc if we were all artists, but let us be sure that we have not excluded them from our world.

Secondly, the artist is assaulted with the consciousness of ambiguity. One does not have to look far to find it. What shall we say, for instance, of the dreadful breakdown between aspiration and fulfillment that every human being experiences? Or again, of radical limitation imposed on half the human race — blindness, insanity, poverty, injustice, paralysis? Or of the awful hiatus between appearance and what we suspect to be reality? Or of the jostling coexistence in human life of overpowering sexual desire and moral stricture? All of these things are answerable by theology, but when we have answered them they still make us cry out in anguish, and it is with this anguish that the artist wrestles. He must begin by being haunted, perplexed, astonished, and tormented by life. He must insist on asking the questions, loudly and shrilly, that plague all men and that most of us try to meet by evasion, platitudes, and neuroses.

Thirdly, the artist senses the tragic nature of life. Shakespeare (in "Hamlet"), Pope (in the "Essay on Man"), and all artists have sensed the position of man, which is tragic: We are caught — strung — between the animal and the angelic, and we set one against the other to our destruction. Various forms of the hedonistic principle would have us assert the animal to the obliteration of the angelic, and various forms of religious asceticism would have us do the opposite. Both fail of God's idea for man. We are not angels, but we have their consciousness of the divine and find, alas, our feet in the mud. Animals are free to be wholly animal without guilt; we sometimes want passionately to be wholly animal but are not free to be so. Sometimes (though not often) we want to be angelic and find that we cannot if we will (cf. Paul).

The artist senses as ultimate the tragedy of decay. Fr. Hopkins, a Christian, said it as well as anyone:

> . . . no, nothing can be done
> To keep at bay
> Age and age's evils, hoar hair,
> Ruck and wrinkle, drooping, dying, death's worst, winding sheets, tombs and worms and tumbling to decay;
> So be beginning, be beginning to despair . . .

It bothered Keats too:

> The weariness, the fever, and the fret
> Here, where men sit and hear each other groan;
> Where palsy shakes a few, sad, last gray hairs,
> Where youth grows pale, and spectre-thin, and dies;
> Where but to think is to be full of sorrow
> And leaden-eyed despairs . . .

One contemplates the marbles of Michelangelo and realizes that here is the highest that we can achieve in immortalizing strength and youth and beauty. The stone is not subject to decay (relatively speaking). And so the stone David outlives the beautiful model, whoever he was, and the figures in the plastered frescoes outlive by centuries their flesh-and-blood originals. And, yet, even here there is an ironic twist, for the mere flick of a vandal's chisel would demolish instantly one of the most sublime things ever — the ceiling of the Sistine Chapel in Rome.

A great scholar and historian of the Reformation, J. H. Merle d'Aubigné, has this comment:

> Protestantism has often been reproached as their [the arts'] enemy, and many Protestants willingly accept this reproach. . . . Let Roman Catholicism pride itself in being more favourable to the arts than Protestantism; be it so; paganism was still more favourable, and Protestantism places its glory elsewhere. There are some religions in which the esthetic tendencies of man hold a more important place than his moral nature. Christianity is distinct from these religions, inasmuch as the moral element is its essence. The Christian sentiment is manifested not by the productions of the fine arts, but by the works of a Christian life . . . so that if the papacy is above all an esthetical religion . . . Protestantism is above all a moral religion. . . . After a man has studied history or visited Italy, he expects nothing beneficial to humanity from this art (History of the Reformation, page 376).

This is a view widely espoused. It is an unhappy one for an evangelical who finds in himself not only a great love for Florentine painting and sculpture but also a passionate conviction that there is something radically legitimate about the plastic immortalization of human beauty and the effort to shape visibly the chaotic phenomena of life, and who feels that there need be no tension between a vigorous evangelical orthodoxy and an assertion of the significance of the arts. ☐

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AN ABOUT-FACE

Roger Golden could not reconcile the military training he had chosen with what he read in his New Testament. Then followed court-martial and three months in the stockade

by Evelyn Bauer

■ A tall, rugged, college tennis champ became tired of studying and left for California to "bum around." A restlessness seized him to find some goal, some meaning in life. But everything seemed at loose ends, including his religion. Since the draft was on his heels anyway, Roger Golden, at twenty, decided to buckle down and become a good soldier, serving his country and advancing himself as far as possible in the four years of training. He enlisted in the U. S. army on October 19, 1964.

This decision brought forth in a few months an outcome he had least expected – one which changed him into a different person.

As a young boy Roger had attended Sunday school at the Church of the Brethren in Wawaka and in West Goshen, Indiana, and found it meaningful until his junior-intermediate years, when he lost interest and stopped attending church. He drifted farther and farther from Christianity. At eighteen when his church had sent him peace literature explaining the position of the church, he had ignored it. When packing to leave for the army, he put his Bible into his suitcase, then purposely took it out, and left it at home.

He was sent to Ft. Leonard Wood, Missouri, for basic training. The training was rough, the hours long, but Roger took part wholeheartedly in all that he was asked to do. Even the bayonet training, which bothers many new recruits, did not faze Pvt. Golden. The instructions for ripping up a man all seemed rather unrealistic, removed from life; so Roger did not take them too seriously. He felt he was getting good physical training, and he was grateful for that. To round out his new experiences a bit more, he decided to read the New Testament from the Gideon Bible, which had been given him at the Los Angeles induction station. After the long day of drills, which usually began at 4:30 a.m. and lasted until 8:30 or 9 p.m., he read for ten minutes each evening. It might be a good idea to get a little more religion and eventually find a church, reasoned Roger.

After two months Roger was transferred to Ft. Devens, Massachusetts, thirty miles from Boston. Because the Army Security Agency required top-secret clearance, various checks into the soldier's background were made. Intensive training programs were begun. The soldiers were taught, with the aid of movies and long lectures, how the communists work. One movie which Roger remembers vividly showed rows of men being shot and tumbling into trenches. Most of the fellows burst out laughing at the sight, but Roger suddenly found he could not laugh. Instead, he was close to tears.

"Is this what man can do to man, and it's a laughing matter? How can I take

A tremendous turning point — but Christ

part in this kind of business? How can I go on in this training?" Roger's conscience began showing him inconsistencies between Christ's teachings about which he was reading in the New Testament and the program of training he had chosen.

Not knowing the proper channels available to those whose conscience does not allow them to participate in war, he began considering going AWOL or getting into a little trouble by disobeying some routine rule, which might lead to his dismissal from the military net into which he was caught. At first this desire was not recognized by Roger as a matter of conscience due to religious feelings, but simply a hope to be free from a program which he found himself objecting to more and more. Perhaps his old restlessness was again coming to the surface. But it was more than that. He knew he had a problem deeper than the discontent he previously experienced.

Roger counseled with friends. When he had time off, he visited Howard Burkholder, a former acquaintance who was a student at Cambridge. He expressed his feelings to Howard and to his father, J. Lawrence Burkholder, who was teaching at Harvard Divinity School. Dr. Burkholder could see at once that here was a fellow who was objecting to military service for religious reasons and advised, "You should find a way to be discharged as a conscientious objector."

Rather hurriedly and without making his position too clear, Roger submitted an application for discharge on April 19, 1965. Two months later it was returned, disapproved, with no reasons given. At the same time the authorities ordered Pvt. Golden transferred to Ft. Bliss, Texas, a missile school. They overlooked the fact that Roger's top-secret clearance had not been completed and that he was not eligible for the regular program there. Therefore, Roger was given the job of clerk typist. Still he was not satisfied to go on contributing to the military program in this way. Should he refuse duty?

Dr. Burkholder had suggested he write to J. Harold Sherk of the National Service Board for Religious Objectors in Washington, D. C. Mr. Sherk advised against refusing duty. Although second applications for discharge were not often successful, it would be better to prepare one through the usual channels, he said.

When Roger sought help from his chaplains, one commented concerning Roger's belief that to take part in war was wrong, "I can't see how anyone who reads the New Testament can feel this way!" Another chaplain, when he learned of Roger's views, refused to talk to him. A young Catholic chaplain was willing to help by writing a letter to accompany the second application. Roger read Guy Hershberger's *War, Peace and Nonresistance,* and pamphlets more recently published by the historic peace churches, finding them helpful in clarifying his newfound beliefs.

J. Harold Sherk, who works closely with the authorities in Washington, and Ora Huston, peace counselor of the Church of the Brethren, both wrote helpful letters to Roger. After taking great care in expressing his reasons for feeling differently now about army service than when he first enlisted, he submitted the second application on August 27. A long wait followed, during which Pfc Golden's records and background were checked by the authorities. At the end of four months the answer came: application for discharge disapproved. Roger felt letdown and a little angry inside. What could he do now?

Fortunately, Roger was given a three-week leave at Christmastime, when few leaves were being granted. He counseled with Ora Huston in Illinois, Ed Metzler, peace counselor of the Mennonite Church, at Akron, Pennsylvania, and Mr. Sherk in Washington. Mr. Sherk gave little hope for trying a third application. He said there was no set course to take and a person might have to refuse to wear the uniform and refuse duty, if all other channels failed.

When Roger returned to Ft. Bliss, his mind was made up. He would restate his position and give the authorities additional time to act, while trying to remain patient. Then, if necessary, he would refuse duty and the uniform, whatever the consequences.

On the morning of January 8, 1966, Roger sat on his bunk in civilian clothing. His sergeant ordered him to work. Roger replied, "Sorry, sir, I can't." The sergeant left, returned with a witness and repeated the order, receiving the same answer. A higher officer was sent into the barracks — the young Puerto Rican first lieutenant who liked Roger very much. Knowing full well what it would mean for Roger to get himself into this kind of trouble, the lieutenant was more nervous than Roger. "Report for duty!" "I'm sorry, sir, I cannot do it."

Immediately Roger was put on restrictions and faced a possible general court-martial in the near future. The lawyer assigned to Roger was known to be young and inexperienced, which gave Roger a dark, uneasy feeling. But when he met his new lawyer, he immediately took a liking to him. Captain B tried to do all he could to help Roger as the Article 32 investigation was being made by investigating officers. When Roger saw how Captain B confused the witnesses and "fought like mad" to save him, Roger thought perhaps he should not have a lawyer but rely only on his own stand as a Christian. Mr. Sherk wrote helpfully that defense lawyers are a necessary part of civilian and military courts. In Roger's case, Captain B was able to point out that his client was simply asking to be allowed to live according to his convictions.

ng is an ongoing process, says Roger

On February 23 Roger was given a special court-martial instead of a general court-martial which involves a maximum of five years in prison. During the trial five officers questioned him at one time. As the questions were fired at him, Roger felt a calmness he had not expected; answers seemed to come easily. He could not help but think of Jesus' words: " . . . do not be anxious . . . what you are to say; for what you are to say will be given to you in that hour . . . " (Matt. 10:19). After two recesses in court and much deliberation, the maximum sentence of six months' confinement to hard labor in the stockade was given Roger.

Roger was frightened at the idea of going into the stockade – the imposing jail at the army base. All types of prisoners were there. Earlier he had counseled by letter with Mr. Sherk, indicating his feeling that perhaps he should also refuse to wear the stockade uniform, should he land there, because it too was a part of the whole military setup. Mr. Sherk advised him to wear it, pointing out that this was not the same as the regular military uniform. In Mr. Sherk's words, "Prison fatigues do not make very glamorous uniforms." But Roger was not sure; so he entered the stockade and refused the uniform. Immediately there was a storm of protest, much yelling and threatening. Roger saw this would not help his witness; so he put on the uniform.

Roger's mail was censored, and he was allowed to write only to his immediate family. Confined to hard labor, he worked at moving huge stumps and logs. Later, the mess sergeant of the stockade needed a clerk typist and put him on this job.

In the evening Roger continued to read his Bible and other Christian literature. After other prisoners observed him for several days, they said, "You just don't appear to be the type that would be here." Some teased and laughed at him, calling him "Reverend" or "Brother Golden," but in a short time the guards and prisoners alike became his cordial, good friends. They apologized for swearing in his presence and held him in respect.

An exception arose one evening when a prisoner growled, "I've had enough of you, Golden!" Three angry men began advancing across the room toward him, menacingly. Roger felt a pang of horror, wondering what would happen, when the thought came to him: "They won't reach you." They did not; they suddenly detoured and went out a side door to smoke.

Roger began to realize this was the happiest time of his life. He had expected only hardship and suffering in the stockade. He was amazed to find deep joy and peace in being a Christian to the best of his ability. It was easy to smile. He was finding that to follow Jesus gave life real meaning. The inner strength which welled up when he was threatened surprised him.

There came back to him the feeling which he had had as a young boy when Sunday school lessons impressed him. Although he had accepted Christ then, he now experienced conversion in a more vital way.

"Is six months in a stockade the best way to use time?" wondered Roger. He was eager to finish his college training and to enter seminary, a thing he had never considered before. Or should he volunteer for relief service in Vietnam or some other needy place? He would gladly do that. He felt also it was valuable to be a Christian example to the many disillusioned men in the jail – drug addicts, rapists, homosexuals, and others who had committed lesser or greater crimes. His minimum release date would be at the end of five months.

Roger felt it was advisable to write to two colonels who had been sympathetic to him and saved him from going directly to the stockade on January 8, when he first refused the uniform. He explained how he had been denied his rights as a conscientious objector on three levels: (1) constitutional rights; (2) Selective Service System; (3) Department of Defense provisions for CO's.

One of the colonels showed the letter to another officer of high rank and told him he was impressed with Roger's good conduct. Although few, if any, sentences were shortened, the top legal officers at the base began to feel Roger was an unusual case. Two weeks later Roger felt led to write directly to the high-ranking officer. On May 18, 1966, to his surprise, he received a general discharge "under honorable conditions," after completing only three months in the stockade!

When Roger was leaving, a drug-addict prisoner, originally of the Greek Orthodox Church, hugged him and said he did not want Roger to leave. He explained that Roger had been like a priest to him.

The mess sergeant, with whom he had become a close friend during the time Roger worked as his clerk, came out through the barbwire barricades and iron gates to say good-bye. He was almost in tears when he shook Roger's hand and invited him to visit him sometime in his El Paso home.

The army military lawyer who had worked with Roger wrote to Ora Huston: "In my position as defense counsel, I do not meet many men like Roger. I do not believe I have ever met a person who is as sincere as he in his religious beliefs."

Although these unforgettable experiences were a tremendous turning point in his life, Roger feels Christian living is an ongoing process at which one needs to keep growing and learning.

Roger is now a student at Goshen College, majoring in religion, in the preseminary program. Possibly someday he may work in the peace witness program and help youth in following the Way, the Truth, and the Life. ☐

A NATION OF MOVERS

■ Migration is no longer a unique phenomenon. You have probably heard repeatedly from the pulpit or the press that one family in five moves every year. We notice the "for-sale" signs on any street in most suburban neighborhoods. Followers of the stock market are aware of the "big business" of moving companies. All of us have family members or friends who have pulled up stakes and moved to a new community or a different state.

Americans have been said to be a restless, peregrinating people. Mobility has become an organic part of the American style of life. But how much are they on the move? Who are the people who do the moving? What effect does this mobility have on American life?

According to the 1960 census, 44.7 million people were born in a state other than that of their 1960 residence. Nearly half of 160 million Americans 5 years of age and older were living in a house different from the one they occupied 5 years earlier.

Where did they move to? Slightly less than two thirds of these migrants did not leave the county; thus, for many of these people, the physical movement probably did not have a major impact on the social and psychological adjustment to the new residence. Family, friends, churches, and other community facilities were not a totally new and strange phenomenon. Of the more than one third of the families who moved to a different county, half of these moved to another state.

From these statistics, a few general considerations emerge. First, although Americans do move around a great deal, the highways are not exactly choked with people fleeing their native heaths. The vivid sense of the American people on the move may have more to do with our psychic tempo than with our population shifts. During the summer vacation season we are all aware of how much Americans like to be on the move. Easterners grease up their summer home on wheels or search out the motel indexes for a trip across the country to spend a day at Disneyland. Westerners do the same, traveling in the opposite direction to visit Niagara Falls or to visit their relatives who are less residentially mobile. Estimates indicate that close to one tenth of the gross national product was spent in traveling from one place to another.

Second, regional patterns of mobility emerge. The migration streams run from rural to urban areas, from east to west, and from south to north. The "go west, young man" advice today includes wife and child. While the West is the fastest growing part of the country, the South is undergoing a drain of population. The Northeast appears to be the most settled of the various regions.

Moving need not present problems for a family if the parents are not ridden with anxiety and the basic family unit is strong . . .

Third, mobility cuts across class and racial lines. Both the rich and the poor, the black and the white get around although in different proportions. As education and income increase, so does mobility. Low-income groups tend to move more from residence to residence in the same locality, while those with higher incomes shift more between counties. And despite the widely publicized Negro exodus from the South, whites have a higher rate of intercounty migration; however, Negroes do have a higher rate of movement within counties.

Fourth, this apparent all-American sport follows a clearly defined age cycle. Mobility is at its height late in adolescence and in early adulthood. For both sexes, the peak is between twenty-one and twenty-two years of age, when forty percent of that age group actually moves. Young families also move around a great deal but tend to settle down as their children reach high school. Panic about college admission plays a part, and there is often the fear that a high school boy or girl on the move will be cheated out of the pleasures and benefits of extracurricular life.

Suspended during the middle years, mobility picks up again with retirement. As a couple approaches and reaches the later years, there may be relatively abrupt changes with respect to housing interests. No longer does proximity to work have to be taken into account. Farm families may desire to "move into town." Parents may desire to live closer to one of their children. Mother may desire a home that is easier to maintain. In sum, a basic factor in the frequency of mobility is where the family is located in the life cycle.

Fifth, the reasons for the movement have shifted greatly. Throughout American history, there has always been some ambivalence of feeling about mobility. In the days of the pioneers, those who moved west were frequently people without property – drifters and subsistence farmers. Theirs was a migration born of desperation. In the more settled parts of the country, the approved mode was to stay where one was born. In the 1930s, the great depression paralyzed movement With the arrival of World War II, the country experienced a population upheaval never before known. And never has there been a return to the *status quo*. The windows and doors to other parts of the country and world have been opened and are increasingly likely to remain so.

The population shift in recent years however, is no longer associated with the dispossessed. It has become part of the life style of the socially aspirant middle

J. Ross Eshleman

class. For these people, the prime motive in moving to another part of the country is job improvement. And as corporations become larger and more ramified, the usual career pattern involves a change of residence.

This is not to imply that all mobility is either voluntary or due to choice. Involuntary moves may include evictions, inability to maintain a style of life with attendant housing owing to declining income, destruction of housing because of urban renewal, highway construction, or other public works; moves necessitated by family disruption following death, divorce, or separation; and moves required because of employment reasons. Motivations for moving are likely to influence greatly the postmigration adjustment.

All of this movement is not without certain consequences. Approximately half of all American counties are losing population. For the most part, this is accompanied by sagging morale, reduced job opportunities, and a further exodus of the most energetic members of these communities. The problem of the rural church that has been of great concern to the Brethren is a direct consequence of our mobile and shifting population. Many individuals would agree that the decline of America's rural culture is one of the sad casualties of our wanderlust age.

Family life has also undergone a change. The exchange patterns of the extended family, which embraces parents, children, grandparents, and grandchildren, has been drastically modified but not eliminated with the dispersion of its units. Families today who are separated geographically continue to make trips "home," write an occasional letter, and make long-distance phone calls. However, grandmother as baby-sitter and Uncle im's homemade ice cream are reserved or holiday or vacation visits. Nevertheess, a sufficient amount of family identiication can be maintained despite geographical distance to continue family exchange of services.

This separation of the family units has placed a tremendous burden on the immediate nuclear family. The family has been reduced to the smallest possible unit consisting of husband, wife, and children. This nuclear unit has now become the focal area for recognition, security, affection, and other basic needs; thus, it could be argued that never before in our history has the family unit played such a major part in the stabilization of adult personalities.

> **. . . The same pattern exists for the marriage. Moving is likely to intensify existing strains and conflicts; it is not likely to create them**

What about the consequences for the children? How does moving influence child-rearing? There seems to exist a scare psychology which directly links phenomena such as juvenile delinquency and emotional unrest to mobility. However, moving need not present problems. If the parents themselves are not ridden with anxiety, if the basic family unit is strong, there is not a great likelihood that serious emotional dislocations will result. The same pattern exists for the marriage. Moving is likely to intensify existing strains and conflicts; it is not likely to create them.

In general, uprooting is no longer the trauma it used to be. We now have what one writer terms an "interchangeable community." The world of the professional has been in many ways homogenized. The middle-class migrant finds that his counterpart is also on the move. Even the purchase of a house no longer implies a permanent commitment, for if the owner is transferred, the likelihood is good in most communities that someone else will be transferred in who is seeking a house.

Today, the true focus of loyalty is not the community but the profession, corporation, or academic discipline. The college professor finds a ready-made community wherever he goes. The same is true for military personnel, farmers, or General Motors' employees. Within your profession, wherever you go, new friends with common interests and similar values are waiting to welcome you.

There are, of course, exceptions. The thousands of Negroes who move from the South, the unskilled laborer who has no commodity for sale, the immigrant who does not speak "our" language may not find the neighbor or friend to welcome him. And it is highly possible that the typical church will not even be acutely aware of his arrival or need.

To be mobile requires an openness to new ideas and a willingness to change. The family that is rigid in beliefs and unwilling to make changes in certain behavior patterns had best not seek "greener pastures on the other side of the fence." It may not be difficult to subscribe to the American concept of individual freedom of choice when neighbors and others with whom one interacts are of quite similar background; it is quite another thing when the people are strangers and different. The true test of the American concept of democracy may now be at hand, as Americans move and constantly acquire new neighbors.

Yes, America is a nation of movers. This writer sees many healthy aspects of this mobility. Although none of us will live to see it, mobility may help us speed the process in which local provincialism will diminish, religious differences will become secondary, cultural, racial, and ethnic conflicts will evaporate, and we can truly become one world. ☐

news

Eighty workshops planned to probe educational task

"No one expects anything to happen in our church school – and nothing does."

"We are biblically and theologically illiterate."

"Every year it's harder to get new teachers."

"Enrollment has leveled off. Attendance is down."

These are the more obvious comments. Pastors and leaders who worry about the health of the church's Christian education program, however, can mention factors even more upsetting. There is a "knowledge explosion" with which most church school teachers find it difficult to keep up. The educational level of members in the church is rising and will continue to rise. The change from a rural to an urban culture is rapid. And the church sees itself in a new light as a result of the Mission One emphasis. No wonder, say some observers, that the traditional church school has become irrelevant to an increasing number of persons.

Flexibility, variety: Faced with such a challenge the staff of the Christian Education Commission some time ago began to ask itself, "What are the features that are required for developing an effective educational ministry today?" They looked at the congregation itself and saw that its composition was such that its members would require a flexible approach to education and more variety in its programs and materials. Also, they concluded that the local congregation must be responsible to decide where it wishes to go in its educational ministry and how it will achieve its goals.

Out of these studies and discussion have come two significant developments: first, the broad outlines of a curriculum plan for the Church of the Brethren, and second, a comprehensive schedule for a series of area workshops devoted to meeting the curriculum needs of Brethren congregations.

Education for mission: To the workshops, eighty to occur this year and each workshop to be followed with a sequel in 1968, will come five to ten representatives from each congregation. They will engage in a critical look at their congregation's present educational ministry and the means by which it may more adequately help fulfill the mission of the church. They also will look at the plan for new curriculum resources to be available in September 1969.

The new curriculum plan calls for a broad educational approach rather than merely the provision of study materials. And in addition to study resources which offer flexibility and adaptability to local churches, the projected plan also will allow updating of curriculum materials. The plan will utilize materials approved from many sources, allowing a congregation to use those which best contribute to the attainment of purposes which local planners have carefully spelled out. The resources will comprise what is to become the Brethren Library of Curriculum Resources, designed not only for church school use but for other learning ventures as well.

The Library will center around three content areas: "Biblical and theological," "The church and our involvement in its life and mission," and "the development of our capacities for Christian living."

Open for experimentation: In short, the curriculum plan affords a far wider selection of materials than previously. Also, the door is left open for experimentation by the congregation in finding new and better ways of educating persons in the Christian faith.

To congregations which prefer a curriculum denominationally planned, in the pattern of the present Brethren Graded Series, a new Encounter Series will be available.

As one aspect of the new plan, editors from the Brotherhood staff expect to work increasingly at helping congregations use curriculum materials effectively and give proportionately less time to editoria tasks.

Preparing for final stages: Piloting the curriculum plan through the fina stages of development are S. Loren Bowman, Ercell V. Lynn, Hazel Kennedy J. Roy Valencourt, David McConnell, and other members of the Christian education staff and Commission. D. Campbel Wyckoff, one of Protestantism's chie Christian education consultants, is adviser at large.

FOR OREGON CONFERENCE

Districts submit 7 queries

Seven new items of business have been submitted by districts for Annual Conference consideration. The queries will appear on the agenda of the 181st recorded Annual Conference June 20-25 at the University of Oregon at Eugene.

The import of the new queries is as follows:

1 That Brethren curricula, including story papers, be evaluated as to their contribution towards inculcating historic concerns of the church.

Site of the 181st Annual Conference, June 20-25, will be the University of Oregon campus at Eugene

2 That future youth conferences represent "the best Christian programming available."

3 That the General Brotherhood Board explore extending cooperation to and direct monetary support of the Southern Christian Leadership Conference.

4 That consideration be given to the purchase of an airplane to facilitate mission work in Nigeria.

5 That the Church of the Brethren engage in expanded efforts to help meet global food needs.

6 That various church operations – fiscal and pastoral, for example – be synchronized to function on a common "year."

7 That study be given to the use of the term *reverend* in addressing the "set-apart" ministry, and perhaps the terms *minister* and *ministry* themselves, now when there is increasing stress upon the priesthood of all believers.

Queries 1 through 3 were channeled through the Eastern Pennsylvania district. The first originated with First church in Harrisburg; the second, with the Lake Ridge church in New York state; and the third, with the elders, moderators, and ministers council of the district.

Essential for dialogue: In the first query, the call for the curriculum review is prefaced by the assertion that the historic ideals of the Church of the Brethren are relevant for our day and are integral to the gospel, and that an awareness of these beliefs is essential for intelligent ecumenical dialogue.

The review as sought is to examine "present Christian education materials," "the story papers, and especially the policy on *horizons,*" and "proposed future cooperative printing ventures." The intent is to evaluate each of the above "as to their content and effectiveness in developing at each age level a growing understanding of the church's concerns in such areas as peace, brotherhood, temperance, the servant nature of the church, and the ordinances." The query further suggests that guidelines be developed "for achieving a more effective teaching of the church's basic concerns."

The second query, alleging that "much of the programming" of the 1966 National Youth Conference was "far below the ideals and teachings of the Church of the Brethren, as interpreted from the New Testament," petitions Annual Conference "to make sure that future youth conferences have the best Christian programming available, that worship be strongly emphasized, and that the leaders of the conference be of a high spiritual quality."

Turning outward: In setting the stage for a study of the possibility for and advisability of Brethren support of the Southern Christian Leadership Conference – to the extent of $10,000 annually – Query 3 declares that "the most needed ecumenical endeavor in our age is a genuine turning outward toward the world God so loves" and that the SCLC "is committed to concerns such as brotherhood, nonviolence, and world peace which have always been considered basic by the Church of the Brethren."

From Northern Ohio's board of administration and district conference came the fourth query, requesting Annual Conference to consider the provision of an airplane for Brethren work in Nigeria, if approved by the Foreign Mission Commission.

The query on world hunger, from Northern Indiana's Middlebury church and district conference, alludes to the injunction of Matthew 25, to "vast unused resources of persons and money in our brotherhood," and to the needs and unlimited possibilities of CROP, Heifer Project, BVS, and other aid programs as bases for urging ways be set up for greater participation by the Church of the Brethren in food ministries.

From First Virginia's district board and conference came the query seeking a study of the feasibility of a coordinated "year" for all church operations.

The seventh query, urging a study of the nomenclature used to designate the clergy, was submitted by the Waka, Texas, church and the Oklahoma district. The query asks, does not some current terminology denote a superior degree of holiness and militate against the universal ministry of God's people?

The above queries, and any others which yet could come from committees or other units reporting to the Conference, will be reviewed by Standing Committee at the outset of the Eugene sessions, then reported with recommendations to the total delegate body.

Items carried over: Among items on the Conference agenda carried over from former years are matters relating to the office of elders, statements on "The Church and Economic Problems" and on "The Church, the State, and Christian Citizenship," the frequency and organization of Annual Conference, personnel for fund raising and evangelism, procedures to be followed in the event of a merger proposal, the witness of Brethren in urban areas, and the Church of the Brethren's affiliation with the National Council of Churches.

Confronting the draft

"After graduation my life is just one big question mark!"

With these words a Brethren youth in Pennsylvania echoed the quandary of many of his peers, confronted as they are with uncertainty stemming from an unending war and an unrelenting draft.

To speak to such youth, in terms that would lay beside the claims of the military the reasoning of the church on the matter of war and peace, the Middle Pennsylvania district piloted an intensive draft counseling program. The purpose of the year-long effort was to set forth some views about the church's position regarding the draft and to encourage each youth to consider these views — and choose a stand on the basis of his own deliberate thinking.

Called to spearhead the counseling program was R. Eugene Miller, a carpenter and minister of the Waterside church near New Enterprise. To carry out the responsibility assigned him, most of it to be cared for on Sundays, Mr. Miller was given a year's leave from his preaching assignment.

Smith . . . to be patriotic and Christian

Within the year he addressed more than 800 young people in a majority of the district's fifty-two churches. The sponsoring unit, the Commission on Service and Social Welfare, had urged that he be invited to address junior and senior highs during the church school hour. In a number of the churches he also preached at the worship service or engaged in extended talks following. He augmented the presentation with audio-visuals ("Which Way to Peace?" and "Alternatives") and pamphlets ("G.I. or C.O.?" and "Seven Steps to Alternative Service").

Aware of his own somewhat limited formal training and of the complexity of communicating with teen-agers on the war issue, Mr. Miller forthrightly expounded his convictions and urged youth similarly to declare theirs. Out of his understanding of the gospel, he strongly upheld alternative service. Among the recurring questions he treated were: Can you go to war and still be a Christian? Can communism be destroyed by force?

"We can be patriotic and Christian," he said. "There comes a time when each individual must decide what belongs to God and what belongs to the government. Through alternative service we can be law abiding and still serve humanity and the cause of peace."

The sponsoring commission was especially eager that the films and literature, as well as the personal contact, be offered youth in that many of the churches had not provided names of teen-agers to receive the Brethren Service Commission mailings on the draft. "We feel this is the first major presentation of this kind in many of the churches for some time," said one pastor from the district.

Whether or not the uncertainty which graduation brings is now any less of a concern because of the district commission and Gene Miller, at least several hundred youth are more fully aware of some of the alternatives of the draft.

Periscopin

Veterans organize: In formation in Eastern Pennsylvania is a new veterans group — Veterans of Brethren Service. The purpose of the district corps, explained one observer, is not to march or hold conventions as do the Veterans of Foreign Wars or American Legion nor even to sponsor annual picnics as do Civilian Public Service groups. The aim of VBS is to engage all former alternative service men, BVSers, CPS and Brethren Service workers in recruitment for Brethren Volunteer Service and in keeping peace and service concerns alive.

"The children, the children . . . :" Pennsylvania's Camp Swatara, which last season opened its facilities one week for camping by mentally retarded children, this year will schedule two weeks for such groups. Beyond this, the district Christian education commission provided thirty-four hal scholarships to nonwhite children Boys and girls from some Welsh Mountain families, culturally and economically deprived, each year are sent to Camp Swatara under auspices of the Community Action Committee of the Lancaster church. . . . Fifty children participated during the fall in tutoring and preschool children programs conducted by First church in Chicago. . . . Among congregations related to day care nursery programs are La Verne, Calif., Wabash, Ind., Elkhart, Ind., Elizabethtown, Pa., and Williamson Road, Roanoke, Va. The Loon Creek church in Indiana was the site of a child care center for migrants last summer. . . . The Long Beach church, Calif., extended to the loca Head Start program the use of church facilities five days a week. Released time classes also meet in the church weekly.

United action: An "Ecumenical Interchange," to assess the relevance o the church in the immediate community, was convened one Sunday eve

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ning by the Church of the Brethren, Christian, Presbyterian, and Methodist churches of Plattsburg, Mo. As a result, the churches have established an interchurch fellowship, meeting monthly to seek information on community needs and to initiate Christian responses.

The Wilmington Church of the Brethren, Del., is uniting with three neighboring churches, Methodist, Presbyterian, and Episcopal, to make use of a property owned by the Brethren as a community service building. Their hope is to develop a youth center and possibly a ministry to senior citizens of the community.

Move aids growth: When the Chinese fellowship last summer moved from First Church of the Brethren in Chicago to the First Evangelical United Brethren Church in Oak Park, there was no assurance as to what the relocation might mean.

The annual report, however, gave some indication. In a year only partially affected by the move, the congregation's membership grew by eleven percent and its worship attendance by nineteen percent.

Continuing to meet on Sunday afternoon, the fellowship is preparing to request recognition as a congregation. Both the fellowship and the Northern Illinois-Wisconsin district are indebted to the First EUB church for making possible the move to an area where many of the Chinese are within walking distance.

Fellowship house: Central church in Roanoke, Va., has opened a Brethren fellowship house — "a home away from home" — for up to fourteen young, single women employed or studying in the city. The property, next door to the church, is rented. The congregation shared in renovating the building for its new use. Members W. B. and Mary Nolen are the houseparents. The project, once the cost of renovation and furnishings is cared for, is to be self-supporting, yet a venture into a new area of Christian witness in the Roanoke Valley.

Night duty: Twenty Harrisburg, Pa., area ministers are taking turns in a citywide ministry from 9:30 p.m. till dawn. While on duty the clergymen are in touch with the police desk, lockups, and hospital emergencies.

"Another world emerges in our town after most of us have gone to bed," commented two of the ministers involved, C. Wayne Zunkel and Murray Wagner of the First Church of the Brethren. "The church believes it needs to minister to this other world also."

Movie a month: A series of feature films, one per month, is being shown by the Manchester Church of the Brethren, North Manchester, Ind., sponsored by the Christian education commission.

First in the series was Arthur Miller's "Death of a Salesman." A discussion panel follows each showing to probe the meaning further.

"Through this media we may be enabled to see ourselves and the church more accurately," stated one spokesman for the commission.

Personalia: Among the three recipients of the first annual Spotlight Awards of the Long Beach, Calif., Area Council of Churches was Robert C. Walker, member of the Long Beach Church of the Brethren, former executive secretary of the Long Beach Council of Churches, and area program director for the National Conference of Christians and Jews. The honor, given for outstanding service to the community, was presented at a dinner attended by 400 persons and addressed by Harold E. Stassen. . . . Reelected to a three-year term on the Navajo Tribal Council, Window Rock, Ariz., was Mrs. Mabel Hesuse, a lay leader of the Lybrook Navajo Mission in New Mexico. At her election in 1963, she was the second woman to serve with the seventy-four member legislative body. . . . Named director of the University Center at Harrisburg, Pa., was Robert A. Byerly, since 1952 chairman of the religion and philosophy department of Elizabethtown College. The center offers undergraduate and graduate courses through five institutions: Elizabethtown College, Lebanon Valley College, University of Pennsylvania, Pennsylvania State University, and Temple University.

L. to r.: Walker, Mrs. Hesuse, Byerly

Merger rejected: Four Kansas congregations, Rock Creek, Sabetha, Morrill, and Granada, explored the possibility of merger to form a single congregation. In council voting, only one of the churches, Morrill, favored the merger, which would have brought together a total of some 290 members.

Among factors which had prompted the steering committee recommendation of merger were a decline in membership (Morrill, which once had a peak of 300 members, now has 135; Sabetha has dropped from 300 to 75), the multiplicity of other congregations (Sabetha, a town of 2500, has 13 churches), the general proximity of the four churches (three are within seven miles of each other; the fourth, Granada, is 17 miles away), and most important, the mission of the church for the area (that is, discerning between God's purpose and sentiment).

Dismayed, one church member said, "Many would rather close their church by default than vote for it to close." The dilemma as expressed by another was, "I cannot vote to close the old church where I have always attended." The steering committee is continuing to study possible directions for the future.

Sign of the times: A congregational advertisement sponsored by the Orlando, Fla., Church of the Brethren in a local paper advanced this thought:

"God is where the action is . . . where are you? We would like to see you at the Church of the Brethren."

SPECIAL REPORT / *On conversion, poverty,*

IN RETROSPECT: THE MIAMI BEACH ASSEMBLY

Communist? Superchurch? Ultraliberal? Modernist? Apostate? What is the National Council of Churches of Christ?

Perhaps one cannot ever really know until he spends some time with it, attending some of its meetings, looking over its shoulder while it deliberates, talking with those who represent the churchmen who come together to form it.

Miami Beach, Florida, was the sight of the seventh General Assembly of the National Council, a major event drawing the full delegations of the denominations plus several thousand consultants, fraternal delegates from nonmember communions, and observers.

The site was Florida's Gold Coast, the center of three of the richest miles in the world. By contrast the site is also only a few miles from the Greater Miami airport where refugees from Castro's Cuba still pour into our country at the rate of two hundred a day, 1500 a week.

The Sunday edition of *The Miami Herald* carried a major supplement on the work of the Council with advertisements by some of the member denominations. The striking half-page ad by our own denomination carried the heading, "Taking the Form of a Servant." Picturing a basin and towel against a white cross on a modernistic sweep of gray, it called for the offering of our own lives in service rather than demanding the service of others.

Servanthood at Miami: Miami is the focal point of one thrust of the Council's program which touches this concern for servanthood. Here these masses of refugees receive temporary care and then help with resettlement and assimilation into the life of our country.

But Miami Beach was chosen primarily because of the urgings by many representatives on the Council from the South who have faced a continual barrage of criticism and name-calling related to the Council's stand on race relations. In some of their areas the NCC is equated with the Communist Party. Ten years ago when a site for this Assembly was chosen, Miami Beach alone offered large enough facilities on an integrated basis. The transformation in the South in this decade may never again afford churchmen an excuse to work in such inviting surroundings.

In the massive Fontainebleau and spilling over to a half dozen other hotels nearby, for five days more than 3,000 people from the (now) thirty-four member denominations of the National Council and a half dozen other communions who came as fraternal delegates, struggled to see what can be said with a united Protestant-Orthodox voice to the world in which we live.

Contrasting garb: At the formal introductory service, the diversity of background and theological assumptions of those present was obvious. Clothed in their most churchly attire, the delegates formed a processional behind the banners of their individual communions. Flowing black robes; bright green robes with black hoods; deep crimson; pure white, some wearing heavy metal crosses; some with the simpler Geneva gowns or academic garb; some with clerical collars; some whose vestments are a business suit: it seemed there is no unity in Christ's church, no single melody which all sing in unison unless the unity is, instead, a harmony where differing notes bring beauty and depth.

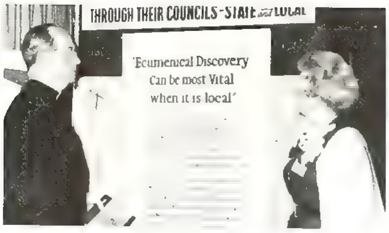
In the long sessions and around meal and discussion tables it soon became obvious the differences were as real as the contrasting formal garb they wore.

The Assembly made no attempt to minimize the wide divergence of opinion between Christians in our rapidly changing world but attempted to bring together and sharpen conflicting convictions.

Although the program included major addresses by world-famous leaders, the Assembly was essentially a study-searching conference. In the belief that "we need all the light the scriptures can shed," central to the program were five half-hour meditations from John's Gospel led by the Rt. Rev. Lesslie Newbigin, Bishop of The Church of South India.

Registrants chose one of seven study sections which met for four two-hour sessions, looking in depth at evangelism; the city; science and the humanization of life; sex, marriage and family; civil rights; nationalism; and poverty, affluence and revolution.

Graham on conversion: World-evangelist Billy Graham not only gave a moving address to a major luncheon session but, meeting in the section on evangelism, helped to sharpen what are mistakenly referred to as "old" and "new" concepts of evangelism. A generation or two ago, evangelism was limited to seeking a purely personal commitment to Christ. Some newer theologians (such as NCC's Colin Williams) have seen it in terms of applying "the evangel" to social structures in civil rights, seeking economic justice, etc. To those looking on at the Assembly, it


THROUGH THEIR COUNCILS-STATE and LOCAL
'Ecumenical Discovery can be most Vital when it is local'

delegates sharpen some of the great issues

Among Assembly personalities (reading clockwise): Bishop Newbigin, Vice President Humphrey, Billy Graham, J. Quinter Miller and Mrs. Norman Vincent Peale

seemed that both Graham (who popularly symbolizes the so-called "old" concept) and Williams are moving closer to each other to say that an adequate biblical understanding must involve both. As Graham put it, "To be a Christian is to experience two conversions: one which leads us out of the world to Christ; and a second which leads us with Christ back into the world."

Graham's presence also dramatized a desire by the Council to open up greater conversation and cooperation with evangelical groups. Several of these had fraternal delegates at the Assembly and some, though publicly critical of the Council, already cooperate in many of the more than seventy areas of the NCC's program.

Vice-President Hubert Humphrey, in a stirring evening session, traced the role the NCC has played in setting a climate without which the war on poverty, the major civil rights acts and many other areas of social legislation would have been impossible. Humphrey predicted a hostile era immediately ahead (symbolized by a backlash and a retreat from the war on poverty). The Vice-President called on the churches not to retreat from taking a bold and ceaseless role in sensitizing the American conscience.

But by far the most far-reaching and profound address was one (with mimeographed copies before us) by Max Kohnstamm, vice-president of the Action Committee for the United States of Europe and president of the European Community Institute for University Studies, Brussels. Among his theses was the belief that only as economic dependencies are developed (as with the European Common Market) among each regional grouping in our world (Europe, South America, Russia and its satellites, etc.), and these are then expanded across regions to make mankind more nearly interdependent, can lasting peace come. The U.S., he said, as the most powerful nation in the world has the ability to lead toward a true community of nations. But, as with all other super powers in history, the opportunity will one day pass. The initiative for structuring a lasting peace must be seized now.

Among the pronouncements issued by the delegate body were the message to member communions asking that they work for the elimination of racial injustice, poverty, war, and the disunity of the church; a resolution entreating President Johnson to restore "full support" immediately to the Head Start program of the Child Development Group of Mississippi; a resolution urging the President and Congress to give "highest priority" to programs designed to provide full equality of opportunity; and brief resolutions encouraging the United Nations, planned parenthood, and greater ecumenicity.

Although the NCC's public pronouncements often receive major attention in the press, they represent only one of eleven major functions of the Council set forth in the constitution.

On matters of war: Consideration was given to establishing a priority program for peace and to an updating of the churches' concern over the widening and brutal war in Vietnam. The carefully prepared document was scrutinized through several business sessions and then overwhelmingly approved, with fewer than two dozen negative votes out of the 750 delegates present.

Retiring president, EUB Bishop Reuben Mueller, commented that everywhere he has gone, General Maxwell Taylor, Dean Rusk, the President have all expressed the hope for peace. "No man today praises war." He added: "No one should be surprised (then) that a Christian organization is against war."

Having said this, Bishop Mueller qualified his position by noting: "So long as there are rebels against the common good and self-centered egotists who have no regard for the rights of others, there will be need for law, and law to be justified, must be enforced."

Repentance note deleted: There are some respects in which the final paper was disappointing. A "statement of repentance," inserted from the floor, expressing concern for "the widespread destruction of villages and the burning alive of the aged, the women and children" and referring to the war as one which "lacerates the Christian conscience," was later deleted because of the strong objections privately voiced by one powerful denominational leader. Some of the language was so hedged as to soften what might have been a clear, courageous position. Nevertheless the paper represented a step in the right direction, a remarkable step when set against the mood of much of our country. Whether it was a large enough and firm enough step only history will judge.

One should not conclude that the Council has suddenly become pacifist. Pacifist voices were present and were being listened to: Methodists Harold Bosley and Dudley Ward, Episcopal Bishop William Crittendon, Quaker Raymond Wilson and others. And nonpacifists were also struggling, men like the new United Presbyterian stated clerk, McPherson College graduate William Thompson.

What was obvious was that the Vietnam war has troubled the Christian conscience. Men and women from diverse starting points of theology were wrestling in a serious fashion with one of the most difficult problems of our day: war.

The "Appeal to the Churches" which resulted was designed to promote discussion of the alternatives before our nation and, hopefully, to help create a climate of public opinion which will permit the President the flexibility he needs to take the actions which some world leaders (U Thant, Pope Paul VI, others) believe necessary to end the hostilities.

Call for open negotiation: The statement called for placing the issue on the agenda of the United Nations in a manner that will "further the initiative of the Secretary General." It asks that this be accompanied by a willingness to negotiate with all related parties including the Viet Cong. It suggests a readiness to give "the most serious consideration to a halt in the bombing of North Vietnam even though there may be no advance assurance of reciprocal action." It urges a readiness to "make clear that a primary objective of the settlement" of the conflict be the "complete liberty" for South Vietnam "to determine the character of its future government by the result of a peaceful, free and verified choice of its people."

Such a position by the churches, obviously at odds with much public opinion, has drawn criticism. This is an expected reaction for any group which dares to propose differing directions in major policy. Increasingly churchmen have learned not to fear or resent such criticism, but to understand and welcome it as a necessary birth pang if society is to be reborn.

Baugher role: The statement had added meaning to Brethren because of the behind-the-scenes involvement of Kurtis Naylor, now a member of the NCC Department of International Affairs, and the skilled and effective leadership of Norman Baugher as the outgoing chairman of the Division of Christian Life and Mission. To the Brethren on DCLM, the calm maturity and high esteem in which Norman Baugher is held had much to do with making possible the hammering out of a statement so strong and yet so acceptable to many who do not share our pacifist assumptions, and then guiding it through the vast Assembly.

Brethren delegates to the Assembly, half chosen by Annual Conference and half by the General Brotherhood Board, were Norman J. Baugher, Desmond W. Bittinger, S. Loren Bowman, J. Henry Long, DeWitt L. Miller, Galen B. Ogden, Raymond R. Peters, Paul M. Robinson, Charles E. Zunkel and C. Wayne Zunkel. More than fifty Brethren were on hand for a denominational gathering sandwiched between the Assembly events.

Mrs. Norman Vincent Peale was the chairman and J. Quinter Miller was the NCC staff person heading up the Assembly which this year had as its theme a phrase from Christ's "high priestly prayer," "That the World May Know." Quinter Miller, a minister in the Church of the Brethren, this year retires from his post as associate general secretary of the National Council, completing a total of forty-five years in local, state and national ecumenical work dating back to his graduation from seminary. He will continue as president and executive administrator for the Church Executive Development Board.

Flemming at helm: Among the laymen elected as vice-presidents of the Council for the next triennium are William B. Arthur, United Presbyterian, editor of *Look* magazine, and Arthur Larson, Lutheran, director of the World Rule and Law Center. The new president, Arthur S. Flemming, a Methodist, former Secretary of Health, Education and Welfare in the Eisenhower administration, who played a major role in the development of the NCC's priority program for peace, can be expected to give calm, solid, courageous leadership during the next three years. — C. Wayne Zunkel

To missions post: the Richard Bosharts

Nigerian appointments

Newly-appointed personnel in Church of the Brethren missions includes the following:

Mr. and Mrs. Richard Boshart were scheduled to arrive in January at Jos, Nigeria, to serve as houseparents at Hillcrest School.

The Bosharts graduated in 1964 from Bluffton College, Bluffton, Ohio. They have been teaching in Lebanon, Pa., Richard in elementary music and Cathy in home economics. They are members of the Lebanon Church of the Brethren, where Richard has been minister of music. They have one daughter, Carolyn.

Also assigned to Nigeria was *Ronald Bosserman*, Peace Valley, Mo., to work as a mechanic at Garkida. He is in alternative service, having trained with the October Brethren Volunteer Service unit.

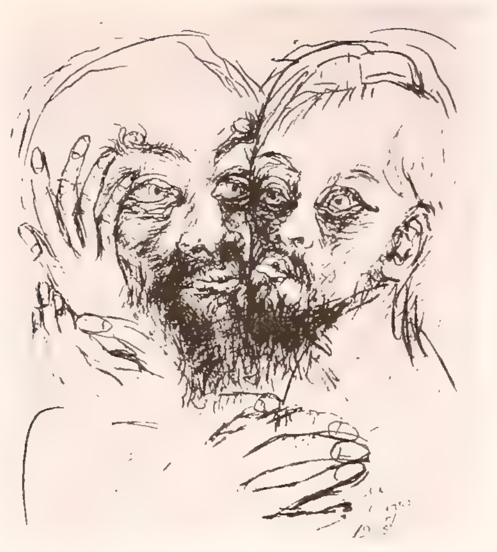
Fund to train nurses

Participants in Bethany Brethren Hospital's scholarship-loan fund program to train nurses now total seventy-four. The recipients, representing various levels of training and experience, are enrolled in more than a score of colleges, universities, and schools of nursing.

The Bethany nursing education scholarship-loan fund was established in 1958 and since that time has helped 135 trainees. The interest income available for assistance in the current fiscal year totals $16,000.

Persons seeking information regarding the program may write Bethany Brethren Hospital, 3420 W. Van Buren, Chicago, Ill. 60624.

ASH WEDNESDAY 1967 by Jeanne Donovan



"Remember, O man, that thou art dust and to dust thou shalt return."

Remember, O man, when remembrance can only bring pain
the pain of tasks unfinished
the pain of acts done which would be better undone
the pain of broken relationships
the pain of a chaotic world.

Remember, O man, when remembrance can only bring tears
tears for a brother lost
tears for a brother alone
tears for a brother in pain
tears for a world of brothers torn by division
into races, creeds, colors, ideologies.

Remember, O man, when remembrance brings humility.
the humility of servanthood
the humility of the cross
the humility of the meek
the humility of man in total obedience to his Father.

Remember, O man, when remembrance brings freedom
the freedom of being wholly penitent
the freedom of forgiveness
the freedom of love
the freedom of being children of God.

"Lord, have mercy upon us;
Christ have mercy upon us;
Lord, have mercy upon us."

"O Lamb of God, that takest away the sins of the world, grant us Thy peace."

day by day

A SHOCK for the novice traveler is to see the stark contrasts in living conditions in foreign countries. Not that the poorest are that much worse than America's slums or that the best are that much better than our elite suburban neighborhoods, but in America the poor and the rich are virtually segregated. Not so in foreign countries where a beggar's shack, a refugee's shanty, or a bedouin's makeshift tent-home often is right at the gate to the home of a government official, a well-to-do family or beside a newly constructed modern hotel.

How can the rich ignore the needs of their neighbors? How can they sleep at night in warmth and comfort, knowing such misery is but a stone's throw away? Where is compassion? Christianity? Such questions pierce probingly through the complacent curiosity of the tourist. How long will the poor be content to beg and lick up the crumbs from the tables of the rich? What obligations does each class have toward its neighbors?

The rich young man about whom you will read this week probably belonged to the elite class but Jesus told him he had a definite responsibility to fulfill to his less fortunate neighbors. Have God's orders been altered or changed? Just who are *your* neighbors anyway?

DAILY DEVOTIONAL GUIDE

SUNDAY, FEBRUARY 5
Luke 10:25-29. While dodging a guilty conscience, the questioner seeks a way to justify his own disobedience. In his heart he already knows the answer.

MONDAY, FEBRUARY 6
Luke 10:30-37. Neighborliness is not a matter of geography but of compassionate love. The call of the needy is your commission to serve. You are the neighbor; go and love others.

TUESDAY, FEBRUARY 7
Deut. 22:1-4. Neighbors and brothers cannot be selected as one would choose show animals or quality fruit. Our obligation is to be neighborly to all.

WEDNESDAY, FEBRUARY 8
Prov. 3:25-30. Smiles, thoughtfulness and an interest in others are contagious. So are gossip, spiteful action and snobbishness. With what are you infecting your neighborhood?

THURSDAY, FEBRUARY 9
Mark 10:17-22. How much better to forget the little academic details and get on with the business of obedience! To produce a meaningful life, laws must be cushioned with compassion and purpose.

FRIDAY, FEBRUARY 10
James 2:14-20. Is your faith alive? Is it effective? Put your faith to work, your beliefs into actions. As a popular musical puts it: Don't just talk of love; show it!

SATURDAY, FEBRUARY 11
1 Peter 4:7-10. To develop good neighbor relations, the one sure cementing power is love. The best gift you can give is a bit of yourself.

SUNDAY, FEBRUARY 12
Col. 3:12-15. "Life that ever needs forgiveness has for its first duty to forgive" (Edward Lytton). "Forgive us, Lord, as we forgive. . . ."

MONDAY, FEBRUARY 13
Eph. 4:25-32. What good rules for fostering human relations: "speak the truth . . . put away bitterness, wrath, anger . . . be kind . . . forgive . . . !"

TUESDAY, FEBRUARY 14
Matt. 9:9-13. "For everyone who sets himself up as a somebody will become a nobody and the man who makes himself nobody will become somebody" (Luke 18:14, Phillips translation).

WEDNESDAY, FEBRUARY 15
John 4:6-14. Human need transcends racial or cultural barriers and prejudices. People are always more important than institutions and traditions.

THURSDAY, FEBRUARY 16
Luke 5:12-16. Faith is like a candle given to each man. But having the candle, each must find his own match. The leper came to the right source – the light of the world!

FRIDAY, FEBRUARY 17
Rom. 14:12-23. In a well-known short poem Edwin Markham emphasizes the "destiny that makes us brothers." He reminds us that "None goes his way alone."

SATURDAY, FEBRUARY 18
John 15:11-17. A habit is first a caller, then a guest, and at last a master. Cultivate the "love your neighbor" habit. Learn to love him as you love yourself.

How much should you give?

How ironic it must be to God to hear our prayers "for all the hungry people of the world" as we sit at our bountiful dinner tables. When someone suggests we should increase our giving to the church or charitable causes, we object by saying, "But we ourselves barely have enough to live," "We are still paying on our own house and car," "Our son will be entering college next fall," or "The church is always asking for more money!"

In a section of south India, a small village has kept starvation outside its boundaries by the sacrificial giving of its Christian families. All are poverty stricken and can obtain only a meager daily ration of food. However, these Christian mothers daily take a handful of rice from the family supply and put it aside to give to the poor – a modern version of "widow's mite" giving.

Could not American families give on a similar plan, by buying an extra can of vegetables or an extra five-pound bag of flour or sugar each week? After several weeks enough would be collected to share with a needy family. Many churches and community groups provide Christmas baskets and dinners for the poor and this is fine for the moment, but it does not help much to feed a hungry family in February, May or September. "To whom much is given, of him will much be required." Most of us have so much that we should be sharing. How often have we ever shared sacrificially, until it hurts?

For family discussion and action

Who are your neighbors, really?

Why is it easier to take a child from a distant inner city into your home for a week than to take in a needy local child? To support a Korean orphan rather than to include a local fatherless boy on a hunting, fishing, or camping trip?

Is "giving a handout" to a neighbor in need always the best way of helping him? How else can you help him?

"You will meet many beggars in our country. Do not feel obligated to give to them. They are rude to bother you." Why are American travelers abroad told this? Should they always obey?

What can your family do to help the thousands who are starving in India this winter? What can you do to help the hungry and cold in your city? the drug addicts and alcoholics?

During these two weeks perhaps your family could sort through the clothing in your attic and bureau drawers and pack boxes for relief. Be sure the articles you donate still have at least six months' wear in them.

What can your family do to make your neighborhood a better place to live? To change the emphases of your school? To raise community standards and morals?

Try to find a newspaper article each day that tells of an act of consideration for others, of helpfulness. Read and discuss the situations. Would you have done likewise?

On Abraham Lincoln's birthday, cite incidents from his life or excerpts from his speeches that show his philosophy toward his fellowman.

Instead of a printed Valentine, encourage your family members to show their love for one another by unexpected actions: such as making supper, a special dessert, or doing the dishes without being told, reading a story to a younger child, shoveling snow, sewing on a button, or fixing a broken toy or cupboard door.

Read and discuss the art interpretations and poems in the chapter entitled "In the 'Inasmuch' of serving" of *Christ and the Fine Arts* by Maus. From *The Brethren Hymnal* sing "Help Us to Help Each Other, Lord" No. 374, "When Thy Heart With Joy O'erflowing" No. 373, and "O Master, Let Me Walk With Thee" No. 367. A song with very appropriate words for this theme is "The World One Neighborhood" on page 16 in the camp songbook, *Sing a Tune*.

A LITANY ON WORLD NEIGHBORHOOD

As long as there is hunger, pain, loneliness, suffering and ignorance.
Lord, disturb our "peace."
For our neighbors who are bound by sin, whose world revolves around such things as drugs, alcohol, sex, tobacco, speeding cars, cheap entertainment, or collecting possessions,
Lord, increase our love and understanding.
For our neighbors who are "different" from us, with darker skin, slantier eyes, or coarser hair,
Lord, help us to "walk in their moccasins."
For neighbors whose forms and practices of worship are different from ours,
Lord, open avenues for a mutual sharing of insights.
Toward neighbors who are more successful, with more possessions, greater leadership responsibilities, and more prestige,
Lord, remove any jealousy and envy from our hearts.
For neighbors who live in ignorance of God's laws and his plan for forgiveness and salvation,
Lord, stir our tongues to action and our hands to helpfulness.
LORD, HELP US TO LOVE OUR NEIGHBORS AS YOU LOVE THEM.
Amen.

by Earl and Vivian Ziegler

Love in a Human Package

by Frances C. Bowman

■ We were too numbed with fatigue those first few days to be lonely, but when the phone finally did ring, I was glad. A new neighbor was bringing her coffeepot over to my house while I was waiting for the repairman to come and hook up my washer. "Now, I wonder . . . " I puzzled. "I wonder what my relationship with the new neighbor will be?" And yet I was so buried in the vast detail of making some kind of order out of chaos of packing boxes that I could scarcely think. When the doorbell rang, I was standing confusedly in front of my kitchen cupboards trying to figure out what to put where.

That day was the beginning. She would not leave that day without taking home some of my laundry, tossing the whole gesture off with, "Oh, that's no bother," and "Oh, no, I don't want any money for these three little loads."

How do you say "thank you" when someone asks to do some of your ironing for you? How do you react when dozen after dozen of dainty and delectable cookies just appear, as if by magic, for your open-house celebration? What kind of response can you make when a new dress arrives for your birthday that is just your color, with that extra little bit of dash and verve that seems to say, "Just made for you"? To be known – immaturities, bad days, and all and not be rejected; I found out what real healing is.

It is being able to borrow a cup of sugar or a can of tuna when you have unexpected company. It is leaving your preschooler at your friend's home for an afternoon. It is asking any silly little question you like without having to feel ashamed.

From our very first day together, she has been my Good Samaritan. Whenever I have been stricken and have been left, cut and broken, lying along the roadside, she has ministered to me. Sometimes I am blighted by those feminine "What shall I do with my hair?" blues. She is ready with the biblical bottle of oil, but it may be permanent wave oil or shampoo with a set included; these help restore my sagging self-esteem. Or she teaches me that the gentle art of back combing or the use of hair spray can also be sacramental if they enable me to get out of a shrunken, shriveled preoccupation with myself so that I can reach out with confidence to other human beings again.

Oh, yes, I have known the experience of lying out there in the streets, bleeding and broken. And who is it who comes along and binds up my wounds?

Sometimes I am bleeding with anxiety about how we shall achieve the miracle of college education for our five children. When I bleed with budget worries, she helps bind up the immediate wound and then offers herself to me as a teacher. "You shall know the truth, and the truth shall make you free," means, to Susan, among other things, being a good steward for God by watching the sales. And so I have learned that at our house, too, we do not need to run out of oil at the eleventh hour. We buy our oil at the sixth hour, when it is on sale.

Sometimes I bleed with an unnamed disease which is made up of one part fatigue, one part monotony, and one part a sense of futility. All the dishes I wash just become dirty again, vultures seem to swoop down, carry off, and devour all the food I cook, and my proud rack of freshly done ironing returns all too quickly to the bottom of the clothes hamper, hopelessly, sadly soiled again.

When I get on this "what's the use?" merry-go-round and cannot seem to get off, Susan drops over to ask me if it is not time to take a half day out to go shopping. She asks, "By the way, couldn't we have lunch together at that little place?" How does she know that I need to get away from it all for awhile? Some people seem to be able to smell a need a mile away. They seem to have a nose for it, a built-in radar set.

Some people call it sensitivity to human need; some call it a sense of responsibility for others, a caring at the very deep but simple levels of our common humanity. I just call it "Susan."

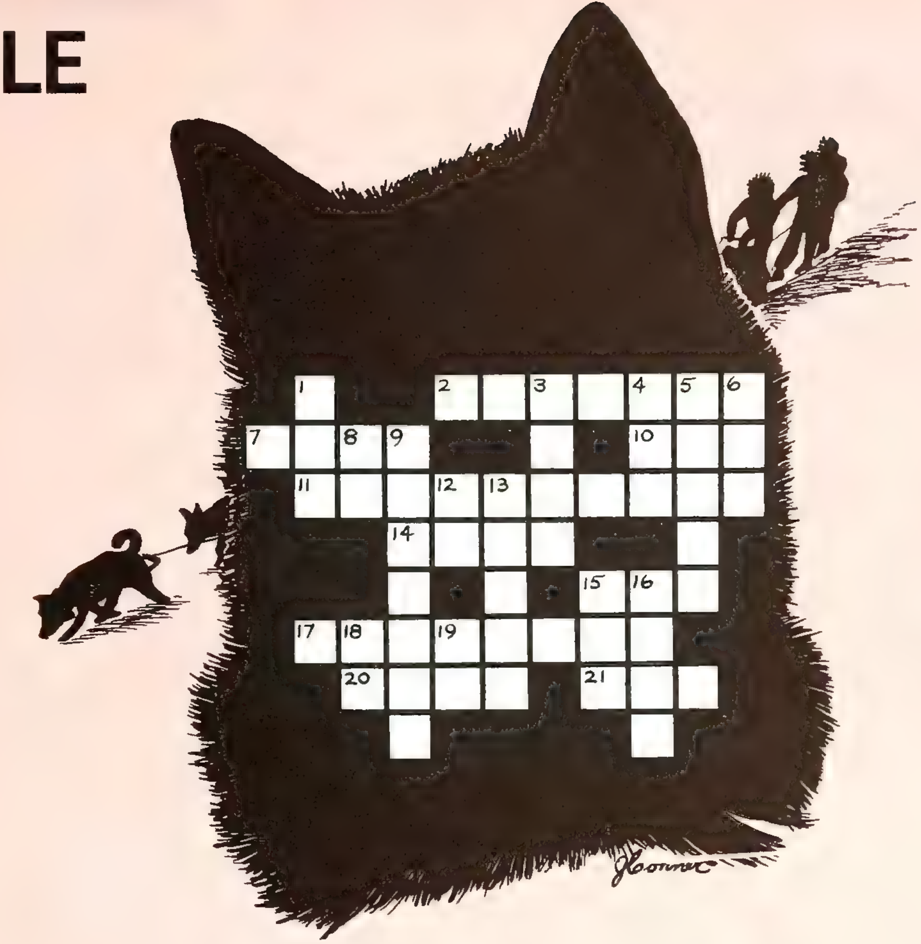
There are people, sometimes theologians, sometimes not, who call this kind of thing the incarnation, when Love becomes flesh and dwells among us. This is what Susan is: love in a human package. The holy part of her, her love, is not off in a little chapel somewhere. Not at all! It is not all cooped up in some magnificent luxurious temple. Susan's love is free, flowing, active, not imprisoned somewhere getting rotten, rancid, rank, moldy, musty, or dank. Her love could not be contained in an upper room; it had to get itself out into the streets, where the people are, where the action is.

Whenever I think of Susan I think of the story of one of the great cathedrals in Germany which was severely damaged in World War II. A Christ statue was mutilated; both his hands were broken off when American hell fell out of heaven. Meeting after meeting was held in the church as the cathedral was being restored in order to determine how best to mend the statue. In the midst of heated debate someone came up with the shocking idea that they leave Christ's hands as they were, fingerless stumps – mute, agonizing reminders that "Christ has no hands but our hands."

Whenever I think of my friend, Susan, I cannot help being struck with the simple fact that she has been going quietly about, putting the fingers back on his hands. ☐

"Susan is my Good Samaritan. She binds up my wounds"

SLED DOG PUZZLE



by Carol and John Conner

Across
2. Straps around dogs' necks
7. A call to urge dog teams on
10. A Hawaiian food
11. Handyman
14. To throw off hair
15. Solemn wonder
17. Slight fight
20. Dogs make good ______.
21. To strike

Down
1. Dog's coat
3. First dog in a team
4. Army Post Office (abbr.)
5. To stir up
6. Be seated
8. Therefore
9. Sled dogs
12. Sheet (abbr.)
13. Groups of dogs working together
15. A shade tree
16. Something to break up dog fights
18. Kitchen police (abbr.)
19. Right (abbr.)

Twentieth-Century Ethics

(With a nod to Paul)

by Allen T. Hansell

What some persons have called a quiet revolution is taking place among Christians today. We are being forced from all sides to reexamine and to reevaluate our position in all areas of the church's life. No aspect is immune to the changes that are taking place.

Some of the most "sticky" problems are in the area of ethics. We are asking anew, "How ought a Christian to act?" In past times, we have run from these ethical problems by enforcing absolute standards. This is the easy way out. It is easy to tell a person he is wrong because the "law" says he is, but it is far from easy to sit down with a man who we think is wrong and talk about his mistake.

I want to discuss briefly several ways in which Paul dealt with ethical problems at Corinth. Here he was faced with people who were demanding absolute freedom in all areas of their lives. Paul, to check this irresponsible freedom, laid down certain laws to be followed. It is within this framework – law versus complete freedom – that this article will approach the matter of ethics.

Paul says, "I wrote to you in my letter not to associate with immoral men" (1 Cor. 5:9). It should be pointed out here that scholars maintain that 1 Corinthians, as we now have it, contains at least two different letters from Paul, and perhaps three. So here Paul says, "I wrote to you in my letter" (perhaps referring to 1 Cor. 6:12-20; 10:1-22; 11:2-34; and 2 Cor. 6:14 – 7:1). In 1 Cor. 5:9, Paul is writing a second letter to clarify what he had said in the previous letter (as it is called) about ethics. In the first part of chapter 5, which belongs to the second letter, Paul makes a direct reference to incest which had been reported to him (perhaps orally). He says, "It is actually reported that there is immorality among you, and of a kind that is not found even among pagans; for a man is living with his father's wife [his stepmother]" (5:1).

Incest was a serious problem in that it was both a moral and a civil offense and could not be passed over lightly. What should the Corinthian church do? Paul says, "Deliver this man to Satan for the destruction of the flesh" (5:5). What did Paul mean by this? Is he saying that the Corinthians should dismiss this man from their fellowship and have nothing more to do with him? Perhaps some less explosive issues should be discussed before dealing further with this.

In chapter 7 Paul says, "It is well for a man not to touch a woman." He states further, "I wish that all were as I myself am." Most people take this to mean that Paul was not married. In 7:25f. he says, "I think that in view of the impending distress [present state of world affairs] it is well for a person to remain as he is. . . . Do not seek marriage. . . . The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about worldly affairs, how to please his wife, . . . To the unmarried and widows, I say that it is well for them to remain single as I do" (7:8). Also, there is the problem of lawsuits, which is close to the hearts of Brethren. Paul states, "To have lawsuits at all with one another is defeat for you" (6:7). Finally he says, "The wife should not separate from her husband" (7:10). These are just a few of the problems Paul dealt with in 1 Corinthians.

We need only to look around us to see immorality, divorce, and lawsuits. What do we as Christians do in the face of these things? Do we judge and condemn people for not adhering to these absolute laws set up by Paul? Or do we cast Paul's laws out the window as being outdated and irrelevant? Anyone who takes either of these approaches has grossly misunderstood Paul.

The above ethical problems have always troubled Christians. What on earth does Paul mean when he says it is good for a man not to touch a woman; that there should be no lawsuits or there should be no divorce? The answer is that Paul stated the law whenever he encountered any situation. Paul always said, "This is what ought to be." But to "come down on" these laws and use them as a key to ethical problems is to miss Paul's frequent use of the word *love*. In the case of marriage Paul says, "You shouldn't touch a woman, but because of the temptation to immorality each man should have his own wife." To the married he says, "Do not separate; but, if you do, remain single or be reconciled to your mate." He further states that there should be no lawsuits, but, if there are, they should be handled within the church.

This changes the whole picture. When love is operative, laws lose their finality. Paul then is not giving ready-made answers to the problems of ethics. Paul, on the basis of the Old Testament and the sayings of Jesus (Word of the Lord), could say to every situation, "This is what ought to be." "Not I but the Lord, [says] the wife should not separate from her husband . . . " (7:10). On other occasions, Paul speaks from the basis of his own faith and says, "I have no word of the Lord on this, but I say . . . " In all the above cases, Paul offers an alternative to the law, except for the case of incest, and this is debatable. Some argue that Paul was very legalistic and narrow-minded in the way he handled the matter of incest. But as one examines the case closely, this seems to be a dubious attitude.

Paul writes in 1 Corinthians 5:11-13, "I wrote to you not to associate with any one who bears the name of brother [fellow Christian] if he is guilty of immorality. . . . Drive out the wicked person [incestuous man] from among you" (5:13). Here Paul appears to be "strong-arming" the Corinthians with his law. But is this really true? Paul is dealing with a special case here. The Corinthian church was obsessed with the idea of freedom. Paul must have told them in his previous letter about the freedom offered to man by Christ (cf. 1 Cor. 10:23f.). Apparently, the Corinthians felt that this incestuous man was not their responsibility or that he was entitled to his complete freedom. Paul was being confronted with a matter that could destroy the Corinthian church unless he acted immediately and decisively. Paul advises them to deliver this man "to Satan for the destruction of the flesh" (5:5). The word *flesh* or *sarx* in Greek can mean, as it does here, evil intentions, desires, and actions. Paul is not talking about bodily tissue with his use of the word *flesh*. This man is guilty of immoral actions and to deliver him to Satan is to verbalize what he is and stands for.

As long as the Corinthians take no position, this man will feel justified in his immoral actions. Thus, Paul is really calling for a definite position on the matter of immorality. The Corinthian church must establish a standard (law) in order that it might have a framework from which to act. This is not to say that Paul was calling for a legalistic system. But he is saying that libertinism is synonymous with arrogance (5:2). Unless the Corinthians act as responsible Christians and say, "This is what ought to be," they can never really say much about what is. The only way this incestuous man can be "saved in the day of the Lord Jesus" (5:5) is for the Corinthians to confront him and verbalize what his moral error is. If he agrees and sees that he is in error, then there is a chance for reconciliation. However, there will always be cases where an individual has a right to defend his position, and the church must recognize this right. When both parties involved express their views, there is an opportunity for meaningful dialogue and growth. This case of incest is a grave issue and it must be faced, Paul is saying.

Paul was convinced that incest could not be tolerated; therefore, he said, "Deliver this man to Satan for the destruction of the flesh." Note that Paul did not say the destruction of his flesh or his physical body. He says, rather, that they should confront him with his "evilness." In this way, the man is ministered to and is seen as a person of worth. If the church will endeavor to minister to him, his *sarx* (flesh) will be destroyed and he may be able to find new life. Kick him out of the church with no qualifications? No! Minister to him as a man of worth? Yes!

Paul approached every situation with a standard or law, but this was never stated without a deep sense of love, compassion, and understanding. This is what separated him from his Jewish friends. The latter had laws for almost every situation, and they expected everyone to observe them without dissent. Paul is not talking about this at all. Paul was a contextualist; he dealt with each situation, knowing that the truth is always somewhere between "what ought to be" and what "is."

The Church of the Brethren today is faced with some of the old problems mentioned above, particularly divorce, and many new ones. It would carry this article far beyond its desired length even to list many of the changes history has brought into the life of our church. Many of these changes have had a direct and lasting effect upon personal and corporate ethics. May it suffice here to discuss one issue, as an illustration, which is current in the lives of Brethren.

Annual Conference last year adopted a report concerning personal ethics. One item included in this report is smoking, and the report states, "Brethren are encouraged to consider matters of health and the avoidance of what is offensive to others in their decision about smoking. Christians are to have freedom not only from legalistic codes, but also from enslavement to deleterious habits."

In my opinion, this committee report is not legalistic, but reflects a long-standing church position. In essence, the report is stating what "ought to be." A man who is a Christian is a new man in Christ, and if he were completely new there would

questions you ask

In tithing one's income, is the tithe to be calculated on the salary before or after income taxes?

Generally speaking, the tithe is calculated on the net income of the family. This is the amount of money available for family use after the expenses necessarily incurred in earning the salary.

For example, a merchant does not tithe his total sales, but his net profit. A farmer would tithe the income the farm produces after costs of seed, feed, etc.

For practical purposes, the tithe may be based upon the amount reported to the Internal Revenue Service as net income before personal deductions. This means, strictly speaking, that one's tithes should be calculated on earnings before taxes, just as it is determined before the cost of food, shelter or other living expenses.

When the tithe becomes a legal obligation, all kinds of questions are necessarily raised. The farmer who gets much of his living from the soil should certainly take into consideration this economic advantage, even though it is not cash income. A pastor who has the use of a parsonage would add the value of this benefit to his income as a basis for the tithe.

A more Christian point of view would not regard the tithe as a legalistic requirement, demanding careful calculation to the last penny, but rather as a guide to giving – a kind of minimum standard for acceptable Christian stewardship which allows the freedom to give for the joy of gratitude.

What is the significance of the change in the name of the apostle from Saul to Paul in the book of Acts?

Saul, or more properly Shaul, was the Hebrew name given to the great apostle to the Gentiles by his Hebrew parents. It means literally, small or little (not too appropriate for some of us who today bear the same name!).

This name is used in the book of Acts until the account of the conversion of Sergius Paulus, proconsul of Cyprus, recorded in Acts 13:4-12. From that time on, the apostle is referred to as Paul, the Greek form for his name.

Some have assumed because of the time of the transition in the name form that Paul took the new name from the proconsul. More likely, as he began his ministry to the Gentiles, he took the Gentile form of his name. In all his epistles, the apostle refers to himself as Paul rather than Saul.

Some Jews, especially those who lived outside Palestine, used both the Hebrew and Greek names from their childhood, and it may be that this was also true of the great Christian leader whom we know as Paul.

Who was Jehu?

There are several men with this name in the Bible. The best known was the founder of the fourth dynasty of rulers in the kingdom of Israel. He was the son of Jehoshaphat, and the grandson of Nimshi. He ruled about 842-815 B.C.

He is remembered most popularly as a furious chariot driver (2 Kings 9:20). – PAUL M. ROBINSON

be no ethical problems for him. But, in truth, no man is completely new – we reserve this title for Christ. No absolute standard is realistic for any Christian. Thus, the church must never say, "This is what must be done or else . . . " To expect a man to live by the letter of the law is to expect the impossible of him. However, this is not to say that law is to be tossed out the window. Our church is free to maintain a stance against smoking, so long as it does not become judgmental and closed to the wishes and needs of the smoker.

Our church needs to take seriously Paul's attitude toward morality. This is a position of openness. Paul could say quite bluntly that divorce should not be, but, in almost the same breath, he could say, "If there is divorce, do this and that." Our church took an important step when it decided to accept all people into its fellowship by letter. For years, we said, "Do it our way, be rebaptized, or you can have no part of us." We enforced this law to the last letter. This has been changed, but the law still stands; we have not lost our tradition. We still say, "All people coming into our fellowship should be baptized according to our tradition, but we now realize that this need not be the only way." This is the proper stance to maintain in all areas of the church's life.

What are we to do as Christians about ethical problems in our church? The central thesis of this article is that we must go on record as saying divorce, drinking, smoking, and lawsuits, are not in the best interest of the church, but we must never condemn those who fail to live up to these expectations. Life is not that simple – we never deal with blacks and whites but always with shades of gray. We must strive to live between the *ought* and the *is*, lest we become extremists in either direction. No one person or group has a corner on the truth. Neither smokers nor nonsmokers are free as responsible Christians to condemn. Both need to talk about the matters of concern and endeavor to find honest solutions.

The theme in the lives of Christians should be love. The Church of the Brethren has an old tradition which takes a definite stand on many issues. In the past, our church has excluded many people from its fellowship by refusing to listen to those who disagreed with it. Many people within the fellowship have rebelled against certain aspects of this tradition and have demanded absolute freedom. This article has endeavored to show that both the church, when it becomes legalistic, and the member, who demands complete freedom, are in error. There must be a place in our church for both tradition (law) and freedom. The way to live in such a tension is by love. We must love and respect our tradition, but we must also love and respect those who honestly disagree with it – this enables the diversified to live in unity, for the many are one in Christ. □

Faces for the faceless

THE GHETTO OF INDIFFERENCE, by Thomas J. Mullen. Abingdon, 1966. 111 pages, $2.25

LIFE WITHOUT LIVING, by James A. Gittings. Westminster, 1966. 203 pages, $2.45

THE LITTLE PEOPLE, by David Wilkerson. Fleming H. Revell Company, 1966. 159 pages, $2.95

MANCHILD IN THE PROMISED LAND, by Claude Brown. Signet Books, 1965. 429 pages, 95c

THE EXTENT and persistence of prejudice and provincialism among church members has confounded social scienists, disturbed moral philosophers, and embarrassed churchmen. Several years ago Dr. Nevitt Sanford cited numerous esearch studies that clearly prove that eligious affiliation and church attendance have no significance in determining ocial attitudes, and their studies of auhoritarian personalities indicate that hose who reject organized religion are, n the average, less prejudiced and paochial than those who accept the church. A study of members of the Church of the Brethren indicates that the Brethren are o different in this regard.

Hypotheses regarding our ethical inffectiveness and theories of causation ave not been helpful. Perhaps we are imply afraid of the city, its people and its human relations, the dehumanization nd debilitation, and the vice and vioence that we hear so much about. There s a growing concern, yes, a romanticism bout the slums with their disadvantaged eople, crumbling houses, seas of broken lass, and young toughs minding the turf. And then again it may be that many of s have a fascination with human deeneracy or we covertly cherish for ourelves the expressions of moral freedom nd the emancipation from social ways hat we have been led to believe exist on hese streets.

Mr. Thomas Mullen in his book, *The Ghetto of Indifference*, assures us that a hristian dilemma exists. Most Protesants live in a ghetto of ignorance and ndifference whose walls are made of locks of squeamish suburban cultural ays, muddled middle-class customs, suerficial puritanical morals, and cemented with the blight of bigotry. While historically many virtues and much progress have come from a few truly dedicated souls ministering to the vast wasteland, contemporary community leaders and restless masses of the culturally disadvantaged are becoming hostile to the church. In a moment of passion the author blurts out, "God bless the man or woman who gives up on the local parish church because of his discouragement with it."

But even though he is at times bitter and cynical, hypercritical, and angry, the author does see some salvation for the church through imaginative identification with the "invisible Americans." While there are few recipes for the process, he urges us to share their feelings, sit where they sit, struggle where they struggle, and "get inside their skin." To love brothers, not images and illusions, will bring about the salvation of the church.

There are numerous writers who seek to place real faces on bodies crowded into ghettoes; to go beyond the cold statistics of the popular media, to help us understand societal dilapidation and human misery, and to translate forces into real faces with real human experiences. The passing panorama of human emotions is not always pleasant; often it is ugly and nasty.

James Gittings' *Life Without Living* gives a series of profiles of those who inhabit the "down at the heels" sections of American cities. These sketches describe the mutual needs and the hostilities of the alcoholics, the junkies, the prostitutes, the juvenile delinquents, the radical racists, and the enmity and hate that exists between middle-class Americans and the growing army of deprived who are not accorded social acceptance in our communities or spiritual acceptance in our churches.

Mr. Gittings warns us against simple pity; such pity is always between a superior and an unfortunate. "Women may find it easy to pity a stumbling old harlot whose complexion resembles poorly brushed concrete." Efforts of the church are plagued with a miserable didacticism, an enmity among those who hold positions of leadership, who nourish their insatiable appetite for class distinction upon superficial differences, and seek separation from those who aspire to join them.

Try to imagine what might happen if a few people would surmount their lust for class power and their enmity for their less fortunate fellowmen and be driven by an honest sense of mission grounded in true Christian love.

The Little People, by David Wilkerson, describes the misery and abuse of neglected children who roam the city streets. There is an increasing herd of these children conceived in hate, addicted in the womb, robbed of love and care, who seek to exist in the gutters of ghettoes. They are constantly subject to the vices and violence of social derelicts who must prey on the innocent and helpless to sustain their depravity.

The author has spent many years on these streets ministering to the youth in a language and service that they understand. He presents a number of life histories of youth and describes the programs and staff of "Teen Challenge." This organization ministers to the helpless and hopeless victims of the sins of the slums of New York who are born with death implanted in their bloodstream. Here are tens of thousands of children who have no home and belong only to God, but few seem interested in helping them get acquainted with their heavenly Father.

The most dramatic, extensive description of living in the slums is Claude Brown's *Manchild in the Promised Land*. This autobiography is written with brutal and unvarnished honesty that records the plain talk of the people on the streets where he lived. The language is fierce, often obscene, and, yet, it is direct and real without rancor or hate. The descriptions are devastating but without a tear of self-pity or of outrage. There are no sermons, no social doctrine, and no primer for radicals.

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He is lurid in his descriptions, occasionally funny, and always frightening as he tells of his fight for survival, his attempts to overcome a shabby family life, his compensation for the pains of poverty, and his fight with alcoholism and addiction.

As a youth, the urban jungle confounded him. The backwoods superstitions, platitudes, and fears would not work on his street. By the time he was nine years old he had been sent to a psychopathic hospital, hit by a bus, run over by a car, thrown in the river by thugs, beaten with chains, and morally contaminated by the pushers, prostitutes, and pimps who surrounded him on the street.

It is as if Mr. Brown is saying, "You think the ten million slum imprisoned and impoverished Negroes are faceless sufferers; listen, I will paint you some real pictures."

The miracle of his salvation is brilliantly presented. Some may wish that he had been more profound in his socia and psychological diagnoses, but suc exercises are always superficial at best.

These descriptions are real and rewarding. They do, however, contai latent traps. In the first place, thes profiles are of the more dramatic an sensational, and to assume that thes sketches tell the whole story of seventee million Americans who live in slums is of course, cruel and foolish.

Most readers will weary of the constant droning of the churches' failure and the homiletic oratory may becom repetitious, but there is much to lear even for the most urbane. Many of u are tired of the constant and undisciplined assault on middle-class moralit and cry out, "Somebody should spea out for these virtues." They are no nearly as devilish or impractical as som would have us believe, but they do nee refinement and adaptation. Revelation in the above books will assist us in tha tremendous task. — MERLIN L. CLARK

REVIEWS / FILMS

The Shameless Old Lady

LOOKING AT those relentless statistics we keep seeing in magazine articles, it sometimes seems as though at some point in the next decade half our population is going to be under twenty-five and the other half over sixty-five. Be that as it may, the concerns of youth and "senior citizens" (to use the most common euphemism) are drawing increasing attention. And as the age extremes of our society grow wider, problems of communication between ages grow more complex.

All this is subtly underlined in Rene Allio's unprepossessing film, "The Shameless Old Lady." Madame Bert (Sylvie), widowed at seventy, very simply and without flourish flies in the face of he family's and society's expectations by enjoying the kind of life she could no have found possible while being her husband's wife. She finds new friends (including a promiscuous waitress and revolutionary shoemaker), spends he family's money (recklessly in their eye but with defined purpose in hers), and surrounded by the attitudes of youth.

"Lady" comes from a story by Berto Brecht. The movie is a testimony to h insight that the human spirit needs find reinvigorating channels of action meet new situations. On first viewin it is possible to discount the story on th basis that the woman's character chang s too sudden. The plot seems to fall part if you do not allow this dramatially unrealizable motivation. But further eflection, especially on the final sequence f photographs, indicates that Brecht has reated a woman of great integrity — a oman who could live long years with er husband on the basis of one kind f needed response and who reacts to er new situation with the freshness of esponse that could come only from a eep integrity.

Her family, who pay the bills, are unympathetic and insensitive. However, er grandson has the potentiality for this ind of integrity, and he becomes the ivotal character who is, in a sense, edeemed by what he comes to undertand in his grandmother.

Madame Bert is a fine example not nly for the elderly but for all who wish o respond to life fully and without resrvation. Especially is she exemplary as iven form and substance by Sylvie. This haracter actress projects the twinkle in he eye and lilt in the step that make adame Bert a truly extraordinary figre in our literature.

One more shibboleth that Madame ert demolishes — she knows she has to ie soon but she does not simply wait or this to happen. Instead she lives fe, not by denying the reality of death ut by savoring what a sense of youth round her can give. Put most simply he loves — others and herself.

Perhaps this review makes the issues f "The Shameless Old Lady" seem too onderous. The chief joy in Mr. Allio's pproach to Brecht's story is the simlicity of his direction. "Lady" creeps p on you — much in the style of "Marty" so that it is seen initially as a vignette be enjoyed. — DAVE POMEROY

EVIEWS / RECORDS

YMPHONY NO. 7: MAHLER (Columia) finds conductor Leonard Bernstein top form. This is a brilliant version of what must be regarded as one of the last great symphonies of the nineteenth century — although it was written in 1908. Like all of Mahler's symphonies, it is gigantic both in its array of colors and moods — by turns morose, euphoric, apocalyptic — and in the orchestral forces and their deployment. Bernstein's is an exciting performance and a valid one. He has a tendency to rush Mahler's tempos. Sometimes this adds verve, but sometimes it results in a loss of dramatic accents. In the finale, for example, Scherchen lets the tympani resound in martial style, whereas Bernstein blurs them. But then listen to the exuberance of this same approach at the very end. It is a performance to contend with.

REQUIEM: MOZART (London). Spirited string playing, well-defined both in performance and engineering, imparts a certain classical delicacy here to an otherwise very full-blown conception. Istvan Kertesz, a Hungarian conductor, is fairly new to the recording scene and is best known for his Dvorak, Schubert, and Brahms. Not too surprisingly, this is a rather lush Mozart, perhaps a little too much so. Alternative recordings by Beecham, Walter, Jochum, Scherchen, and Karajan all have virtues that make Kertesz less than indispensable, but his version is undeniably powerful.

MASS NO. 5: SCHUBERT (Deutsche Grammophon). Georg Ratzinger directs the choir of Regensburg Cathedral and well-known soloists — Stader, Haefliger, Uhde — in this work's first recording by a major company. Written shortly after the sparkling "Trout" Quintet, it has many of Schubert's melodic graces, but it is a little like a symphony with choral singing superimposed on it. As a choral work it is unexceptional, decidedly a minor achievement. For example, the spirited melodies of the "Gloria" are spun out with orchestral bombast and chintzy fiddling which become tiresome on rehearing. — WILLIAM ROBERT MILLER

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in brief

PERSONAL MENTION

A. C. Kessler of Mt. Morris, Ill., celebrated his one-hundredth birthday in November. . . . **Mrs. Irving Glover** is seriously ill with cancer. She is in the Aultman hospital, Canton, Ohio. Irving Glover is pastor of First church, Canton.

. . .

When **John Zunkel** of Denver, Colo., died on Dec. 13, 1966, his body was given to the University of Colorado School of Medicine for medical research. A memorial fund was established to which friends contributed in lieu of sending flowers.

. . .

Charles DuMond, Sr., who retired from active pastoral service a year ago, is now serving as full-time pastor of the Congregational Christian church at Little River, Kansas. His address is changed from McPherson, Kansas, to P. O. Box 362, Little River, Kansas 67457.

. . .

Congratulations are due the following who have celebrated more than fifty years of marriage: **Mr. and Mrs. Ben Ecker,** Walkerton, Ind., the sixty-first; **Mr. and Mrs. Walter Spear,** Tipton, Iowa, the sixtieth; **Ruth and Vern Cripe,** Nappanee, Ind., the fifty-fifth; and **Carl and Goldie Hoel** and **Charles and Margaret Hoover,** Hagerstown, Ind., the fifty-first.

. . .

Roy S. Forney, a former pastor and the last secretary of the former Eastern Region, recently suffered a heart attack. . . . A Pomona banker and retired citrus marketing executive, **Fred H. Harmsen,** has been elected president of the La Verne College board of trustees. He fills the vacancy left by the death of former trustee Ernest W. Carl.

ON THE AIR

Here are some special TV programs for February, March, and April. You will need to check your local newspapers for station and time in your area. The time given here is ET.

Feb. 14 (10:00-11:00 p.m.): **Hall of Kings.** James Mason hosts documentary on Westminster Abbey. Repeated April 9 (4:00-5:00 p.m.).

Feb. 19 (6:30-7:30 p.m.): **Firearms in the U. S.** An NBC News inquiry into the control, possession, and use of firearms.

March 6 (10:00-11:00 p.m.): **Ivan Ivanovich.** Documentary on an average Russian family. Repeated May 14 (4:00-5:00 p.m.).

March 26 (6:30-7:30 p.m.): **An Easter Greeting,** Selections from Handel's *The Messiah.* Bell Telephone Hour.

April 14 (9:30-11:00 p.m.): **The Investigation.** Peter Weiss' controversial drama about the guards at Auschwitz concentration camp during World War II.

April 16 (7:30-11:00 p.m.): **Africa Project.** ABC's evening-long documentary on the African continent, covering all aspects of Africa, the land and its people.

April 20 (10:00-11:00 p.m.): **The Law and the Prophets.** Project 20 tells the story of the Old Testament.

THINGS TO COME

The last two of the **special lectures** on New Testamen Foundation of Christian Ethics by Dr. Hans-Werner Bartscl at Bethany Theological Seminary will be given Feb. 7 anc 14. These two deal with the Christian Understanding o Secular Institutions and the Foundation and Meaning of Christian Pacifism. Dr. Bartsch, professor of theology at the Department for Education of the Johann Wolfgange Goeth University of Frankfurt, Germany, is visiting professor of Nev Testament at Bethany.

. . .

Norman J. Baugher, general secretary of the Genera Brotherhood Board, will be the speaker for the March 15 anc 16 noon Lenten services sponsored by the Toledo Area Counci of Churches. **Garnett Phibbs** is the executive secretary of th council.

. . .

The alumni association of McPherson College is sponsoring a **European tour** which will leave New York fo Paris on July 12. The twenty-two day trip will include visit to France, Switzerland, Italy, Austria, Germany, Holland, anc England. It is available to alumni, parents, faculty, friends and their families. For further information write: Pau Wagoner, Alumni Director, McPherson College, 1600 E Euclid, McPherson, Kansas 67460.

PASTORS AND PASTORATES

Kenneth Andrews continues teaching school while servin part time the Mount Olivet congregation in Southern Pennsylvania. . . . Interrupting his seminary work, **William Cave** i the full-time pastor at Greencastle, Southern Pennsylvania. . . Quakertown, North Atlantic District, is being served by **Cyru Krall** on weekends.

. . .

William Longenecker combines farming with part-tim pastoral services at the Conestoga church, Eastern Pennsylvania. . . . During the illness of Roy Forney, **John Ebersole** i assisting in the work at Jennersville, Eastern Pennsylvania. . . **Robert Turner** is filling temporarily the pulpit at Maiden Creel in Eastern Pennsylvania. . . . **Edwin Moyer** resigned th Geiger pastorate, Philadelphia, Pa., in October.

. . .

Kenneth Hershey, until Jan. 1 pastor of the Long Ru congregation, Eastern Pennsylvania, is now located at Conemaugh, Western Pennsylvania. Chiques and White Oak ministers are filling the Long Run pulpit. . . . In Tennessee tw joint pastoral programs have been worked out. **Ronal Wine** is serving both the Bristol and Liberty congregations, an **Lewis E. Thomas** works with the Beaver Creek congregatio and the Knoxville fellowship.

. . .

Ira L. Mohler, who was licensed to the ministry at Johnso City, Tenn., in June, is part-time pastor at New Hope, Tenn. . . **George Slagle** is now at Pleasant View, and **Lee Crawford** i giving assistance at Cedar Grove, Tenn. . . . **Rex Sheet** serves the Peak Creek congregation, N. C., one Sunday eacl month.

The **Lanark congregation,** Northern Illinois and Wisconsin, invited the Hickory Grove members to join them in worship while their church is closed during the winter months.

LICENSED AND ORDAINED

The following have been licensed to the ministry: **Ronald L. Haughawout,** Canton, Southern Illinois; **James Smoker,** Lancaster, **Earl Deibert** and **Stanley Barkdoll,** Lower Conewago, **Dallas Lehman,** Swatara Hill, and **Meral Cox,** Pottstown, all in Pennsylvania; **Randall Yoder,** West Goshen, and **Myron S. Kennedy,** Goshen City, both in Indiana.

. . .

Ordained to the ministry by Eastern and Southern Pennsylvania and North Atlantic churches are: **Jay Cannon,** Huntsdale, **Norman Cain,** Newville, **Robert Harbach,** Sugar Valley, **Harry Sellers,** Pleasant Hill, **John W. Sellers,** Lost Creek, **Paul Heisey,** Heidelberg, **Wendell Switzer,** Shrewsbury, **George Shively,** Buffalo Valley, and **Paul Hosler** and **Ernest Reisinger,** Chiques.

NOTEWORTHY

Ground was broken on Sunday, Dec. 18, in preparation for a new structure for the **Summerdean Church** in Roanoke, Virginia. Fred W. Swartz is the pastor . . . . A hand press, once owned by Henry B. and J. B. Brumbaugh, founders of **Juniata College,** and publishers of Brethren literature in the last century, was recently presented to the college by Blair Bice, publisher of the Morrison Cove Herald. The college plans to use the cast-iron hand printing press in the teaching of art and bibliography . . . . On January 8 the **Good Shepherd church** in Silver Spring, Maryland, observed the tenth anniversary of its chartering with special services . . . . The **Union church,** near Plymouth, Indiana, recently contributed $500 in a drive to expand the facilities and services of an area center for retarded children . . . . The **Blue Ridge congregation** in the North and South Carolina District has relocated from the Miller's Presbyterian Church in the Blue Ridge Mountains of Wilkes Co. to the foothills. Three acres of land and a four-room house have been purchased for $4,000.00. The house has been converted into a church building. The new location is at McGrady, N.C., just off highway 18 . . . . The **Travelers Rest congregation** in the same district has moved out of town to the country. The location in the city was so small they could not expand. At the present time the basement has been enclosed and they are in the process of dividing it into Sunday school rooms. The project should be completed by summer.

. . .

A new **300-page paperback** published by the American Bible Society presents "the heart of the New Testament" in modern English. Entitled **The Inside Story,** the pocket-sized publication offers the Gospels of Luke and John, Acts, and Romans in the popular translation of J. B. Phillips, an English clergyman. This latest paperback of the Bible Society is designed to reach new Bible readers among high school and college students, teen-agers, confirmation classes, and adult study groups.

On Christmas Day the **Zion Hill congregation** in Northern Ohio burned the mortgage on the parsonage, which had been built in 1960 at a cost of $25,000.

DEATHS

Baughman, Melvin, Lakeville, Ind., on Sept. 14, 1966, aged 82
Beahm, Alverta E., Nokesville, Va., on April 17, 1966, aged 85
Bock, Frank, Green Springs, Ohio, on Nov. 1, 1966, aged 85
Bishop, Frank, Christiansburg, Va., on July 2, 1966, aged 67
Bowers, Harvey S., Wakarusa, Ind., on Feb. 21, 1966, aged 87
Brinser, Sara M., Harrisburg, Pa., on Oct. 11, 1966, aged 67
Brower, Clara, Liberty, Ind., on Nov. 17, 1966, aged 83
Byers, Della, Greenville, Ohio, on Oct. 31, 1966, aged 85
Byers, Melissa, Greenville, Ohio, on Sept. 28, 1966, aged 1
Freeman, Nancy, Walkerton, Ind., on Aug. 8, 1966, aged 22
Frey, Mary, Lost Creek congregation, Pa., on Nov. 3, 1966, aged 78
Gibble, Light, Lebanon, Pa., on Oct. 30, 1966, aged 78
Hummel, Russell L., Wilmington, Del., on Nov. 14, 1966, aged 69
Jacobs, John H., Harrisburg, Pa., on Nov. 1, 1966, aged 71
Killian, Cora Rose, Walkerton, Ind., on July 26, 1966, aged 84
Kline, Annie Rebecca, Harrisonburg, Va., on Oct. 18, 1966, aged 89
Kocher, Mabel, Dayton, Ohio, on Nov. 15, 1966, aged 50
Krall, Robert, Annville, Pa., on Oct. 17, 1966, aged 20
Landes, Oather D., Nokesville, Va., on Oct. 12, 1966, aged 76
Martin, Oscar, Christiansburg, Va., on July 30, 1966, aged 70
Martin, Otho, Christiansburg, Va., on Oct. 3, 1966, aged 81
Miller, Charles W., Greenville, Ohio, on Oct. 12, 1966, aged 81
Moomaw, Janie D., Roanoke, Va., on Sept. 21, 1966, aged 59
Murphy, James E., Windber, Pa., on Aug. 21, 1966
Neas, Lillian B., Aldan, Pa., on Nov. 9, 1966, aged 55
Landes, Oathe D., Nokesville, Va., on Oct. 12, 1966, aged 76
Nunley, Mrs. Cline, Roanoke, Va., on Oct. 10, 1966, aged 83
Parks, Vera, Lewistown, Pa., on March 31, 1966, aged 68
Peterman, Annie R., Cross Keys, Pa., on Nov. 2, 1966, aged 83
Pittenger, John M., Philadelphia, Pa., on Oct. 22, 1966, aged 97
Rairigh, Norman L., Boonsboro, Md., on Nov. 6, 1966, aged 86
Reed, Raymond, Three Rivers, Mich., on Oct. 17, 1966, aged 69
Reffner, Edna M., Roaring Spring, Pa., on Aug. 19, 1966, aged 63
Reyher, W. C., Wiley, Colo., on Nov. 4, 1966, aged 64
Riser, Ida M., Clayton, Ohio, on Oct. 30, 1966, aged 55
Sanberg, Catherine, Indianapolis, Ind., on Oct. 5, 1966, aged 79
Sellers, Alice, Lewistown, Pa., on Oct. 21, 1966, aged 58
Shelley, Haven, Lost Creek congregation, Pa., on Nov. 15, 1966, aged 70
Shilling, James I., Roanoke, Va., on Oct. 13, 1966, aged 89
Wampler, Delfie, Annville, Pa., on Oct. 14, 1966, aged 80
Whitmer, Rose H., Zenda, Kansas, on Sept. 26, 1966, aged 95
Whitmore, Roy, Huntington, Ind., on Oct. 30, 1966, aged 81

CALENDAR

Feb. 5-10	**Brethren Youth Seminar, Washington and New York**
Feb. 10	**World Day of Prayer**
Feb. 12	**Race Relations Sunday**
Feb. 15-20	**Brethren Homes and Hospital Conference, Chicago, Ill.**
Feb. 19-26	**Brotherhood Week**
March 5	**One Great Hour of Sharing**
March 7-10	**General Brotherhood Board meeting**
March 19	**Palm Sunday**
March 24	**Good Friday**
March 26	**Easter**
April 2-7	**Brethren Adult Seminar, Washington, D. C.**
April 9	**National Christian College Day**

Priorities for putting first things first

Many of the letters an editor receives reflect a concern about priorities. An oft-repeated refrain, sincerely expressed by readers who feel that churches have gone overboard in emphasizing programs of direct action, goes something like this: "We are forgetting that the first great work of the church is to proclaim the gospel, to bring souls into the kingdom. Once individuals have been converted, once they have been born again, then their lives will change and in due time the problems that confront society will be solved. First change men; then the needed social changes will come about automatically."

But another refrain can be heard almost as frequently. It may be phrased in these words: "The church talks too much about personal salvation and individual faith and fails to act according to its beliefs. If the church is to be relevant to our times, let it begin at once to implement the revolutionary program that Jesus launched, releasing captives, liberating the oppressed. In thus losing itself in movements for freedom, justice, and peace, the church will find its true mission."

The question of priorities comes to the fore in many a congregational meeting. On one occasion a planning committee seeking to define the mission of a particular church set forth that mission under two headings: an "inner" mission which included evangelism, worship, nurture of the membership and proclamation of the gospel; and an "outer" mission which involved the congregation in witness and action on specific issues relating to the neighborhood, the larger local community, and to pressing national and world problems. Most of the members agreed that their church needed to be busy on all such fronts, but they tangled with one another when it came to deciding which – the inner or the outer – should have priority.

Is it too much to ask Christians to overlook some of these rivalries and to concentrate more on the total meaning of discipleship and the imperatives of the *one* mission to which they are called? Why cannot an individual or a congregation respond to whatever call God extends whether the need at the moment is personal or social, private or public, urban or rural, church-centered or world-centered?

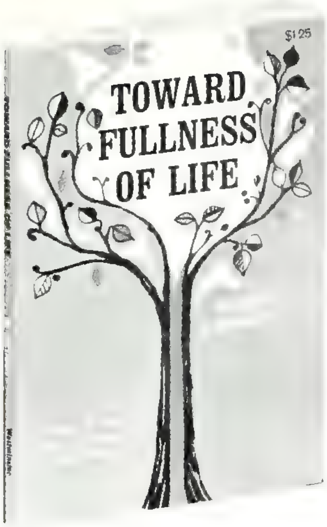
On some occasions when Jesus called and commissioned disciples he said little about their spiritual state but immediately involved them in his movement. He sent some of them out, with little apparent training or preparation, as sheep in the midst of wolves, as if to suggest that their immersion in direct action was as important as water baptism. In other instances, he opened his arms wide and invited people to come to him without bothering to explain to them that there would be social implications of their acceptance of him as Lord.

When some persons asked about priorities Jesus recalled two great commandments, putting one first and then immediately saying that the second is like it. And when a lawyer friend combined the same two commandments Jesus moved beyond the priority in emphasis to a priority in discipleship. He said, "Do this" (including both) "and you shall live." Jesus did not seem to be nearly as much concerned with what came first as with what it was that stood in the way of full discipleship. The rich young man who was well informed about priorities was told to sell his possessions. Nicodemus, a proud and brilliant Pharisee, was told to be born anew. Others had to become as children or to recognize the full meaning of denying themselves and taking up a cross.

Some insistence on priorities can be misleading. We have seen persons who claimed to be "born again" but who still failed most of the tests of discipleship. We have known others who showed disdain for personal faith and private worship, who rushed out to save the world, only to discover that action in itself, even for the best of motives, could be fruitless unless they had something within themselves, a faith that they could share. We have talked to missionaries who accepted the call to "the first great work of the church," but who learned that they could be good evangelists only as they became the servants and aids of others. And we have lived long enough to see that many of our so-called "service" projects – providing food, clothing, and shelter for the needy, hosting exchange students, rehabilitating alcoholics, or aiding the overlooked elements in our society – such activities have frequently done more to win men to Christ than some of our traditional programs of evangelism.

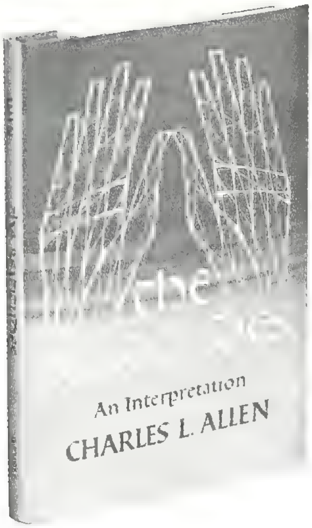
In insisting on a certain priority we may really be offering an excuse for our own lack of discipleship. When an all-white church refuses to concern itself about civil rights, it may insist that saving souls is its first responsibility. To such a group would not our Lord say, "Go and give up your privileges and position, your vaunted superiority, and then come, follow me." And when another church takes such pride in its "involvement" with the needs of the world that it spurns any suggestion that it must itself be renewed, would not our Master remind it of its need to be "born anew" of the Spirit?

If anyone is looking for priorities let him consider a few scriptural ones that seldom appear in the letters we receive: "*First* be reconciled to your brother" (that is a tough one); "You hypocrite, *first* take the log out of your own eye"; "You blind Pharisee! *first* cleanse the inside of the cup"; or best of all, "Seek *first* his kingdom." Surely when men seek such a kingdom they ought to be able to walk together even if they differ about which foot comes first. – K.M.



TOWARD FULLNESS OF LIFE
Suzanne de Dietrich. **$1.25**

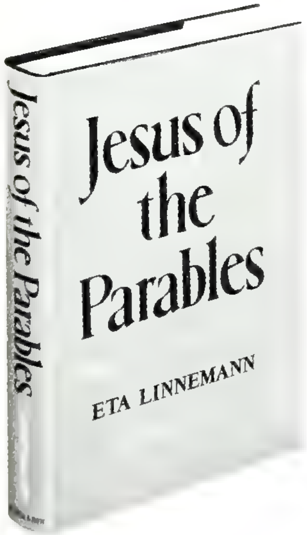
This popular exposition on Philippians by such a well-known and much-loved interpreter provides a basis for both individual and group Bible study. Miss de Dietrich views Philippians as "one of the warmest and liveliest of all Paul's letters." She begins by giving the background history of Philippi. Then she answers a number of questions. In the balance of the book Miss de Dietrich provides a careful and insightful exposition of the entire letter, section by section and phrase by phrase.



THE BEATITUDES
Charles L. Allen. **$2.00**

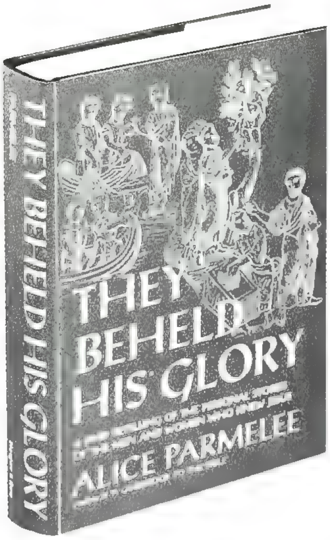
The beatitudes rank high among the great principles God has ordained to govern the life of man so that he may be whole and healthy. Those eight keys to the Kingdom of God are presented here in a practical, meaningful way. Filled with relevant illustrations, quotations, and anecdotes; illustrated with beautiful two-color contemporary line drawings. Mr. Allen is the author of "God's Psychiatry."

FOR YOUR BIBLE STUDY



JESUS OF THE PARABLES
Eta Linnemann. **$4.95**

An eminent New Testament scholar here makes an original contribution to the interpretation of the parables by emphasizing the "phenomenon of interlocking." This refers to the removal of the parable from its biblical context in order to recover the situation as Jesus intended — so that the teller and the contemporary hearer of the parable are "interlocked" and the parable can be evaluated anew each time it is told. Dr. Linnemann applies this existential dialogue method in eleven studies of the most important parables.



THEY BEHELD HIS GLORY
Alice Parmelee. **$4.95**

Here are the people who walked and talked with Jesus in Palestine in the busy market places, along the dusty roads, in the quiet of their homes. They knew Jesus as one of themselves. As the author introduces vivid background material, the reader will be fascinated with the texture and color of life in the first century. The book puts the reader there among all the varied personalities that touched the life of Jesus. By being with them, Jesus is experienced anew as One who lives and cares.

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LOOK FOR THESE FEATURES IN THIS *messenger*

Art and Religion: They Need Not Clash. *Christians can celebrate beauty – all kinds of beauty – on instruments of ten strings and with a chisel.* by Thomas Howard. plus a portfolio of Christian art. page 1

An About-Face. *Roger Golden decided he must change his course even if it meant facing a court-martial and imprisonment.* by Evelyn Bauer. page 7

A Nation of Movers. *Moving need not dislocate families or threaten marriages, though it may intensify existing conflicts.* by J. Ross Eshleman. page 10

In Retrospect: The Miami Beach Assembly. *A special report on the seventh General Assembly of the National Council of Churches, where delegates sharpened some of the great issues.* by C. Wayne Zunkel. page 16

Love in a Human Package. *"Some people call it sensitivity to human need; some call it a sense of responsibility for others. I just call it Susan."* by Frances C. Bowman. page 22.

Twentieth Century Ethics (With a Nod to Paul). *Moral laws state what ought to be. Christian love reaches out to men where they are now.* by Allen T. Hansell. page 24.

Other features include letters from readers (inside front cover), a meditation for Ash Wednesday, by Jeanne Donovan (page 19), guidance for daily devotions (page 20), a puzzle for children (page 23), a review article, "Faces for the Faceless," by Merlin L. Clark (page 27), and a review of a recent film, "The Shameless Old Lady" (page 28).

COMING NEXT

Nevin Fisher tells how it feels to be sixty-five. . . . Walter D. Bowman warns affluent readers concerning some of the "perils of prosperity." . . . The editor describes the Ecumenical Institute at Bossey, in Switzerland, first of a series concerning renewal centers in Europe. . . . A news feature reports an interview with a leading Pennsylvania educator, Dr. A. G. Breidenstine.

PHOTO CREDITS: 1 (lower) Religious News Service, 7, 10-11 artwork by Harry Durkee, 14 Bill Smith; 17, 19 Religious News Service; 21 DeWys

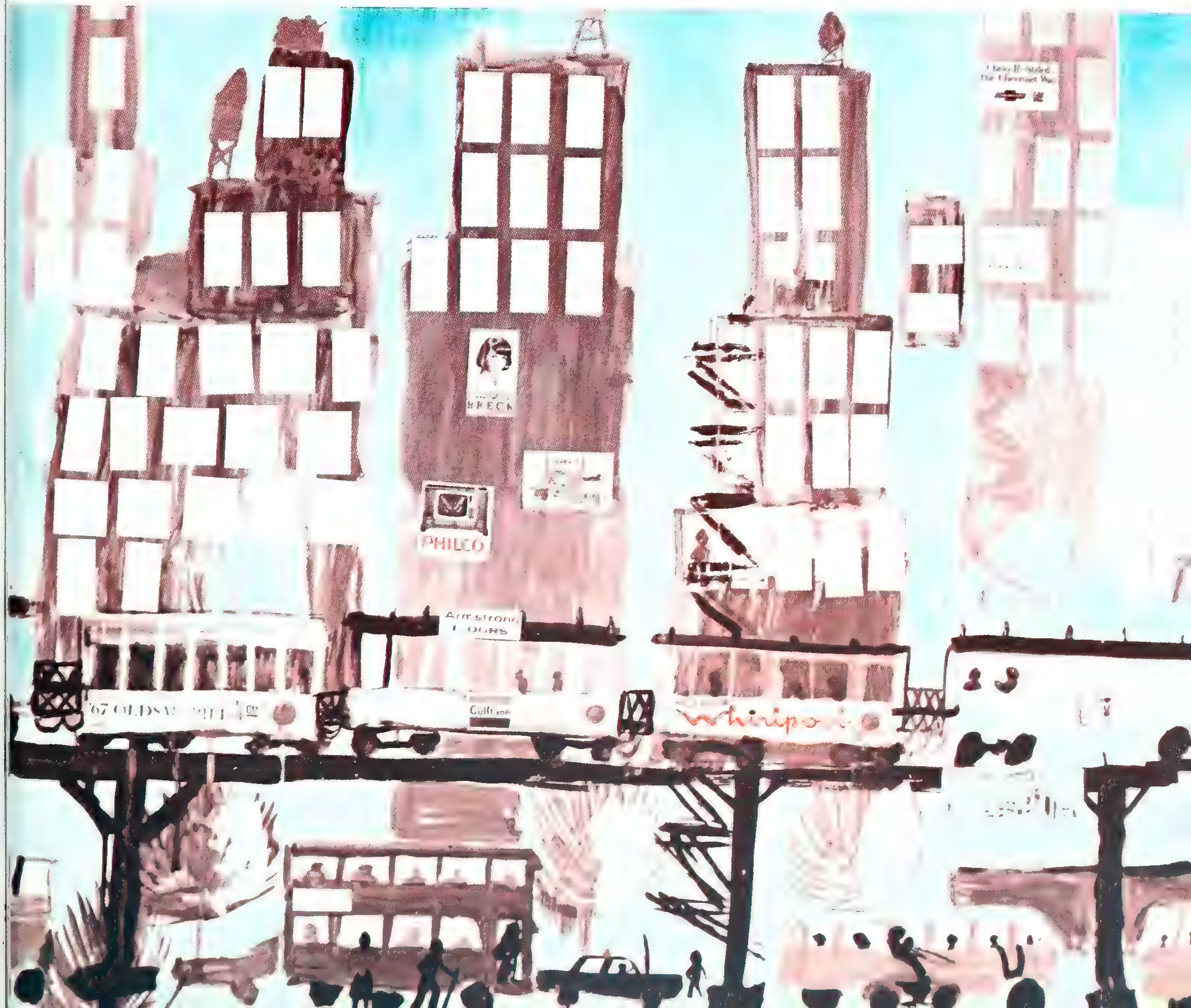
Kenneth I. Morse, editor; Wilbur E. Brumbaugh, managing editor, Elizabeth Weigle, editorial assistant; Howard E. Royer, director of news service. Messenger, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Filing date, Oct. 1, 1966. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill. Messenger is copyright 1966 by the General Brotherhood Board, Church of the Brethren. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change.

VOL. 116 NO.

messenger

CHURCH OF THE BRETHREN 2/16/67

Americans are affluent.
Are they also alert to the
Perils of Prosperity?



BRECK
PHILCO
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'67 OLDSMOBILE
Gulf
whirlpool

readers write

DISDAINING NOBLE ART OF SELF-DEFENSE

From time to time you print letters from members of the Church of the Brethren who seem to question certain beliefs some of us hold such as our stand against war. If more members of the Church of the Brethren would only stand up for their convictions against war, I am sure God would pour out his blessings upon the church. May I quote from an article in the *Gospel Visitor*, Vol. 8, No. 8, dated August 1858. The article is "Who Are the Dunkards?" "They are opposed to war and all personal violence, even theoretically disbelieving the propriety of the noble art of self-defense, which should concern. They also are very honest. They dress plainly and somewhat oddly, but not [illegible] each other at the law, never fees the law- [illegible] other calling than that of tillers of the soil, generally speak the German language (this is not the case at present with the community in general. Q.) are opposed to secret societies, do not often drink intoxicating liquors, and are proverbially honest and truthful in their intercourse with the world and each other. Such are the Dunkards. Who has right to say against them? J. Q." This was evidently James Quinter.

[illegible]

Pompano Beach, Fla.

FOR A FORCEFUL STAND

I am disturbed that the church generally has not taken a much more forceful stand in opposition to the Vietnam war. It must appear to many that we are also adherents to the Pentagon. I am grateful to the Church of the Brethren, the National Council of Churches, *The Nation*, *The Christian Century*, and a few others for taking up this responsibility which a large part of the American church has abandoned.

Joseph Myers

Elm Creek, Nebr.

WHERE THE GRASS IS GREEN

Why doesn't our church quit, then, try to put an end to the question of "Church of the Brethrenism" and spend all our energies in prayer, money, and time to show all our Brethren the one church [illegible]

I am sure that we are losing our children and adults to other faiths. It is largely that we are doing too much teaching that other churches are just as good as we are. Just because one man has a store in a community and another man has a store exactly alike is no reason they should merge. It just shows there are two good men going their own ways to make a livelihood.

Arthur Wolford

Ligonier, Pa.

APPRECIATION FOR LEADERSHIP

We, the Paul Cope family, are gratified for the encouragement offered by the three young Brethren leaders of the National Youth Conference. Our church officially sent every youth to attend this conference, paid their expenses, and asked them to look for anything worthwhile and bring it back to our congregation. After their return these youth were asked to take charge of the Sunday morning worship service and relate their impressions of NYC.

[illegible] CBYF [illegible]. The sentiments of these seven young persons can be best expressed by quoting part of the closing prayer: "Thank you, God, for young Brethren leaders who are willing to sacrifice time and effort for the upbuilding of youth. Thank you, God, that the Salunga Church of the Brethren was interested enough in us that they sent us to NYC."

I am sure that [illegible] our young people who went [illegible] and brought back that which was good will serve as an inspiration for our youth for a long time.

Paul R. Cope

Lancaster, Pa.

CHURCHES ON THE PLAINS

The pictorial display of "New structures dedicated to the glory of God and neighbor" (Nov. 24) hit me between the eyes with the vast differences between the Brethren east of the Mississippi and those of us on the western plains. This is highlighted by having on the same page the $900,000 building at York, Pa., and the Slifer, Iowa, building whose cost is not listed. It has been a long time since Brethren on the western plains have built a building costing over $100,000, and the foreseeable future does not include any.

The point of this brings us to the recent action of Annual Conference not to participate in the COCU and the actual condition of many of our churches on the plains. With more than half of our churches under 100 members and with budgets ranging from $500 to $8,000, the trend of closing churches through the past forty years will continue at an ever increasing rate. The few local churches vital enough to survive will, sooner or later, face the issues of merger with another Christian body, if they are to make any sense at all out of their church life.

A few church leaders realize the crises facing our churches on the plains, but somehow the rest of the church must come to a deeper understanding of the things we face. We must develop some means of saving as many of our people as possible for Christ and the church in the midst of a great denominational change. The other denominations on the plains face much the same issues which we do, and we must work together to find a common means of making a Christian life and witness meaningful in the years ahead. The people in beautiful structures "dedicated to the glory of God and neighbor" must come to a new depth of understanding of this need.

Sylvus D. Flora

Carleton, Nebr.

LIMITING FAMILIES

The problem of overpopulation ("Our Teeming Planet," Nov. 24) is the most challenging one ever presented to mankind. Its solution can be achieved only by the

Continued on page 24

BYLINES: MESSENGER editor **Kenneth I. Morse** writes about the centers for church renewa which he visited last spring and summer while he was in Europe. The first of a series appear in this issue. . . . **Walter D. Bowman** is pastor of the Wichita church, Kansas. . . . Recently retired from the faculty of Elizabethtown College, **Nevin Fisher** is teaching music at Millersvill State Teachers College. . . . **Alexander Stewart** is rector of St. Mark's church in Riverside Rhode Island, and chairman of the Radio-Television Committee of the State Council of Churches His forthcoming book, "The Shock of Revelation," from which "Climbing Steep Ascent" taken, is based on a series of TV appearances. . . . **J. Lorne Peachy,** a student in journalism is also associate editor of the Mennonite publication, "Christian Living." . . . **Edith Lovejo Pierce**, an Evanston, Illinois, resident, has been a contributor to MESSENGER over a period o years.

BOSSEY: an ecumenical center contributing to church renewal

First in a series by Kenneth I. Morse

Long ago people in Egypt and Arabia held in high regard an imaginary bird they called the phoenix. Similar to an eagle in appearance, the phoenix was supposed to live for hundreds of years before it went finally to its nest of twigs where it was consumed in a burst of flame. But out of the ashes, according to the old legends, came a reborn phoenix. Some Christian churches have pictured the phoenix as a symbol of resurrection.

At the end of World War II much of Europe lay in ashes. Not only buildings but some institutions were apparently buried in the rubble. Even those that remained were battle-scarred and shaken. Yet, in 1945 and in the years that immediately followed, it became evident that here and there, often among the ashes, a phoenix had been reborn. For in this period of recent European church history a number of Christian communities, some of them directly planted and nurtured by the church, others developing without any official sponsorship, sprang up in several European countries. Slowly but steadily they developed into significant centers of Christian renewal, each one in its unique way contributing to a resurrection within the church and also helping the church to understand more fully its mission in and to the world.

Last year, during an extended leave of absence for study and travel in Europe, I had an opportunity to visit several of these communities or institutes or centers (they go by many names). In this article and in others that will appear in succeeding issues, I expect to share with readers of MESSENGER some of my firsthand observations of what many

For more than twenty years the Ecumenical Institute of the World Council of Churches has invited Christians from all over the world to study, think, and pray together church leaders feel to be definite signs of renewal within the European church in our day.

The most appropriate place to begin a visit in Europe is in Switzerland. No city is more closely identified with the Protestant Reformation than is Geneva, and, of course, in recent years this international center has become an ecumenical capital as well, for here are the central offices of the World Council of Churches and the European headquarters also for many denominations. (In the "confessional wing" of the new WCC building you will find our Brethren Service Commission office; for our Brotherhood also, Geneva is the European capital).

But a Protestant on pilgrimage to Geneva would be well advised, after visiting that fascinating city where John Calvin's preaching set the tone for thirty years and after paying his respects to the interchurch offices, to go by car or train (or by boat if the weather permits) about fifteen miles northward along the shore of Lake Geneva to the lovely country setting of the World Council's Ecumenical Institute, comfortably housed in an old chateau and some adjoining buildings on seventy acres that overlook the lake and the distant Alps.

I arrived there early one afternoon near the end of March. Almost immediately I was surrounded by an atmosphere conducive to quiet reflection and study. It does not take long to explore the main buildings. They include the chateau itself, which still reflects something of the spirit of the eighteenth century when it was erected; a turreted stone tower dating back to the eleventh century, now part of a small chapel; a dining hall and adjoining farm and service buildings; another small chateau, used as a dormitory; and, most recent of all, a quite modern lecture hall, equipped with facilities for simultaneous translation, and a remarkably spacious library.

The name of Chateau de Bossey, though it suggests a wealth of association with history and literature (it was the home of Madame de Stael for a period), has received international recognition only within the last twenty years. Each year several hundred persons — students, work campers, professors, churchmen, laymen in a variety of occupations — come to Bossey from all over the world. They come there to take advantage of its facilities for conference, for worship, and for study, but they come also to contribute the insights that each one brings as the result of his church background, his national origin, or his particular culture. What binds all of them together is a common loyalty to Jesus Christ as Lord and Savior and a common concern that Christians must not only meet one another in dialogue and discovery but that they also must live out their faith in today's world.

With this purpose in mind — to provide a place for spiritual renewal, for ecumenical encounter, and for consultation on issues of concern to the churches — the Ecumenical Institute first opened its

Participants in conferences at Bossey often worship together in a chapel with an eleventh-century stone tower, but their studies and discussions are geared to seeking answers for contemporary problems

doors in October 1946, actually two years before the World Council of Churches was formally organized. It is now related to the Department of Studies of the Council. Until 1954 the Institute was under the direction of Dr. Hendrick Kraemer, a Dutch theologian who had opposed the Nazis, who had been a lay missionary in Indonesia, and who wanted to bridge the gap between the church and the world. Having helped to establish a "church and world" institute in the Netherlands, he was interested in seeing the Ecumenical Institute concentrate on preparing the laity of the churches to become responsible and effective witnesses for Christ in the world. In this way Bossey, as a study and retreat center, could also contribute to the renewal of the church.

How are these purposes realized today, after twenty years of experiment and experience? Let me describe the varied activities of the study seminar in which I participated. It was the twelfth annual seminar, lasting for almost two weeks, which was designed to provide students and representatives of non-Othodox churches with an introduction to Orthodox theology and worship. The seminar period included a week filled with lectures and discussions, held at Bossey, followed by several days of observance and participation in the services of an Orthodox church in Paris. Although the seminar was planned primarily for theological students, a few of us who by profession or training may not have qualified for that category but whose need to understand the Orthodox churches was apparent were permitted to attend.

Under the leadership of Prof. N. A. Nissiotis, an Orthodox theologian who is now the director of the Institute, the seminar offered lectures and presentations by several Orthodox scholars. They introduced us to aspects of Orthodox theology, to the history and background of the Orthodox liturgy and symbolism, to the nature of Eastern worship and spirituality, and to the specific structure of the Holy Week services which would culminate in the joyful celebration of the Orthodox Easter. Every lecture was immediately translated into English, French, and German, and the spontaneous questions and comments of each discussion period were also translated simultaneously, so that an international gathering need have no hesitancy in participating fully in an educational experience.

A typical day at Bossey begins with morning worship services (following a variety of Christian traditions) in the chapel before breakfast. The morning hours, except for a brief coffee break, are utilized for lectures and discussions. A short period of "intercessions" on behalf of Christians around the world precedes lunch. The early afternoon hours are free for rest and reading. Following teatime there is a late afternoon lecture period of two hours. Evening meetings may take a variety of forms. There is, of course, abundant opportunity for informal conversations, and one of the lasting benefits of any seminar or institute is the sharing of experiences on the part of Christians from widely varying traditions, out of which develop not only new friendships but a common realization of the bonds that bind us together in Christ.

The personnel of our study seminar represented various backgrounds but unfortunately we were all "Western" in the sense that we came from Europe and North America. But perhaps we Westerners were most in need of learning more about Eastern orthodoxy. Included in our group were five Germans, a Swede, a Scotsman, and a Britisher, all of whom were young men, three Roman

Catholics from France, and a Canadian professor. There was an assortment of Americans, including two young Roman Catholics, two Presbyterian ministers, a minister in the United Church of Christ who is also a member of the staff of the National Council of Churches, and a Presbyterian couple who have recently been serving as the directors of the ecumenical team engaged in Inter-Church Service to Greek Villages. From time to time, both at Bossey and later in Paris, we were joined by others. But, generally speaking, our core group was small enough so that each one could benefit to the fullest measure and each could contribute as he was able.

But to describe a daily schedule, a listing of activities and the personnel of a seminar, is merely to sketch its surface. A participant in one of the Bossey conferences soon discovers that something more important is at work. It might be described as a basic approach to facing real problems enthusiastically and honestly, with full recognition of the differences existing among Christians and with genuine appreciation of the validity of various traditions. Yet, this is no simple experience of togetherness. Each participant is expected to engage vigorously in an effort to examine himself, his church, and his faith in order to discover how God is already at work in and through the church as well as in the world to which the church must witness and where it must be at work. In this process a conference center like Bossey becomes not only an aid to personal renewal but also a stimulus to the recovery of meaning and power in the church.

If you examine a schedule of the activities at Bossey for a year you will observe at least four distinct types of conference activities. There are usually two or three seminars or study courses planned for pastors, students, and laymen. There are also occasional vocational conferences (lawyers, nurses, social workers, artists, doctors, journalists, etc.) in which persons similarly employed look at the implications of their work in the light of the Christian faith. And then there are consultations to which outstanding scholars, thinkers, and teachers in a particular field are invited, at which they are encouraged to engage in pioneer thinking and exploration. Finally, each year from early in October until mid-February, Bossey is the setting for a Graduate School of Ecumenical Studies open to qualified students and pastors who have had theological training.

In all of these varied activities the World Council's Ecumenical Institute tries to show church members their responsibility for a reconciling ministry in "a secular world which is, nevertheless, God's world." To accomplish this purpose the program at Bossey insists on common Bible study and provides for regular experiences of worship. Its leaders observe that "only as we are prepared to place ourselves again under the judgment of God's Word can the church truly be renewed."

In subsequent articles we expect to describe the work and philosophy of other centers of renewal in England and on the continent. A recent publication of the Department of Laity of the World Council of Churches lists at least eighty-five such training institutes, communities, or academies. And the number grows each year.

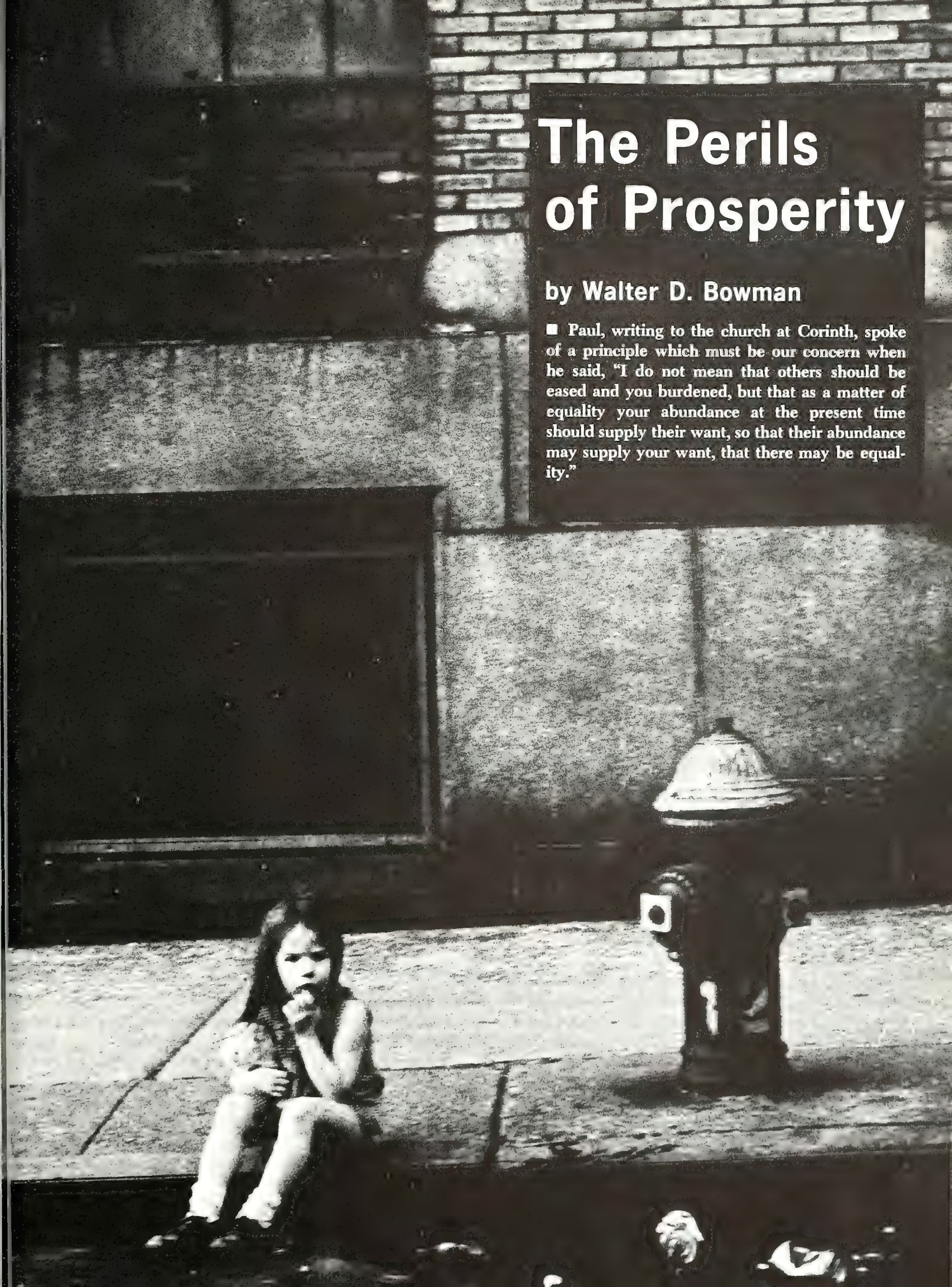
As the Ecumenical Institute Comes of Age. Bossey has always been at the service of a unity which is not an end in itself, but which promotes a united action by a living church in the modern world. Thus, it has tried to make the participants of its courses and consultations aware of the borderline between faiths, secularism, and agnosticism. In the light of the recent developments in the work of the World Council of Churches, and in particular the last Church and Society Conference (Geneva, July 1966), and in the light of the way in which Vatican II had led the Catholic world to think and act anew, Bossey as one of the ecumenical training centers feels a special responsibility; more and more it is requiring from those who serve it and those who visit it a renewed commitment to this difficult task. . . .

The Institute is moving forward on the basis of its short past and, when it comes of age (it will be twenty-one years old this year), it will continue to lay much emphasis on frontier work. . . . Many of the courses of the years to follow will be characterized by an attitude of listening, on the part of participants, to the voices of the modern world and the critical questions which they raise for those who try to believe in Christ and to share in the membership of the Christian church. — Nikos A. Nissiotis, director

The Perils of Prosperity

by Walter D. Bowman

■ Paul, writing to the church at Corinth, spoke of a principle which must be our concern when he said, "I do not mean that others should be eased and you burdened, but that as a matter of equality your abundance at the present time should supply their want, so that their abundance may supply your want, that there may be equality."



Our prosperity might indicate that all is wonderful.

PERILS OF PROSPERITY / *continued*

Edgar May, a Buffalo, New York, social worker, was speaking to this point when he wrote his Pulitzer prize-winning book, "The Wasted American," in 1962. Among other things he said this: "I remember the drab dwelling on the city's south side. When we entered the kitchen the first thing I saw was a large wire basket filled with five loaves of bread, hanging by a string from the ceiling. 'Why do you hang the bread from the ceiling?' 'On account of the rats. I can't leave nuthin' on thet table. At night they get right on the table.' 'Have you tried to do something about them?' 'Yeah, the landlord gave me a couple of traps and I set them and caught a couple. One was so big he drug the trap right under that tank. I killed it with a stick. They all go down and get up on that stove.' . . . 'You actually see the rats here in your kitchen?' . . . 'Yeah, you sit here for a while and you'll see one. Them things will run right over your foot. They come right through here. I'm so nervous from those things I ain't sleepin.' "

Remember that Edgar May is talking about one-fifth of all Americans in this land of plenty. He is talking about the eight-million homes with neither light bulb nor plumbing, most of which are in our cities. He is talking about the one of every five Americans who lives on less than $3,000 a year for a family of four – or very likely on less than $2,000 a year.

But you and I know that while he is talking about these, American prosperity continues to flourish unabated. Record profits are announced regularly in major industries. We continue to tick off the progressive number of months that the boom has advanced uninterrupted. And we are painfully aware that all this is increasingly subsidized by military expenditures for Vietnam.

Superimpose upon all this, if you will, Jesus' parable of Lazarus and Dives – not for detailed exegesis, but simply for pricking our consciences, and for a comparison to our situation. There was a rich man, you will remember, feasting sumptuously every day – T-bone steaks, fresh strawberry pie, what-have-you, and there was the poor man who stayed alive by picking up the crumbs that would be fed to the dogs. Now the point is not that Jesus was against wealth and possessions. His seamless robe was evidently made from fine material. He suggested in another parable that we use money for creative purposes. The point was, quite simply, that if you have a lot, you are responsible for a great deal. He was certainly not using the story to say that the rich go to hell and the poor go to heaven. Nor in using everyday terminology of his culture to make his point is he to be understood as giving a description of hell.

With this very fleeting glimpse of this major problem set over against our Christian responsibility, what I want to do is to comment briefly on the dangers of being on the prosperous side. The universality with which we make prosperity our goal would indicate that all is wonderful. But there are inherent dangers, and I mention but three of these perils of prosperity.

The first peril of prosperity is that the more prosperous we become the less able we are to feel with those who are on the other side of the balance. It is just extremely difficult when you are comfortable to know what it is like when you are uncomfortable. This comes to me in a very simple way because in our household there is a marked difference in our personal thermostats. And it is almost impossible for me, since I am always warm no matter what the temperature, to know what it is like for my wife who is almost always cold.

Jesus was hinting at this when he declared that it is easier for a camel to go through the eye of a needle than for a rich man to enter heaven. Now if you conceive heaven as a geographic location, this does not make much sense. For the rich man can afford better transportation; his reputation and influence will work on the admissions officers; and even if the gate is barred when he gets there, he is in a better position to bribe the gatekeeper. But if heaven is conceived as that quality of relationship with God and with man of which Jesus so often speaks, then this kind of separation which makes it so difficult to feel with our brother is one which indeed makes heaven nearly impossible.

The secretary of our local human relations commission was speaking to this point recently as it relates to the racial problem. Said he, "You [whites] cannot feel how they [Negroes] feel. For we live in two separate communities. We have two worlds. We speak two languages. We think two different ways." How, for example, can a man in a $15,000 house feel what it is like to have two bedrooms for fifteen or eighteen persons? Or how can any man who enjoys a private bedroom, no matter what its price, feel what it is like? And how, if he moves up the ladder to a $20,000 house, can he increase his sensitivity? Or how can he understand what it feels like, when, in the enforcement of law problems resulting from this kind of inequities, the white police become a symbol of white domination? How can we feel what the Negro people of Los Angeles or Rochester or a dozen other American communities feel?

We betray the width of the gap our

But there are inherent dangers . . .

feelings cannot bridge by our response: "Well, if they don't like it, let them get to work and pull themselves out of their mess." But have any of us known what it was to try so often that we simply do not have the guts to try again? Or have we ever known the despair that comes from going to bed day after day after day knowing that the next day we cannot support our family?

William Stringfellow, the prominent Episcopal layman, says, "Moral insensitivity of many citizens to poverty is in part due to our success in keeping the poor out of sight; the mind is not shocked by conditions the eyes have not seen; the conscience is not moved by what the nostrils have not inhaled. Concealment of poverty by the ghettoization of the poor means that both live so separately as to have no contact."

And this reminds us that a second peril of prosperity is that of maintaining the status quo because to change would cost too much. Our reactions come quickly. "Now wait a minute, mister; I have no sympathy for those absentee landlords who divide up houses and draw rent and do nothing in return to keep up the property. And I'm not one of them. I'd never do that." But how badly do we want that kind of status quo changed? The eight million homes without electricity and plumbing? The fact that to be born in the ghetto means, most likely, that you will live out your lifetime in the ghetto?

Test for a moment your responses. A General Motors executive testifies to giving personally $10-million a year out of reserves to work at the problem of poverty, and his hearers ask him what would happen if he would live longer than he expects. Which, being translated, means "Don't you think it's stupid to put your own future in jeopardy?" What is your response? William Stringfellow suggests that the answer is a regulation of jobs — this is, the number of jobs held by any one family — so that there is a job for everyone. How do you like that? Our own enthusiasm says, "Well, at least let's build some new housing." And we easily ignore that most private slum clearance (and much government work as well) has eliminated some slum housing, but replaced it with a type completely beyond the reach of people who need it. And, ironically, much of this slum property is owned as investment by the companies which you and I consider we need for the insurance of our prosperity.

The basic issue pertaining here is one debated in pre-Revolutionary days between Hamilton and Jefferson: which shall prevail, the rights of property or the rights of human beings? This was the issue which stood basically at the root of the Civil War: which shall prevail, human rights or property rights? And in the civil rights movement of today, the issue is still with us. What shall prevail?

Well, the third peril of prosperity, and one that is even more deadly, is that we come to regard ourselves in terms of our possessions. In spite of Jesus' insistence that life does not consist in the abundance of things, it is difficult for the prosperous not to think that what is inside is as good as what he claims as his on the outside. This has so saturated our thinking that it is virtually impossible not to think of yourself as a better person just because this year you have a better home, a better car, a more attractive office, or a better salary. And the same standard of evaluation applies to our brother. "What does the man make?" is usually a first question, for we assume automatically that the man who makes $10,000 a year is of course better than the one who makes $3,000. But as we have already seen in the case of performing the prudent and apparently innocuous action of buying insurance, we involve ourselves in the total process of society. We can no longer speak of the poor as morally defective and the prosperous as morally superior. We are simply interdependent.

But more deadly still is the subtle process by which, regarding our self-worth in terms of our possessions, we come to think of ourselves as self-sufficient. This is our most likely pitfall and reminds us of Jesus' parable of the rich man who said, "Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry."

Perhaps we can sum it all up in one sentence. The peril of prosperity is that we become so insensitive that we get to the place that we just do not care. Our peril in the church is that we do not even concern ourselves about the needs which lie all about us. Our peril is that from the lofty heights of our middle-class white "good" fellowships we condescendingly hand down little whatnots that we think are "cute" to the poor unfortunates. Our mission is to find ways of entering into the situation of our fellowman: to stand beside him in need; to feel what he feels; to smell what he smells; to struggle with him in his struggles. Lest anyone miss the connection, this is a stewardship message. For stewardship has to do with how we handle all of life. And our giving to the church has to do with our involvement in this and the other massive problems of our day. This is our mission; our one mission, our Mission One.

How it feels to be 65

by Nevin W. Fisher

The truth is, life begins at any age

Life is wonderful at any age, but it is especially "full of wonder" as one becomes more conscious of living. The original wonder — that of personal existence — is probably universally present in childhood, but tragically very many lose it long before they become adults.

Does life begin at forty, fifty, sixty-five, or seventy-five? The truth is, life begins at any age when a person leaves off vegetating and begins to live. But "living" still needs to be defined — and cannot be, because living must be different for people of different temperaments. Thankfully, a generous Lord has made it so. A safe guess would be that anyone starts living when he starts growing — mentally, emotionally, spiritually. That society which decides, arbitrarily, to discontinue the services of men over sixty-five only demonstrates the ignorance of society — and its lack of collective growth.

There is a wise saying among the Pennsylvania Dutch, "We are too soon old and too late smart." This is a common experience. Everyone, if honest with himself, will admit that he has used poor judgment, wasted precious time, done things of which he is thoroughly ashamed, hurt those he most loved, been disloyal to friends and institutions, and has at times been self-seeking, pessimistic, and destructive.

But personal honesty will also require us to admit that occasionally we have done the right thing at the right time, worked hard and used time wisely, have been encouraging and constructively helpful, and have placed the good of others before self, even to the extent of sacrifice.

It would seem right and reasonable, therefore, by the help of divine power, to absolve oneself of guilt and to use what energy one has to guide the future into paths of love, creativity, and service.

I would venture another guess as to what constitutes a hindrance to mental, emotional, and spiritual growth, and that is the lack of physical exercise. Those planes of existence are only apparently separated; what affects one sphere affects all. Too much television viewing is responsible for all kinds of deterioration, if for no other reason, because of the cultural garbage with which the "boob-tube" is poisoning our minds and spirits. Are not our heart specialists telling us that we need exercise more than we need rest? (Of course, this admonition does not apply to piano movers.) On the other hand, the human physique does not need herculean muscular exercise for health. Vitality and longevity are determined more by the health of internal organs of the body.

It sounds foolish to say it, but perhaps the best way to stay young is not to "grow up." This touches upon my special theories of psychological relativity. An adult is not a person *sans* childhood and *sans* youth, but a person who is adult, child, and youth — all three. Also, every well-developed individual possesses five personalities woven into one: the society personality, the personality for close associates, the personality in relation to family and other relatives, the personality for wife or husband, and, most important, the personality for God alone, which is all-inclusive.

One does need mature judgment concerning when to be a child, youth, or adult, two at a time or all three, and concerning when to be intimate or when to be objective.

As one becomes more mature the need for adjustment (not "compromise") becomes more acute. The scientific principle, "adapt or die," becomes more and more essential. I was born into a world of peace, romanticism, and "inevitable progress," but have lived through two major wars and several minor wars, into an era of terrible transition, when "everything that was nailed down is coming loose." I seem to have lived through the end of an age that deified man, into an age in which the machine is deified. Now I hope and expect to live into the beginnings of an age in which the spirit is exalted. Already there are rumblings and undercurrents which can bring to pass this new age. Its coming is sure and possibly sooner than expected. I do not believe that the human race will be annihilated by atomic war, decimated perhaps, but not annihilated.

I love the church, but do not know exactly why. Although the church as I knew it during my youth was conservative, it was permissive rather than restrictive regarding my foibles and follies. I give thanks to parents, Sunday school teachers, college teachers, ministers, and other church members for this love of the church, which I am sure would not be the same had I been reared otherwise.

I plan to live the remainder of my life in chapters, always remembering that it is often the human fate to have to settle for second-best or third-best, or even "no-best" as the years progress. Chapter One: ten years as concert pianist and teacher. Chapter Two: ten years as church musician. Chapter Three: ten years in writing, including personal memoirs. Betweentimes and any years left over will be devoted to reading, traveling, socializing, philosophizing, and just plain loafing.

Being an unreconstructed pedagogue, I cannot resist the temptation to give my readers a liberal portion of instruction and advice. Teaching is one of the most sacred and noblest of callings, despite the dictum of George Bernard Shaw, "Those who can, do; those who can't, teach." To which some unregenerate wit has added, "Those who can't teach, teach the teachers." But "G.B.S." let his love of point compel him to make an extreme statement. Many teachers both "do" and "teach," and most teachers aspire to this condition. One of the things I like most about teaching is that once a year you can consign your mistakes to the wastebasket and begin over again. At sixty-five I still feel that I want to be a teacher for at least thirty-five years more.

questions you ask

What is the meaning of the priesthood of all believers?

This phrase, widely used in current discussions within the church, expresses an important theological concept which had its rebirth in the Protestant Reformation.

It has sometimes mistakenly been interpreted to mean that since the coming of Christ, individual Christians do not need the ministry of other Christians, since every child of God who responds in faith to the Lordship of Christ is a priest in his own right (1 Peter 2:9).

The priesthood of all believers really means that every Christian is a priest to his brother. The very nature of Christian vocation indicates that we all are called to witness and to serve in the name of Christ, and baptism itself becomes a kind of ordination for every believer.

Thus, the priesthood of all believers suggests that priestly functions are given to the whole community of faith. This does not mean that there should not be within that community set-apart ministries. These rightly recognize a diversity of gifts and functions within the church. But the priesthood of all believers clearly declares that every Christian has a ministry and that we all stand in need of our ministry to one another.

Martin Luther, who perhaps more than any other person was responsible for the restoration of this New Testament concept of discipleship, once wrote, "All of us who believe in Christ are priests and kings in Christ. Thus he has made it possible for us, provided we believe in him, to be not only his brethren, coheirs, and fellow-kings, but also his fellow-priests. Therefore, we may come boldly into the presence of God in the spirit of faith and say, 'Abba, Father,' pray for one another, and do all things which we see done and foreshadowed in the outer and visible work of priests."

This important principle has profound implications for the life of a local congregation. It means that while special responsibilities are delegated to some members of the church, such as pastors and teachers, the whole congregation really must share the central tasks of witness and service. Laymen cannot look to the pastor to fulfill the obligations of discipleship for them. Moreover, laymen may minister to one another in ways beyond the capacity of those in the more set-apart ministries. When each member of the church regards his discipleship as being in a kind of glorious apostolic succession and each seeks under God to fulfill his own ministry, then the principle of the priesthood of all believers is at work in the church.

Both Mission One and Mission Twelve in the life of the Church of the Brethren are excellent expressions of this important concept of the nature of Christian discipleship. – Paul M. Robinson

Deep, secret spring
Untraceable
By mind or hand or instrument.
Slow wizardry
Unchangeable,
Sweet vigor never spent,
Evenly cold, unvarying
Against the summer's heat,
Through the dark wall of mystery
Your vaporous waters sweat.

The cities that are quickly fed
By river flood, by open stream,
Suffer, in drought, for lack of bread,
Their glory smirched, their grandeur fled.
What are they now? Less than a dream –
The bloodstream of their traffic dry.
Silent the song they sing.
But some way off there stands a tree,
Not like the other trees – bent shriveled nerves
Of battered black

DEEP, SECRET SPRING

by Edith Lovejoy Pierce

Against the nerveless blue –
But full, and ready with its fruit that serves
The tired traveler, gives him strength anew.
And the occasional wanderer
Who passes by
Pauses a moment to adjust his pack
And wonders why,
In a dry land, there still should be so fair a thing
As this green tree
Whose roots go down in darkness
To the secret spring.

Conceptual purity, life's casual fount,
In smoothest silence welling,
Stiffen the sagging stem, through the tough fiber
mount,
Past flower to fruit compelling.
The green tree stands unwithering,
Its boughs with beauty bent.
Men see the fine accomplishment,
They do not see the spring.

Water of life! The deeps of earth are bleeding
Their crystal blood.
Upward it climbs, the surface verdure feeding
With faultless food.
The pulse of earth is sure and never failing;
It will not cease.
While, all around, the orbits of the stars are trailing

Their balance wheel of peace.
And voices heard and voices yet unheard
Rise, swell, and ring,
Turned by the invisible plow that turns the sea.
And one the tune they raise, and one the word
All men and angels sing,
And one the light they see.
While at the core of earth a thought of love lies
curled:
God's heart is very near the heart of the world.
Deep, secret spring . . .

Faith Looks Up

■ It was during the closing weeks of World War II. We were hearing much about the physical suffering in Central Europe and the plans being developed for providing some material aid.

Our five-year-old daughter was recovering from a severe attack of flu and the doctor suggested that we give her small amounts of food frequently, hoping that her rebellious stomach might begin to retain some of it. The plan worked, but almost as soon as a half slice of buttered toast was eaten I would hear that plaintive cry, "Mother, I'm hungry!" And patiently (I hope) I would explain that if her stomach kept down this bit of food it would not be long until she might have more. Hearing her cry and answering it for the "umpteenth" time, suddenly I heard as clearly as if a physical voice had spoken: "In Europe thousands of children are crying to their mothers, 'I'm hungry,' and those mothers have no food to give them."

In my imagination I shared, inadequately to be sure, the agony of a mother hearing the cry of her hungry child and having nothing to give. When my children came home from school hungry, there was always bread and butter, an apple, a glass of milk. A question began to haunt me: Why should I have food for my children and those mothers have none for theirs? They loved their children as much as I loved mine, and their families were members of the family of God as was mine. Why had I been spared the horrors of the war that deprived them of food?

I read in the newspaper that a person has been refused a meal or a place to sleep or the right to choose where he will live because of his color. And then the question comes: Why was I born white in a world where two thirds of the inhabitants are persons of color?

These questions refuse to go away. What is God trying to say to me through them? In part I think he is saying, "Every one to whom much is given, of him will much be required" (Luke 12:48). I also find myself being reminded that I may be putting too much value on material possessions. — VINNA HELSTERN

VINNA HELSTERN and her husband, Russell, recently spent two years as adult volunteers with the Brethren Service program in Austria. At home in Brookville, Ohio, Mrs. Helstern is a homemaker and a church school teacher. She will represent Southern Ohio on Standing Committee. The Helsterns have four daughters, three of whom are married. The fourth, Mary Sue, is a Brethren Service worker in Vietnam.

news

Unity explorations held with three communions

A MANDATE to move "as rapidly and resolutely as possible" in exploring possible mergers with other churches or groups of churches similar in doctrine, polity, and mission was issued by the 1966 Annual Conference.

In the intervening months the Fraternal Relations Committee has taken the assignment seriously. It has worked principally with three bodies: The American Baptist Convention, the Churches of God of North America, and the Evangelical Covenant Church.

Along with pursuing separate conversations with these bodies, the committee also has initiated steps for discussing with representatives of the Consultation on Church Union's executive committee the status of the principles of church union adopted last year at Dallas. The Brethren committee sought to check its own understanding of the principles and to clarify a number of points. As yet, the encounter with COCU officials is still to occur.

The following is noted out of the Brethren's recent round of two-way conversations:

American Baptist Convention: Like the Church of the Brethren, the American Baptist Convention (Valley Forge, Pa.) last year declined entering the now nine-way Consultation on Church Union. In talks since, both the Brethren and the Baptist committees have indicated strong interest in continuing in relationship with those churches which generally participate in the conciliar movement and to proceed cautiously toward alignments that might prove costly to ecumenical involvement or a broad understanding of evangelism.

The November meeting with the Baptist delegation from the Commission on Christian Unity was the seventh encounter since 1961 between Brethren and Baptist leaders. In these discussions the Baptists have pointed out where they are in agreement with Brethren on a dozen vital points – among them the redemptive mission of the church, the New Testament as a "sufficient guide" for faith and practice, believer's baptism by immersion, and the symbolic understanding of the ordinances. Among significant differences which have entered the discussions have been the matter of centralized polity – the Brethren makeup as a "church" versus the Baptist alignment as a "convention," the participation of the Baptists in the military chaplaincy in contrast to the peace witness of the Brethren, and the high degree of individualism of the Baptists on religious matters.

In the last meeting the American Baptists indicated they were prepared to pursue steps toward the deeper exploration of possible union. The Brethren pressed whether their own deep concern for a peace witness and humanitarian ministries might prove an obstacle to union considerations. The Baptist response was an expression of hope that if a merger should ensue, the peace emphasis would be "very strong."

In the next meeting at Cleveland on April 27, the two committees will take a first look at possible principles of union to be drafted by Baptist Robert G. Torbet and Brethren Dale W. Brown. If the talks progress, conceivably a subsequent step might be the presentation of a possible statement on the principles of union at the respective annual assemblies in 1968. Efforts to broaden cooperative ventures will be considered in the meantime.

Churches of God: Conversations with the Churches of God of North America (Harrisburg, Pa.) were begun in 1960. In October, the Fraternal Relations Committee met with the Commission on Christian Unity of the Churches of God to weigh basic issues of faith and order. While recognizing measures of commonality in such areas as believer's baptism by immersion, noncreedalism, the Lord's Supper, feetwashing, and polity, the Brethren committee discerned differences in regard to interpretation of doctrine, concepts of evangelism, interest in ecumenicity, outlook on social, economic, and political concerns, and approach to peace and war.

The Brethren delegation expressed the view that "it was hardly prepared to consider anything like 'articles of agreement,' " adding that the Brotherhood generally was quite uninformed about the Churches of God. The delegation added, however, that out of the mutuality experienced in the talks "we might continue to explore our differences for the sake of greater understanding and development of consensus."

The Churches of God representatives voiced much interest in continuing dialogue and suggested that the next meeting might test sentiment for merger. The committees agreed to an interim before the next meeting during which "grass roots" exchanges would be set up to better familiarize the communions with one another. Plans are now developing for exchanges between ministers and members of the two groups in Northern Indiana, Northern Ohio, and Pennsylvania where congregations of the two churches are in proximity.

Evangelical Covenant Church: In November, at the second meeting with the Evangelical Covenant Church of America (Chicago), the Fraternal Relations

Committee and the Covenant's Special Committee on Interchurch Relations exchanged impressions of one another's church. Brethren spokesman Dale W. Brown described the Covenant Church as "fundamentalist without a chip on its shoulder." Covenant spokesman L. Arden Almquist termed the Brethren as "ecumenical without being fanatic about it."

The Covenant Church was portrayed as much like the Brethren at some points – a free church, a believer's church while at the same time stressing conversion, a noncreedal church, a church struggling with a broader definition of evangelism. It further was described as being in the "left wing" of evangelicalism in America, as having a constituency not comfortable with the current Evangelical movement and not yet at home in the National or World Council of Churches.

Looking ahead to future encounters, the two committees considered issues as yet to be explored, possible exchanges that might be set up, and conversations on merger which each is having with other church bodies. A follow-up session of the two committees is slated this fall.

Other contacts: Also in the hopper for the Fraternal Relations Committee are talks in April with the Brethren Church (Ashland, Ohio) and very recent explorations of interest in conversations among Brethren, Friends, and Mennonites begun several years ago.

An extended report of these and subsequent developments will be presented to Annual Conference, June 20-25, in the Fraternal Relations report.

Members of the Fraternal Relations Committee are: Dale W. Brown, Oak Brook, Ill., chairman; DeWitt L. Miller, Hagerstown, Md.; Edward K. Ziegler, Bakersfield, Calif.; Donald F. Durnbaugh, Oak Brook, Ill.; Harper S. Will, Delphi, Ind.; Raymond R. Peters, North Manchester, Ind.; M. Guy West, York, Pa., and Norman J. Baugher, Elgin, Ill.

A near miss in Mississippi

An extended hassle in which the church and the government were at odds began last fall with the government's refusal to grant funds to the controversial Child Development Group of Mississippi (CDGM). The CDGM operates an extensive antipoverty program that includes Head Start classes for 12,000 children in 28 counties.

When the Office of Economic Opportunity said it would suspend support for CDGM, an umbrella organization of church, labor, education, and rights groups conducted its own investigation and declared it found few of the eighteen allegations against CDGM – such charges as fiscal laxity, incompetence of some personnel, discrimination in favor of Negroes, nepotism, and engagement in civil rights activities at government expense – valid or at least of such serious proportions as to curtail the program. What really happened, said the protesters, was that the federal agency had yielded to pressures of segregationist politicians – particularly Mississippi Senator John C. Stennis – who felt threatened by the new, assertive stance of Mississippi Negroes. The charge was denied vehemently by OEO Director Sargent Shriver.

Head Start in Mississippi: It appears harmless, but the issues are explosive

The power of the poor: The deeper issue as seen by both friends and enemies of CDGM in Mississippi and as reported by the *New York Times* was whether federal money should be used to organize blocs of the poor and hence threaten traditional political control in given communities. CDGM workers argued it was legitimate to organize parents and adults while training children because home and community must be improved if the child is to gain from the Head Start experience.

Early in the conflict, in the late summer before the matter was yet a public issue, Church of the Brethren general secretary Norman J. Baugher was requested by interchurch leaders to confer privately with Mr. Shriver and to press for discussion of the OEO charges. In their talk Mr. Shriver acknowledged that CDGM's Head Start program had been remarkably effective but insisted that no money could be granted in the face of the administrative and fiscal irregularities.

Among church groups directly involved in the matter were the National Council of Churches, whose Mississippi Delta Ministry gave substantial support to the organization of CDGM and at first provided it a home at its own Mount Beulah center; the United Presbyterian Church, whose Mary Holmes Junior College at Edwards, Miss., was the enabling agency for CDGM; and the Methodist Church, whose Rust College in Mississippi became, much to the chagrin of Methodist leaders, the enabling agency for a new, quickly organized alternate antipoverty group, Mississippi Action for Progress, with a charter that bound it to working with and through the governor. An official of Rust College contended that OEO funds were granted them even before they signed to become party to the new program or had applied for funds.

Among numerous religious spokesmen

who protested the cutting off of funds for CDGM were eighteen prominent clergy who formed an executive committee to press for a refunding of the program. The chairman, Truman B. Douglass of the United Church of Christ, said that "in our judgment the CDGM has been, and is, a highly imaginative program in which the poor have been involved in the planning to an unusual degree. It has opened the doors of opportunity to tragically disadvantaged children of Mississippi."

A buck for liberation: Columnist Carl T. Rowan, one-time ambassador and former head of the U.S. Information Agency, in analyzing the charges against CDGM granted that some technical violations had occurred, but that against the nepotism and fiscal and property irregularities seen daily in Washington, D.C., itself, this was small potatoes. In reference to the charge that CDGM property had been used in voter registration drives, Rowan wrote that "that makes me chuckle because people who have seen tax dollars used for a century to keep them in bondage have finally managed to use a tax buck or two to liberate themselves."

By December, at the General Assembly of the National Council of Churches at Miami Beach, Vice-President Hubert H. Humphrey willingly said he would be an intermediary between the churchmen and OEO regarding the status of CDGM. The General Assembly of the NCC passed a resolution asking President Johnson's "full support" of CDGM's Head Start program and urging church members to follow the plea with letters and telegrams.

A week after the NCC statement, the OEO announced that CDGM was reinstated, through negotiations involving Vice-President Humphrey and principally Sargent Shriver and CDGM officials.

In making $5 million available with "assurances" of $3 million more before the end of 1967 (and thereby extending the program into the next fiscal year), OEO required CDGM to accede to various stipulations. Some of the measures, observers feel, may have been needed to safeguard the OEO. Probably others were designed to save face for the harried OEO. The new grant compares with $7.1 million of federal funds spent by CDGM in its previous programs.

Change, but how much? Shot through all the furor has been the overarching question: How far should the OEO go in promoting social and political change within a community? This is a question which may arise wherever OEO-supported projects provide effective and dynamic education for the poor.

Interestingly, at Miami Beach Mr. Humphrey declared: "Any nation that can afford to make investments to put a man on the moon ought to be willing to make the investment to put a man on his feet."

For the present, it appears that investment will continue to be made for the preschoolers and their parents and neighbors in Mississippi. But not without first there having been a major skirmish in the nation's war on poverty.

Union or amalgamation

While accord on merger seemed to keynote the general conferences of the Methodists and the Evangelical United Brethren in Chicago in November (Messenger 1/5/67), some of the feedback on what transpired there was less harmonious. Surprisingly the most discordant sounds echoed from the Methodist camp.

World Outlook, published by the Methodist Board of Missions, in a sharp editorial said the proceedings represented not church union and renewal but "denominational triumphalism."

Insisting on its own way: "There was an uninformed conservatism and a stiff-necked pride present" in the Methodist General Conference, the editorial said. "In negotiating points of difference with the EUBs, the Methodist attitude was consistently one of insisting on its own way. These were largely points of polity which are hardly holy writ but matters of tradition and sentimental attachment.

"It was soon obvious that a 10-million member tradition will outweigh a 750,000-member tradition anytime."

The projected merged church, to be called the United Methodist Church, can "have much to give to church union," the *World Outlook* editorial continued, "but only if it admits that what we got at Chicago was not church union but its opposite – denominational triumphalism."

"No wonder we are afraid of church union, if this is what we think it is."

A consistent advocate of unreserved involvement in the ecumenical movement, the Methodist monthly, edited by Arthur J. Moore, Jr., declared, "Church union is for renewal and for mission. We can be renewed, but only if we realize that what we displayed in Chicago was the face of a church desperately in need of renewal."

The editorial conceded that "voices have been raised all along" warning that the early negotiation procedures and the resulting Plan of Union for the two churches "were hardly models of church union negotiations – that they were, in fact, mere mechanical amalgamation of present structures with no pretense of a critical look at these structures."

Spiritual concern: One Methodist ecumenist and theologian, Albert C. Outler of Dallas, was among forty delegates who voted against the plan of union (749 approved it). His objection stemmed, he said, from the merger proposal's failing to recognize the ecumenical movement as something beyond individual denominational unions. The plan was treated, he charged, more like a corporation merger than a proposal having vast spiritual dimensions.

Los Angeles Bishop Gerald Kennedy later told 300 Methodist evangelism leaders that while he hoped he was wrong, he doubted that the union would "do a single thing for either one of us in spiritual rebirth."

The plan of union now requires ratification by the annual (regional) conferences of the two denominations, before the resulting uniting general conference occurs in Dallas in 1968 and produces the nation's largest Protestant body.

In school or church: "No ease in Zion"

Breidenstine . . . to instill excellence

PICTURE THE SCHOOLROOMS in your community: likely, the chairs are aligned in rows . . . the teacher is at her command post by the blackboard . . . the pupils are offered a single textbook on a given subject, the attention of all directed to the same chapter. Have we in this the ideal situation for learning?

Frankly, there is no assurance that we have, declared top public educator A. G. Breidenstine, who eagerly suggested this alternative setting:

"Picture twenty-five youngsters in carefully located individual study carrels, each working at his own rate with materials suited to his particular needs. For some activities the pupils may become a social unit but for the major subjects each student works on his own."

A mere dream? No, for, according to Dr. Breidenstine, such an individualized instruction program is under way in five schools in the East. Next year there may be twenty-five schools demonstrating the program. In five years it may become operational in three states.

As to the significance of such an approach, Dr. Breidenstine said simply:

"Preliminary indications are that not only do the youngsters learn more, but they enjoy it more. Their uniquenesses are not wiped out but developed."

To spark research: This conclusion, he added, is only tentative. The point of the demonstration process is to produce modifications and refinements. It is part of his work, as deputy superintendent — working beside Superintendent J. Ralph Rackley of the Department of Public Instruction for the Commonwealth of Pennsylvania — to facilitate research in many areas.

Dr. Breidenstine, whose office corresponds to that of associate superintendent of schools in many states, is related to three of the nation's seventeen federal research laboratories in education. There exists at present, he explained, a backlog of educational research; the pressing need now is for pilot schools to test and launch the findings.

In one experimental program to which Dr. Breidenstine is related, ten selected high schools last month introduced a two-part elective course on world religions, prepared by the State Department of Public Instruction in cooperation with Pennsylvania State University. Former Brethren Luther H. Harshbarger, head of Penn State's religious studies department, is directing the experimental project.

Dr. Breidenstine also has given leadership to the evolvement of a statewide system of educational television. The eight stations, slated for a microwave hookup, serve classroom instruction by day and adult programming by night.

Three million pupils: In the state post, Dr. Breidenstine is assigned a range of responsibilities of which research is but a part. The administrative load which he carries would be unbearable, he said, were it not seen as essential in bringing about some much needed accomplishments. Certainly to operate a school system for close to three million pupils, encompassing state-related colleges as well as public schools, to manage a budget of more than eight hundred million dollars, and to supervise an executive staff of nearly 1,000 at the Harrisburg offices requires strong central coordination.

Of the functions carried by the deputy, the least enjoyed by Dr. Breidenstine has to do with regulatory assignments — the safeguarding of standards. "The regulatory boys bother me," he said; "some feel that in shuffling papers their job is done." One of the developments he lauds in Pennsylvania is the allowing of colleges and universities to build their own programs for teacher certification, making graduation tantamount to licensing. "This quite properly makes the institutions responsible for screening candidates," he explained.

Dr. Breidenstine is quiet mannered, but for selected occasions he holds in reserve a spirited temper. As an educator, he was renowned long before stepping into Pennsylvania's number-two post in public education last year. Over the previous twenty-seven years he was dean of three Lancaster area institutions — Hershey Junior College, Franklin and Marshall College, and Millersville State College. He strengthened each during crisis periods of development. And at each he applied what to him is a central tenet of educational administration: Pick the best faculty possible and keep the members growing.

At each of the colleges he put a premium on the counseling of students, going far beyond the perfunctory guidance

A career development program to spur colleagues is one of Breidenstine's thrusts. The director is Galen C. Kilhefner, pictured at the left system commonly set up. In early deanships he handled the entire counseling load personally.

In all his college work, among faculty and students alike Dean Breidenstine instilled a level of excellence which he himself participated in. One protégé observed that A. G. Breidenstine brought no flair to his work other than buoyant enthusiasm and solid foundation – indeed flair enough. In any position he exercised firm control – "not by his office but by his authenticity," said a former student. "He was an authority without being authoritarian."

Spurs colleagues: Now in the state office he continues to stress professional growth for the corps of division heads and bureau directors there. One of the new thrusts he already has introduced is a career development program, to which Dr. Galen C. Kilhefner, former Elizabethtown, Pa., school superintendent and a Brethren, has been called as director.

For his own growth, Dr. Breidenstine delights in seminars, periodicals on education, and major research tasks. He spends two weeks of vacation time each year in solid reading.

Dr. Breidenstine has been an ardent worker in the Lancaster church and in Eastern district and Tri-district affairs, including Camp Swatara. He is a director of Bethany Theological Seminary. In 1963 he was on the team to visit the Russian Orthodox Church.

In the church as in his profession, Dr. Breidenstine has long detested shoddiness. As a teacher of a Sunday school class, he regularly put four to eight hours of preparation into the weekly lesson. As director of a choir or moderator of a congregation or chairman of a camp board or member of a Brotherhood committee, he likewise performed a workman's job. If ever he felt he could not produce, he resigned from the assignment.

Though he and his wife, Ella, are a two-Volkswagen family, A. G. commutes by train from their home in Lancaster to the offices in Harrisburg. Gardening, especially the growing of roses, is his favorite hobby. As a parent, he was the kind of father who found time to raise rabbits for his children.

He and Mrs. Breidenstine have a daughter, Elma Jane, Mrs. Galen Frysinger of Mt. Vernon, Va., and a son, Glenn, an orthodontist in Lancaster, and eight grandchildren.

Champion of change: Though a veteran in the educational system, Dr. Breidenstine is not limited by established goals or procedures. His intense interest is in pupils and how they learn and the means by which education can become "readily available, endlessly pursued, rigorously achieved, and cheerfully enjoyed" by persons of all ages.

He welcomes federal assistance to education, particularly to enable new, innovative programs which present state and local resources cannot support, though he insists that the federal government must deal with the state and not directly with local schools in establishing new programs. He strongly supports school consolidation, gratified that in the last eight years Pennsylvania has decreased its school districts from more than 1,900 to 400 and that next year the county offices will give way to service units often joining two or three counties together. Such changing patterns, he maintains, are musts for quality education.

Perhaps it is no surprise that a person so engrossed in his work has turned down offers of top positions in the church and elsewhere in order to keep education as his foremost field. He has declined even college presidencies, for he felt the positions as offered him called not primarily for an educator but for a fund raiser.

But he has far-reaching concerns about the church and its outlook. He commented, "I am among those who were sad about our denomination's slow change toward greater ecumenical endeavors. We need greater involvement in the world, the leaven ideal. The sharp focus must be upon the basics within the church; there needs be less concern for the forms. I believe in the development of the individual member through strong church education. Now is no time to be at ease in Zion."

The underprivileged majority: Neither is this the time for education to be at ease, Dr. Breidenstine contends. He feels deeply that in today's changing world vast numbers of children are underpriviledged – not just those of minority races but all children who are denied contact with other groups.

"Multicultural education is needed now," he said, "education that partially resembles the society in which children are expected to live. Even at the college level the mixture or balance is too weak. Parents who are concerned need to assert themselves.

"If the multiracial element is not possible, the careful selection of books, teachers, travel, language can foster a broader understanding. Every child by the time he finishes high school should be bilingual. This could be accomplished very simply if foreign languages were started in the third to fifth grades."

The Brethren educator advocates widespread use of non-Western studies as well, to bring a world and not just a national orientation to learning. "For a college or high school not to expose its students to non-Western studies is to lack the universality which education today must offer." The experimental religion course now being tested in Pennsylvania high schools will center on biblical and other Western literature for one part; the second part will be based on literature derived from the Eastern religions.

Once a dropout: This insistence upon multicultural, innovating education belies the outlook toward schooling gained from A. G.'s own Pennsylvania Dutch boyhood. In his teens he dropped out of school for three years to work on the farm, largely because his father was unsure of the value of education. In his adult lifetime as an educator, A. G. may have reflected, in a sense, some uncertainties on education too – not as to its basic value but its adequacy as traditionally understood and practiced. Thus, in educating for change, his combination of experience and vision is a fortuitous blend. – H.E.R.

SPECIAL REPORT / *The moral questioning of an ever-escalating war*

THE CHURCHES AND THE WAR

In Roanoke and Staunton, Va., in Dayton, Ohio, in Fort Wayne and North Manchester and South Bend, Ind., at Oak Brook, Ill., and La Verne, Calif., in New York City and Washington, D.C., the question was much the same: What can be said or done that may help alter the course of the Vietnam war?

Seemingly more and more churchmen are saying, in light of predictions that the Asian conflict could go on for years, that the greatest sin is to do nothing at all. What action congregations and individual churchmen already have taken may be far from monumental or heroic, but it is sufficient to connote a far-reaching earnestness for some turn from the mounting hostility. However inadequate the voice of the churches has been, it has accented the quest for peace and added to the climate by which peace is possible – an enlightened and humanitarian spirit.

Appeal to Brethren: Two days prior to Christmas, some eighty pastors across the country received wires from Norman J. Baugher and W. Harold Row of the Brotherhood staff urging support for the U Thant efforts to negotiate a cease-fire. The telegrams followed Ambassador Arthur J. Goldberg's letter on Dec. 20 to U Thant requesting the United Nations secretary to "take whatever steps you consider necessary to bring about the necessary discussion which could lead to such a cease-fire."

Recipients of the wire were asked in turn to wire the President and to urge parishioners and neighboring pastors to wire also. One pastor, David L. Rogers of Central church in Roanoke, Va., contacted some forty non-Brethren ministers in his area to respond similarly. Pacific Southwest Conference executive Glenn Bowlby, La Verne, Calif., in a holiday letter to Southwest pastors commented:

"If the meaning of the Christ event is to become realized across the world it will be more likely to happen as you and I assume our roles under the will of God to make 1967 and the years ahead a time of adventuring and pioneering for peace and reconciliation."

Staunton, Dayton, South Bend: In several Brethren congregations, sharp focus was drawn on the Vietnam crisis even earlier. On Veterans' Day in November a twelve-hour vigil for world peace was engaged in by the Staunton congregation, Virginia. At Mack Memorial church in Dayton, Ohio, in the fall, Pastor Ronald Morgan preached on "A Christian Conscience on Vietnam," after which he invited members to re-

Caught in the action – woman and child bloodied by a U.S. grenade tossed while ferreting out Vietcong from a village

news

spond to the questionnaire seeking their views on the war issues. Of eighty-two forms returned, the majority favored a ceasefire, UN policy of the area, arbitration by the UN Security Council, and an extensive development program for Vietnam. The tally was shared with the congregation and with government officials.

The Crest Manor church, South Bend, Ind., closed its world communion service with a vigil of prayer for peace, a vigil which was continued on Wednesday evenings with a meditation in the chapel. A Sunday morning dramatic worship service on peace presented by youth, prayers for peace by laymen, and a petition to the President and congressmen supporting bold measures for peace and bearing the signatures of forty-six members, were other aspects of the Crest Manor actions.

Mangers and Megatons: Some far-reaching implications stemmed from a sermon on "Mangers and Megatons" preached on Dec. 4 by Dean L. Frantz in the North Manchester church, Indiana. The sermon appealed to the moral conscience of America to submit the Vietnam problem to the United Nations, to cease the bombing, and to take positive steps toward peace talks.

Two Manchester College students, brothers, had decided to sleep in that morning and miss church when their mother called home after the first service and suggested the sermon would interest them greatly. It did. Following the second service they urged Mr. Frantz to publish the gist of the sermon in a newspaper advertisement.

Their suggestion sparked a five-column advertisement that appeared on Christmas Sunday in the *Fort Wayne Journal-Gazette*, carrying the names of thirty-nine concerned citizens about equally divided between the Fort Wayne and North Manchester communities. Included were educators, communicators, and business and professional leaders, including ministers from several denominations, many of the group widely known throughout the area.

The advertisement began by quoting U Thant: "The United States must cease its bombing of North Vietnam to start on the road to peace. And there is no other good road for a great nation to travel." A background note declared that "it is morally wrong for the world's greatest military power to turn a relatively primitive nation of thirty million to rubble . . ." It concluded with an invitation to "every American to join us in urging our government (1) to heed the call of Pope Paul VI to extend the Christmas truce indefinitely as a prelude to negotiations, and (2) to submit this whole problem to the United Nations and cease our unilateral action."

Reactions generally were supportive. A charter member of a nearby American Legion post endorsed the message enthusiastically. Fort Wayne columnist Cliff Milnor recounted how the whole idea began and further told how Marilyn Frantz, daughter of Dean Frantz, took copies of the advertisement to Germany, where she visited over the holidays, and how copies were sent to Pope Paul. A Fort Wayne newspaper, the *News-Sentinel*, headlined an editorial decrying the advertisement: "No Contribution to Peace!" Most significantly, a group of fifty Fort Wayne civic leaders sought from the sponsors of the ad a panel to discuss the issues at stake in Vietnam.

Bethany Seminary response: On Jan. 31 – Feb. 1 a carload or more of Bethany Seminary students was scheduled to join the mobilization of clergymen in Washington, D. C., in an education-action project on Vietnam. The event coincided with a national conference sponsored by the Committee of Clergy and Laymen Concerned About Vietnam, a group to which the Brethren Service Commission recently gave $500 in support.

The Washington project was not an isolated involvement for the Bethany community. A week of chapel services focusing on Vietnam, with students at the closing service voting responsible actions they might take and presenting them as an offertory, prompted a series of creative efforts coordinated by the Community Responsibility Committee, headed by senior John Lengle. More than twenty students and faculty members carried committee assignments. An open letter was scheduled for publication in seven suburban newspapers, a seminar for ministers of the area was held on Jan. 23 with Dr. Charles Rhee, a Korean, of George Williams College as speaker, students volunteered to assist with the West Suburban Draft Counseling Service organized through the York Center church, and a fact sheet on Vietnam was drawn together for wide distribution.

Such involvements, said Bethany student Robert Knechel, who carries responsibilities for the area chapter of Clergymen and Laymen Concerned About Vietnam, are the result of seminarians' desire to relate theological language and secular events. "As I understand the gospel, I see no place for the kind of destruction and annihilation of creation in which we are involved in Vietnam. Our conscious desire to identify with the life of the total community thrusts us out the Bethany door to the global community, to Vietnam, where the greatest lack of love is now."

Beyond any one nation: Support for the administration's overture to the United Nations in December came also from the National Council of Churches Priority Program on Peace and NCC President Arthur S. Flemming. The NCC in its General Assembly at Miami Beach two weeks earlier declared that the conflict in Vietnam cannot be left "to the unilateral judgment of any one nation, however powerful or generous." Referring to the United Nations, the NCC resolution added, "It is in the United States' interest and in the interest of peace that such collective judgment, responsibility, and action be secured."

Last month the Priority Peace Committee assembled some 200 interfaith representatives in New York to outline a project of taking the NCC's Vietnam Appeal to every congregation of NCC member communions. Among those participating were W. Harold Row of the Brethren Service Commission, I. W. Moomaw, former Brethren representative in Vietnam, J. Benton Rhoades of Agricultural Missions, and Kurtis F. Naylor of the NCC Priority Peace Program staff. The project proposed making available a record album, a study guide, the NCC position paper, as well as study resources, for use by a nucleus of leaders in every local church.

The wider community: Beyond scattered Brethren communities, beyond inter-religious consultations in New York and Washington, beyond even the religious establishment, the recent weeks have seen the churches beginning to address themselves and the nation forthrightly as to the morality of an ever-escalating and seemingly endless war.

In San Francisco's Union Square a candlelight peace vigil was addressed Dec. 22 by Presbyterian theologian Robert McAfee Brown. In Seattle, Spokane, and Portland three television stations broke the broadcast silence on Vietnam policy by editorially voicing opposition to the administration's approach in Asia. In Washington, D.C., the first in a projected series of "meals of reconciliation" — with a menu of rice and tea — was served to raise funds to send medical supplies to all victims of the Asian war, in North as well as South Vietnam.

The initial meal of reconciliation, sparked by the Fellowship of Reconciliation and with broad interreligious backing, was led by a folk singer in the singing of the West Indian number, "Kumbaya." Perhaps as effectively as words can, the newly composed stanzas spoke mightily of the concern underlying the home front offensive for peace in Vietnam. These were the verses:

"Orphans are weeping, Lord . . ."
"Bombs are falling, Lord . . ."
"People need you, Lord . . ."

All reasons enough, if a rationale must be stated, for the churches' outspokenness on Vietnam.

Laying the cornerstone of the reception-retreat facility at the Maryland center

New Windsor expansion

An array of representatives from global relief agencies joined in the cornerstone laying Dec. 11 for the new reception-retreat building at the New Windsor, Md., Brethren Service Center.

The new $475,000 facility will be used in hosting eight to ten thousand visitors who come annually to New Windsor to work, plan, and study. It also will free space in other buildings on the New Windsor campus for processing and training operations.

Shown in the upper left photo above is BVSer Steve Jones, at the right, placing materials in a copper box to be inserted in the cornerstone. In the upper right photo Building Committee chairman Dale W. Detwiler, at the left, and contractor Homer Y. Myers set the cornerstone in place. With a hand microphone at the right is John H. Eberly, master of ceremonies. In the lower photo are pictured, l. to r., Gaither P. Warfield of the Methodist Committee on Overseas Relief; John H. Eberly; Nevin H. Zuck, chairman of the Brethren Service Commission; Paul W. Kinsel, New Windsor Center manager; Dale Detwiler; Homer Myers; James MacCracken, executive director of Church World Service; and Calvert N. Ellis, chairman of the General Brotherhood Board. Not pictured are Raymond E. Maxwell of the Episcopal Church and Walter Tong of the United Church of Christ. All of the church agencies are related to the relief operations conducted through the New Windsor Center.

Brethren Service executive secretary W. Harold Row indicates that $150,000 still is needed toward the $475,000 cost of the new building.

The two-story, brick-and-stone building, which will form a new focal point at the entrance to the former Blue Ridge College campus, is to be in use by fall.

day by day

THE NAME of Jesse Shoemaker has been immortalized in our memory. In our short ministry in the pastorate, he epitomized the patience of Job. Jesse had rheumatoid arthritis of the inflammatory type and with added years came increasing pain. With a grateful tone of voice, he spoke often of the blessings that his family received and never was heard complaining. He accepted his illness as a part of his life. His testimony was quiet, but his presence every Sunday on the third front pew on the left attended by his constant, writhing pain, brought a true witness and inspiration to his pastor and friends. Why did such a faithful Christian have to suffer so?

Why should a young widow left with four small children be fatally stricken with cancer? Why should a family of five be caught in a flaming house while the father's life is saved because he was loitering in a tavern? Why are a pastor's wife and two active church women killed in an auto-truck crash when a split-second delay would have avoided the collision? Why does a child contract leukemia? Why?

Why do the righteous suffer? Why does God not intervene? If God is loving and all-powerful, why does he not prevent such tragedy? Can a family fortify themselves to face tragedy? Search for answers as you consider the theme of "Tragedy and the Will of God" for the next two weeks.

DAILY DEVOTIONAL GUIDE

SUNDAY, FEBRUARY 19
Matt. 5:11-14. At the end of the path of least resistance lies weakness. Storms make strong trees; trials make strong saints.

MONDAY FEBRUARY 20
Acts 9:10-19. The calm after the storm brought Paul new visions, new loyalties, new values, a whole new life. "What Christ has done for others he'll do for you."

TUESDAY, FEBRUARY 21
Isa. 53:1-6. God allows suffering to be the doorway to new opportunities. Christ's suffering opened to the world the love and forgiveness of a heavenly father.

WEDNESDAY, FEBRUARY 22
Mark 15:33-39. How human and right it is to question the "why" of suffering, but we must move from the dead center of doubt to reaffirmation of faith and purpose. Jesus did!

THURSDAY, FEBRUARY 23
1 Peter 3:13-18. "Suffering is the plowshare that breaks up the fallow ground of the heart, without which the fruits of the Spirit could not grow. Great saintship and small sufferings are seldom found together" (T. H. Nelson).

FRIDAY, FEBRUARY 24
Luke 13:1-5. Jesus refuted the idea that tragedy's victims are gross sinners. "If we haven't that within us which is above us, we will soon yield to that which is around us."

SATURDAY, FEBRUARY 25
John 9:1-12. Our parental virtues do not enhance nor do our sins degrade us in the sight of God. Each is loved and judged on his own merits.

SUNDAY, FEBRUARY 26
Acts 7:54-60

"Nothing that happens can hurt me,
Whether I lose or win.
Though life may be changed on the surface,
I do my main living within."

MONDAY, FEBRUARY 27
Job 2:1-8. "A Christian is a man who, when he gets to the end of his rope, ties a knot and hangs on." Job's faith endured to the end. In whom do you trust?

TUESDAY, FEBRUARY 28
Job 2:9-13

"Should thy mercy send me sorrow, toil, and woe;
Or should pain attend me on my path below;
Grant that I may never fail thy hand to see . . ."

— James Montgomery

WEDNESDAY, MARCH 1
Job 42:1-6, 10-12. Rainbows come after rain; birth after pain and struggle, fruit bearing follows pruning; healing results after surgery. Who knows what glory awaits you when the trial is past?

THURSDAY, MARCH 2
Ps. 34:15-22. According to the Negro spiritual: "Nobody knows the trouble I've seen; nobody knows but Jesus; glory, hallelujah!" With him we are more than conquerors. Defeat is impossible.

FRIDAY, MARCH 3
Phil. 4:10-14, 23. How understandable if Paul had written: "I am in prison; God give me grace." Instead he wrote: "The grace of the Lord . . . be with your spirit." Hardships had given him strength enough to share with others.

SATURDAY, MARCH 4
Matt. 5:43-48. Dr. George W. Carver, the great Negro scientist, consistently refused to identify the college which had shunned him because of his race. His was "the peace that passes not only all understanding, but all misunderstanding."

Causes for personal suffering

1. Accidents. Accidents happen every day. Getting a toe in the lawnmower, a finger in the car door, or a cut by the slip of a knife are not matters of life or death but do cause suffering.

2. Mistakes or blunders. What was judged to be cold water was hot, and so scalding resulted. Failure to heed a stop sign may result in minor or major

suffering. Wrong choices bring disappointment.

3. Physical excesses and illness. Overeating, overfatigue, and smoking are common carriers of tragedy. Add such other physical maladies as arthritis, heart trouble, or respiratory difficulties, and adjustment and acceptance are necessary.

4. Natural calamities. The dynamic power of nature can be either constructive or destructive, depending on the forces at work at the given moment. Completely unpredictable and uncontrollable are floods, hurricanes, droughts, tornadoes, and earthquakes.

5. Sin. Who has not known the pain of a condemning conscience? Or the feeling of separation from God? Spiritual suffering can be more intolerable than physical. Sin reaps its own wages. Sowing sin may result in the harvest of mental and even physical suffering.

By no means is this list of causes of personal suffering complete. It is inexhaustible. Add your own in the light of your experience and Christian understanding.

Why do the righteous suffer?

A close study of Matt. 5:45, Luke 13:1-5, and John 9:1-12 would indicate that suffering is not the result of a displeased God. In no case is suffering the direct punishment by God for sin. Frequently, when tragedy strikes, the question is asked, "What have I done to deserve this?" And the answer in most cases in which the circumstances have been beyond control is very honestly, "Nothing." The Christian gospel witnesses to the truth that "if we confess our sins, he is faithful and just, and will forgive our sins." God does not hold grudges or reserve payment of sin until tragedy hits the family. Rarely is there a connection between punishment and tragedy. The exception would be the situation in which a person in his sin brought on the tragedy. For example, a drinking driver hits a concrete abutment and breaks his legs. This suffering is the direct result of sin.

The Christian concept of suffering is that while God allows it, he does not will it. God does become a sharer in our agony. Christian faith was meant not only for blue skies or calm seas but also for the crosses in our lives, the sufferings and difficulties. Just as tithing is not a guarantee for successful business, so righteousness is not a guarantee against suffering. Suffering is part of the price man pays for living in an imperfect world. When illness or tragedy strikes, we are not the victims of God's wrath. Never! We become the objects of his love and healing. While God allows, he does not will.

By giving man freedom, God limited himself. God does not intend for men to be puppets which react predictably at his command. God created man to be free to choose. Freedom means he can choose from two possibilities — good or evil. Everyone who has the power to choose goodness also has the power to choose evil. Everyone who has the ability to love has the ability to hate. In making a world of law, God limited himself to power within that order. He does intervene sometimes through higher powers and laws we do not understand. In the regularity of his laws, people sometimes are hurt. For example, a small airplane may be caught in a down draft, a force of nature, and crash. Ironically, it is the same law that initially enables a plane to fly! The nature of man's freedom also allows for human error.

Attitude toward tragedy

Helen Keller testifies, "I thank God for my handicaps, for through them I have found myself, my work, and my God." John Milton, a great poet, wrote one of his classics, "Paradise Lost," after his blindness. The key to overcoming the situation is faith and surrender to the will of God through acceptance. Once a difficulty that cannot be altered is accepted and we quit fighting ourselves, we can then use our creative energies to overcome. While the roads of lesser resistance are tempting, those of bitterness, holding grudges or giving up, they are all dead-end streets. They kill the spirit. Accept the situation, hold on to your faith, and grow in it. "He who endures to the end shall be saved" is true of our attitudes toward life, tragedy, and death.

Ideas for the family altar

Tack on the bulletin board stories of tragedies and illnesses that help you become aware of the concerns of others. Remember them in your prayers.

Read short stories of people who have risen above personal tragedy and disaster. (These can be found in *Guideposts*, *Sunshine Magazine*, back issues of Messenger, church school papers, daily newspapers, and other magazines.)

Construct a paper chain using for each link the qualities of character that lead to victory over adversity.

Adopt a person or a family who are victims of adversity and visit them, taking with you an appropriate gift.

Sing hymns from *The Brethren Hymnal* such as "When We Walk With the Lord" (No. 485), "God of Grace and God of Glory" (No. 321), and "I Will Not Be Afraid" (No. 323). — Earl and Vivian Ziegler

Climbing the steep ascent

by ALEXANDER STEWART

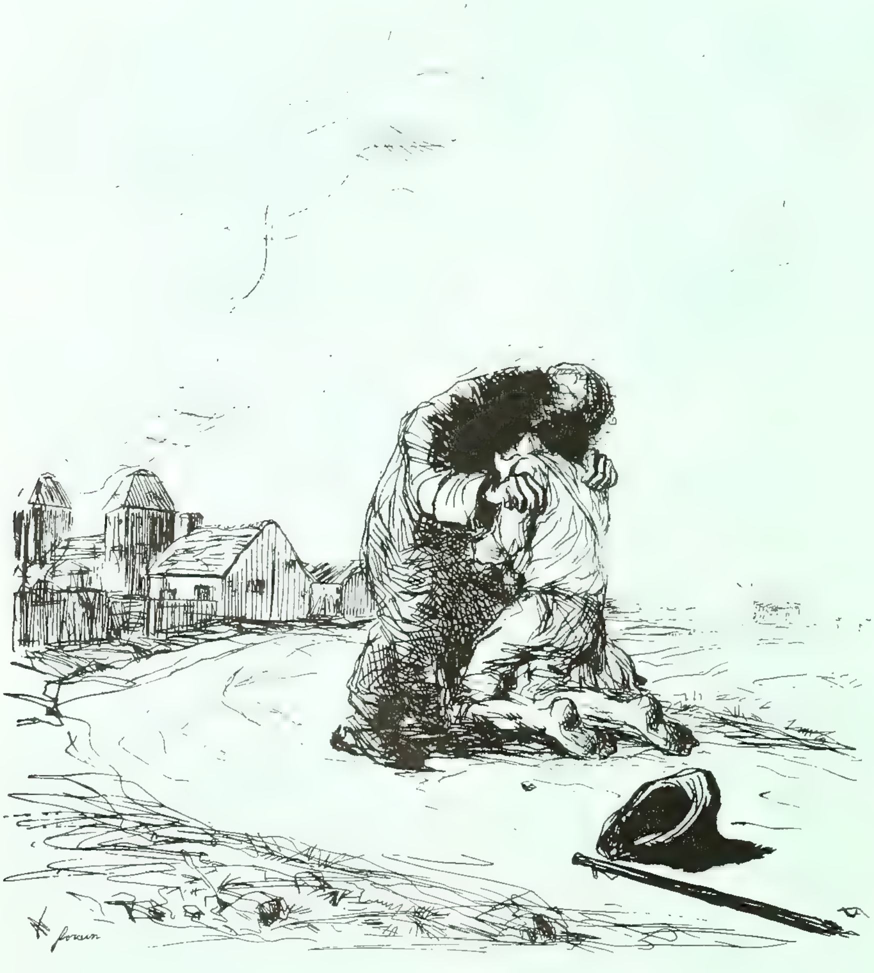
■ How mistaken our assumptions about life and religion might be. We hear: "Young people are all bad." Then what about the ninety-seven percent who are not delinquents? We hear: "The Russians are all evil." Then from Tolstoy and Pasternak we gain insight, vision, and courage. We hear: "Church is for children." How about the reverse? The Christian faith is too demanding for children; it requires one on the edge of adulthood to be able to comprehend God's working in history.

Some of our ideas about God and Jesus Christ are in need of revision, too. In particular, our idea of discipleship. Many of us think we can be a disciple of Jesus in the church and still be a playboy in the world. Contrast the current American image of the "playboy" with the biblical picture of Andrew.

Andrew followed without delay. We hem and haw, trying to make up our minds about Jesus Christ. Discipleship may require that we surrender much that is dear to us: that a girl give up a boy as a marriage prospect because his idea of fun draws her from Christ; that a boy disagree with his parents about his future because they want him to take over the family business while he wants to be a doctor in the Amazon or an engineer in Liberia or a teacher in India. It may mean giving up a sports car to prepare for a Christian vocation as a social worker or a city manager or an FBI agent. Andrew did not dillydally. He was a man of action. He knew that sitting on the fence trying to decide never did anything but waste time and mental energy. He forsook all and followed him.

Many of us want to have our cake and eat it too. We want to have the privilege, the glory of discipleship, the benefits of the holy communion, the excitement and meaning of being part of a Christian community without paying the price, without forsaking those activities and thoughts that are clearly non-Christlike; a man gambling with money, a woman gambling with her body, a young couple gambling away a life of happiness for a moment of pleasure. Andrew was an excellent follower, a better follower than a leader. We need "followers" as well as leaders, those who will follow the Christ instead of the crowd. Andrew made his decision fast — without delay.

Andrew found Peter. He could not keep the good news to himself. This is the difference between a playboy and a disciple. A playboy is interested only in his own pleasure, his own prestige. He values other people only insofar as they can serve him or be used by him. He uses people instead of loving them.



THE PRODIGAL SON, by Jean Louise Forain. The Museum of Modern Art, New York, Mrs. John D. Rockefeller, Jr., Fund

Andrew — what a man! He knew Peter, grew up in the same house with him, respected this powerful leader whom others admired. He realized that by asking Peter to become a disciple he was putting himself in the background. How about it? Would you invite that attractive new girl to your party? Would a young man with a shaky position in the backfield suggest to the "natural athlete" that he try out for the team?

Let the reader frankly answer these questions. Whom have you "found" since you became a disciple? Does Jesus Christ mean enough to you so that you tell people about him? Or are you a playboy — dabbling with Christ — just using him as a way of escaping from the house or picking up an extra date? Are you interested in your parish because it is a Christian community or because it is a place to have a good time? As a by-product you will enjoy parish life, but what is your real intent? Andrew was honest. He would not use his religion as a way of making friends or dates. Disciple or playboy? If you are using people, if pleasure is your goal in life, if the church and Jesus Christ are simply instruments, tools, then admit you are a playboy. Do not pretend you are a Christian.

Many Americans believe that the way to win customers is to buy them a drink or a lunch on the expense account, or in parishes to make converts by inviting them to a social event. Andrew would not resort to this. He was direct, straightforward. He knew that discipleship which was bought was not worth having. It would be resold to the next highest bidder. Do not be a Christian or a disciple for the benefits you will receive. You will receive them, but they are inner, not outer. Be a disciple because you believe in Jesus Christ and his church.

Finally, Andrew was willing to pay the price. There are many people who talk big but act small, who are keen about the plans but poor in the follow-through. "Follow-through" is an indication of maturity and discipleship. No one can count on the playboy, for at the time one needs him most he is in bed or in the barroom. He is committed to a weekend cruise or must keep an important date. His own pleasure comes first; other people come last. Andrew was different. He was no pansy; he was tough, hardened by his lakeside occupation, his hands gnarled and rough from dragging the nets and pulling the oars. He was no sissy; he was as rugged as the cross on which his Savior died. But he had a funny quirk about him. He did not consider himself good enough to die on the same type of cross as his Master; so Andrew ordered his crucifiers to make a cross shaped like an X.

How much does Jesus Christ mean to us? An occasional hour when we do not have much to do anyway? A contribution if it does not deprive us of dancing, movies, or bowling? A few hours singing Christmas carols or working on the parish bazaar because we know we will enjoy it? Does a goodnight kiss mean more to us than our goodnight prayers? Does the latest issue of *Seventeen* or *Sports Illustrated* take precedence over the word of life and answer to death in God's Book, the Bible? If so, then it is rather clear who is an immature playboy and not a mature disciple, isn't it? We did not mean it when we promised to "follow Jesus Christ as (our) Lord and Savior," did we?

Young people in the Eastern Zone of Germany climb under barbed-wire fences, glide down a stream in a homemade raft to meet with Christians at a youth rally in West Germany to confess their faith in Christ, for they have little opportunity to gather in Christian fellowship in their zone. Then, after the benediction, back up the stream, bravely reentering this zone, arriving home at dawn ready to appear in school or factory as the leaven in the lump, as courageous and contagious Christians converting communists, piercing the iron curtain with the sword of the spirit. Only, sometimes they are caught and mysteriously disappear. Discipleship is costly. Andrew meant business. He knew a follower could not be a disciple *and* a playboy — he had to make a decision. Either/or.

Jesus Christ appealed so strongly to Andrew and Peter and James and John that they forsook all and followed him. With eight other young men they remade the world. To stand for Jesus Christ and his way of life requires courage. All people do not have it, but to those who mean business he adds his strength to their own. They will discover that being a disciple is the deepest and most rewarding fun of all. The fun of the playboy is fleeting; the joy of the disciple is lasting. The pleasure of the playboy comes from using people; the delight of the disciple comes from being of service. The playboy can count on his friends only as long as he has money to treat them, until a richer playboy takes his place. The disciple can count on the love and backing of Jesus Christ down to the gates of death — and even beyond that, on his continuing presence.

A glorious band, the chosen few,
On whom the Spirit came;
Twelve valiant saints, their hope they knew,
And mocked the cross and flame. . . .
They climbed the steep ascent of heaven
Through peril, toil and pain:
O God, to you may grace be given
To follow in their train.
— Reginald Heber

From *The Shock of Revelation,* by Alexander Stewart, © 1967 by Seabury Press, N. Y.

application of all our secular knowledge and religious resources.

Long ago, God instituted a plan called nature by which the living things of the earth would live. One feature of this plan, called the balance of numbers, required that the number of each specie remain fairly constant so that the relationship between the members of that specie, the other species, and the total environment would be a stable one.

Only man has broken out of this limitation of nature and multiplied until he fills the earth. To achieve fulfillment of himself, he created civilization; now, having accomplished this, he must return to the harmonizing embrace of nature or destroy himself and the world. His purpose must be now to glorify God through the enhancement of his civilization.

Any further population increase beyond the number needed for replacement is a renunciation of God's plan and will cause the destruction of his creation, the earth.

I suggest that a "two-child family movement" be initiated. The world's people would be encouraged to limit their families to two offspring. If additional children are desired, they could be adopted from among orphans and refugees, parentless children. The program could begin in industrialized countries, thus allowing immigration from less developed countries. Within the industrialized countries, there would be greater social mobility as employers would have to reach down among the disadvantaged to get their manpower. . . .

The Brethren have had the courage to begin new programs, such as the heifer project and volunteer service. Now is the time to provide leadership again.

BEN HANSEN
Towson, Md.

AT BETHANY TODAY

As a recent graduate of Bethany I enjoyed reading how prayer and faith helped to "lift up" the early pupils of Bethany (Nov. 24).

However, I would not have you believe that faith and prayer are only a historical remembrance at Bethany. On Dec. 3, 1965, during my middler year at Bethany, I fell on an icy sidewalk and broke my right hip. Since I was married and the father of three sons, this accident could have ended my seminary career.

The doctors told us that I would need to be in the hospital six to eight weeks and on crutches for another two or three months. Both the faculty and the student body at Bethany had special prayer meetings for me, but more than that both faculty and student friends went out of their way to tape class lectures and to duplicate class notes so that I could keep up with my classwork.

These prayers and labors were answered. Just thirteen days later I was released from the hospital, and my grades for that quarter allowed me to keep up with my classmates.

I write to point out that prayer, faith, and love are not dead at Bethany today; they are not even sleeping; they are active.

J. CALVIN KEELING
Tucson, Ariz.

NOT THE ONLY SPOKESMEN

After reading A. A. Dodd's request for reading by and for ministers of Christendom (Nov. 10), I observed that it was directed just to ministers. It seems that the ministers of today are under a great deal of attack from some people. Perhaps we ministers deserve this; however, I wonder if we are the only spokesmen at work in the world.

In the same issue a lady, also from Virginia, wanted her pastor to say something to her son that might keep him from entering the military service. May I suggest that this cannot happen with one counseling session with the minister. It takes a lifetime of training and teaching within the home and the church, and then very often this is not enough. "Train up a child in the way he should go . . ." Could this apply to each one of us today?

I feel we should pray for one another in the Christian faith today more than ever before in the history of the church.

WENDELL BOHRER
Morgantown, W. Va.

DIVERSIFIED, BENEFICIAL, CREATIVE

We have been disturbed with the amount of controversy directed toward the National Youth Conference. The "jazz liturgy" is being blown up out of perspective. It was only a small part of the entire week's activities. Because so many attended there was bound to be some clash of ideas. Certainly, all who were present were not mentally prepared or receptive to this new kind of worship.

Just being with 3,000 Brethren youth was exciting. The programs were diversified and beneficial. Ideas brought out in talks and discussion groups were thought provoking and creative. It was a great climax to four years in CBYF.

BECKY SCHROCK, EDNA SEXTON
Manchester College, North Manchester, Ind.

PICTURES — BEAUTIFUL AND HIDEOUS

I think the picture of Christ on page 9 of the Nov. 24 issue is hideous. And the cover picture of the Oct. 27 issue is no better! Such artists as Sallman have given us many beautiful pictures of Christ. Pictures of the Jordan as it appears today, things of this sort would also have a wide appeal.

MRS. JOHN BOOZ
Shippensburg, Pa.

WORK AGAINST THIS EVIL

I have just read "Sensitivity to Life," by C. Wayne Zunkel (Jan. 5). It is an excellent article that was long overdue. If any reader failed to read it, see what a timely treatise it is of America's number one problem, the one that not only wrecks homes and lives but destroys the soul as well. But why do we not do something about it? Why does our government allow a poison to be sold to destroy all that is precious to us? There are those who say moderation is the answer, but they do not realize that there is no moderation to be considered in an evil. This evil has the power to create an uncontrollable appetite for more and more, until the victim is chained to a habit which is very difficult to break and is seldom broken by its victims.

All the people ought to be educated to the truths about all narcotics. Why do our church leaders not preach against alcohol and tobacco? Why do our women not join and work in organizations that are against this evil, such as the Women's Christian Temperance Union? It is an "organization of Christian women banded together for the protection of the home, the abolition of the liquor traffic, and the triumph of Christ's Golden Rule in custom and in law." Is this not a worthy purpose?

SADIE WHISLER
Lowpoint, Ill.

VALID FOR VIEWING

I have received several acknowledgments about the earlier letter sent to you by a Kenneth Holderread of Indiana concerning the movie, "Who's Afraid of Virginia

Woolf?" I would like to clarify my own position. I saw the movie and was deeply moved by it. An impression was made upon me by the weaknesses and strengths of the characters and by their inability to relate to each other. I was impressed by their need for each other.

Profanity and sex were used to portray the human struggle which the movie projected. Vulgarity was not used for the sake of vulgarity as is the case in many movies. This fact made the movie valid for my viewing. I highly recommend using movie reviews in determining what movies one attends.

Kenneth O. Holderread
Oak Brook, Ill.

FORGET THE LABELS

The continuing attempt to see the Annual Conference decision not to enter the Consultation on Church Union as part of a conservative versus liberal battle ("Profiles . . ." Dec. 22 Messenger, p. 17) is interesting but misleading. For our denomination the question has never been whether a thing is liberal or conservative but whether it is true to our best understanding of the mind of Christ.

Thus to "conservatives" our "obsessive emphasis on pacifism," our concern for racial justice, the theological freedom of a noncreedal faith do cause us to seem "disconcertingly liberal." But to "liberals" our concern for temperance and purity of life, our desire to subject all questions to New Testament teachings brand us as "troublingly conservative."

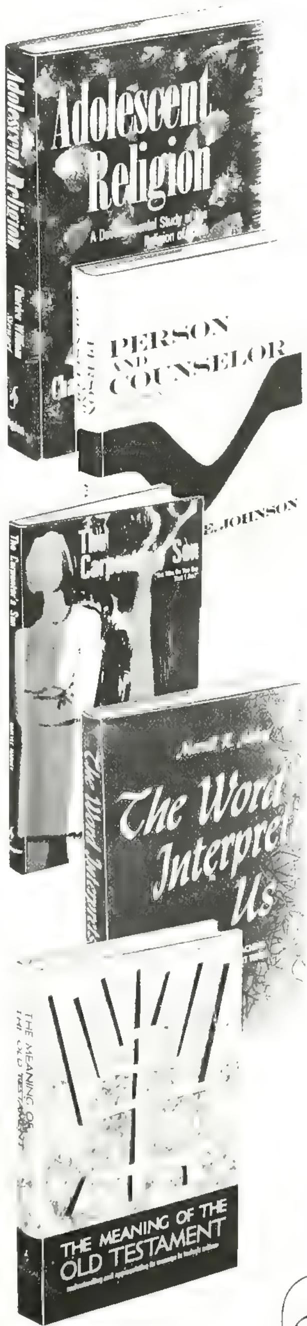
The truth is, from the vantage of our heritage you can't take a position (on, say, civil rights) by "how well it fits" into a current liberal or conservative mold. The Church of the Brethren cannot chart its course by looking back over its shoulder to see how those who love to hang labels may choose to categorize us at any given moment. Each issue, each decision can be made only as we seek to look ahead to Christ and try to determine the course which we feel he intends for us and then pray that we have the courage to follow.

It seems to this reader that we have spent enough energy analyzing, praising, or lamenting the decision that was made. We need now to give ourselves to spelling out what this direction, voted so overwhelmingly, means for the future.

C. Wayne Zunkel
Harrisburg, Pa.

toward greater understanding

just published



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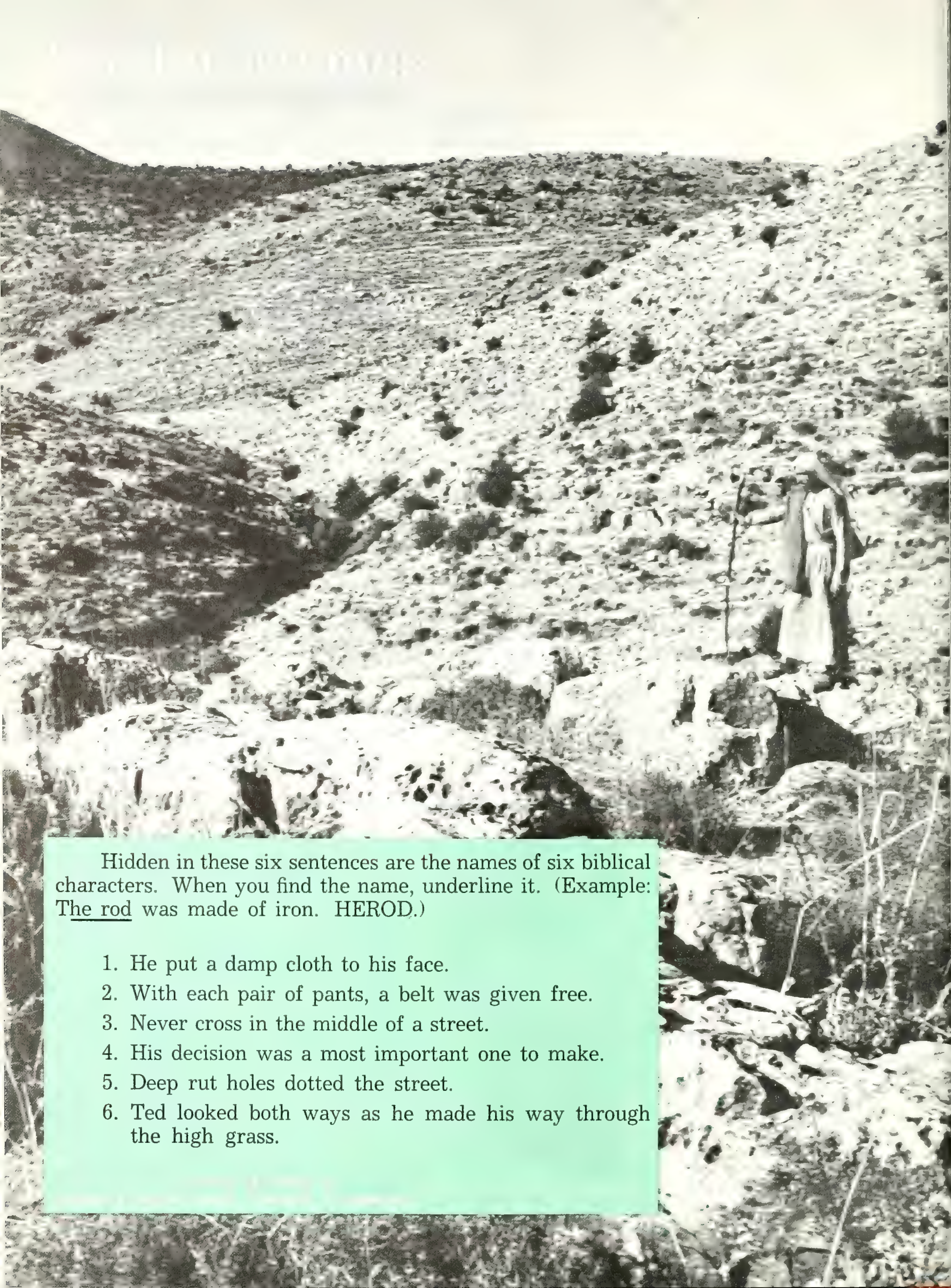

Hidden in these six sentences are the names of six biblical characters. When you find the name, underline it. (Example: The rod was made of iron. HEROD.)

1. He put a damp cloth to his face.
2. With each pair of pants, a belt was given free.
3. Never cross in the middle of a street.
4. His decision was a most important one to make.
5. Deep rut holes dotted the street.
6. Ted looked both ways as he made his way through the high grass.

Real people with real problems

FIRST AND VITAL CANDLE, by Rudy Wiebe. William B. Eerdmans, 1966. 354 pages, $4.95

A STRANGER COMES to the land of the Ojibwa Indians. "The Good News Man," the Indians call him, wins them away from the evil trading-post owner (who gives them yeast and sugar for their home brews) to the white man's God. In loyalty to their new friend and their new religion, the Indians drive the trader out of business and out of northern Ontario. They live happily, at least till the end of the book, singing in their newly constructed chapel the songs the white missionary taught them.

So might an ordinary Christian novelist have plotted the book, *First and Vital Candle*. But Rudy Wiebe is not that kind of novelist. The history of his first book shows that. Few Christian writers have created such a stir, particularly among members of the "peace" churches, as Wiebe did with his first novel, *Peace Shall Destroy Many*. And how many other contemporary novelists have had to change jobs because of what they write?

Rudy Wiebe, now assistant professor of English at Goshen College, Goshen, Ind., does not fit the stereotype of the Christian novelist because the plots of his stories are not the predictable plots of much Christian fiction. Instead of arriving in Ojibwa country with the missionary in *First and Vital Candle*, the reader comes four years later with a trading-post manager. Conflict develops between the new trader and an independent operator, who wins a large share of the trade by giving the Indians raw materials for beer. The missionary refuses to take sides but concentrates on showing that the best way for traders to get along with traders, traders with Indians, and Indians with Indians is the way of Christian love. Although the conflict is never fully resolved in favor of either trader, the missionary's ideal does catch on with both Indians and traders.

As different as his plot are Wiebe's characters. They are not the all-good, all-bad people that plague so much of Christian fiction. Wiebe's "good" characters have their doubts and commit their sins while his "bad" characters become influences for good in certain situations. They are, in short, real people, the kind we find in our world – people whose actions are sometimes black, sometimes white, most often grey.

Abe Ross, hero of *First and Vital Candle*, is such a person. Abe loves and respects the Indians because he believes they deserve to be loved and respected. Abe hates his competitor because he knows only one of them can survive on the Indian trade at Frozen Lake. He is, in the words of another of Wiebe's characters, "a kind, moral, decent man" who "hadn't dared believe in anything except maybe (himself)."

We first meet Abe – bearded from twelve years as a trader among the Eskimos – on a Winnipeg street where "the sidewalk had thudded his aloneness to the ends of his bones." At forty and a bachelor, disowned by his Puritanical father twenty-three years before (we learn the details in a subplot Wiebe skillfully plays into the main story), Abe has come to accept that aloneness as a way of life. It is an aloneness spiritual as well as physical; when he left his rural Manitoba home, he also left the religion that home symbolized to him.

Abe cannot stay long in Winnipeg savoring the pleasures denied him in the Far North. Concerts and parties become purposeless after a time. He rejoins his old company, Frobisher, this time to take over a failing trading post among the Ojibwa Indians in northern Ontario. The post is about to fail, Abe learns, because of the competition of an independent trader. To Abe the presence of that trader, Sig Bjornesen, presents a challenge. He is less enthusiastic about the Christian missionary who also lives at Frozen Lake.

But the burly Icelander, Bjornesen, and the competition he gives Frobisher are not his main enemies, Abe discovers. Nor is it the missionary, Josh Bishop. That his real enemy is himself and his attitude toward God Abe learns only after a year and a tragedy at Frozen Lake.

That year, in the late nineteen fifties or early sixties, Wiebe fills with a host and a variety of events. He portrays a conjuring session with the spirits the Indians worship, a moose hunt during which Abe and the missionary talk about religion, a confrontation with knives and guns and axes between Abe on the one side and Bjornesen and his drunken Indians on the other, Abe's love for the Christian schoolteacher, and a grim search after a freak ice thaw.

But characters and drama do not make a book. There must be some theme, some problem tackled. Here again Wiebe outshines the ordinary Christian novelist. His problems are not the easy-answer kind many Christian novelists pursue. They are hard problems with no easy answers or no answers at all that plague the Christian in the twentieth century.

One of these is the disintegration that many cultures experience with the coming of Christianity. Wiebe introduces it early in the book with these words by Abe: "The churchmen. You know yourself they talk most about wanting 'the Eskimo to remain Eskimo' when they join the church, yet tear them away from some of the very things that are most Eskimo." One of Abe's reasons for leaving the Eskimos had been his disgust with the way the church taught them their beliefs and taboos were wrong but substituted nothing in place of those ancient customs and taboos.

In the Christian missionary at Frozen Lake Abe finds a different kind of churchman. Josh Bishop, four years with the Ojibwas and no converts, no church, not even Sunday services ("By making it easy we could have had them. . . . But that's not Christianity; that's just social conformity"), believes his duty is to live among the people, not as a preacher to tell them what is wrong with their way of life but as an example of the Christian way of living. Being that example is "the ordinary job of a Christian – showing people that the life of following

Jesus Christ is one of concern and care for others, not self," Josh tells Abe at one point. When the breakthrough does come, Josh is least of all surprised because of his strong belief in the power of example.

Josh is the character in the book who advocates using love to overcome evil, another of the themes Wiebe explores. "Why not refuse to do the dirty work of meeting force with force; rather meet force with what we know and think of as weakness – love?" he says in talking about war. "Why not believe that God means what he says, that evil can only be overcome with good?"

That idealism is not confined to discussions, though Wiebe does manage to weave it into many of the conversations in the book. Josh gets a chance to put it into practice when he attempts to mediate the showdown between Abe and Bjornesen but finds the Indians turning against him with axes and knives.

Wiebe raises other problems in the 354 pages of *First and Vital Candle*. There is, for example, the conjuring session in which the spirits the Indians worship bring back Abe's gun from the bottom of the river twelve miles away, and the power Bjornesen has to cast spells on the Indians even to their deaths. Wiebe leaves mostly unanswered the questions these events raise.

"Why must you have to explain everything?" he says through the schoolteacher, Sally, though it seems certain Wiebe believes a variety of powers are at work in the world.

The fault of *First and Vital Candle* is certainly not explaining too much; the reader leaves the book with many problems unsolved, yet stimulated to think about them. If Wiebe gives in to any temptation, it is to "preach" in some of the longer speeches in the book; the quotations tend at times to lose their identity with the character and become poorly disguised sermons of the author's pet ideas. Perhaps cramming so many ideas and so much action into 354 pages makes it impossible not to do so.

Wiebe's style matches the pace of his book: fast, flowing, free. Some readers without literary background will have trouble understanding the three flashback chapters in stream-of-consciousness style. In them Wiebe weaves two or more incidents in free association that takes a great deal of concentration to understand and fit into the context of the book, particularly since the other chapters are written in the third person.

There will be those readers who will stumble at some of the scenes. Drinking, dancing, sex and foul language in a Christian novel may come as a surprise to them. Yet, as the characters in *First and Vital Candle* are neither all good nor all bad, so the world in which those characters live does not contain only those elements one would think of as Christian.

All in all, Rudy Wiebe has written a novel that deserves the attention of serious Christians. This is not to say it is without faults (some of the dialogue is stiff; characters change attitudes suddenly and without warning). But if more writers of so-called Christian novels wrote as Rudy Wiebe has written, Christian fiction would have a more respected place in contemporary literature. – J. Lorne Peachy

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REVIEWS / RECORDS

MY FAVORITE HYMNS: Leontyne Price (RCA Victor). Beautiful as is the voice of the noted soprano, not much can be said for her taste in hymns, which lean toward the revivalist stuff of the nineteenth century. And let the pious beware, for the disk contains only about fifteen minutes of music on each side. Sorry to be so thoroughly negative, but I must add that the men and boys' choir of St. Thomas Episcopal church, New York, contribute a pretty stolid, slack-tempoed performance. Try again, Miss Price.

EASTER MUSIC: Benedictine Monks (Philips World Series). On an economy-priced disk, one of the most appealing performances of Gregorian chant, from a monastery in Luxembourg with the clear resonance of stone-structure acoustics. Some of the hymns are of medieval origin; others go back so far as to bear traces of the ancient Hebraic chant and are sung here without the usual Renaissance accretions. A welcome addition to any small church record library.

PSALMS AND CANTIONES SACRE: Sweelinck (Philips World Series). Here are six psalms from the sixteenth century, as sung in Geneva in the generation after Calvin, and six sacred songs in Latin not previously recorded. Competent musicianship is in evidence, but this recording is of primarily historical interest – nothing very exciting or memorable.

JOY IS LIKE THE RAIN: Medical Mission Sisters (Avant Garde). Guitarist-composer Sister Miriam Therese Winter leads ten singing nuns in thirteen songs, all original, felicitous in both words and music. Most are in easy ballad form, some feature a catchy Latin American beat, and on some Sister Rachel Poirot plays the *tabla*. This is a recording for young and old. Church school workers will find it particularly welcome.

STABAT MATER: Rossini (Heliodor). The second recent recording of a neglected masterpiece of sacred music, this bargain-priced disk is commendable for conductor Ferenc Fricsay's virile interpretation, but Schippers on Columbia has a more fluent vocal quartet working for him. The music is some of Rossini's best, abounding in melody and drama but never syrupy or excessively theatrical.

BLONDE ON BLONDE: BOB DYLAN (Columbia) is a phenomenon hard to categorize. Here is Dylan in the blues bag, in folk-rock style, harking back to the honky-tonks and paying his dues to rhythm-and-blues. His voice has diminished in melodic expressiveness, deferring to harmonica, piano, drums, and other instruments. Yet, there is a kind of recitative expression in his singing that goes well with the other sounds. And the words! Sometimes they sound like newly discovered folk blues, sometimes like pure camp, but they are all unmistakably, enigmatically Dylan. Sometimes they are just fun; just as often they are oblique enough to require and invite pondering. As I write, I have heard this two-record set a dozen times. It wears well. It has originality. It has both wit and prophecy. Whether you start with the words or the music there is a lot here to live with.

THE MESSIAH: Handel — selections (London Phase 4). Almost the exact opposite of the above is Leopold Stokowski's souped-up version. Despite this, the soloists are well-chosen and do some uncommonly fine singing under John Alldis, who is also choirmaster of the Davis performance. — William Robert Miller

CLASSIFIED ADS

BRETHREN travel by chartered air-conditioned bus to Annual Conference. Now planning three-week tour to include visits to Bethany Theological Seminary, Church of the Brethren General Offices, Elgin, and Salt Lake City. After Conference return via Yellowstone National Park, Black Hills, Mt. Rushmore, and Bad Lands. Write: Kenneth Kreider, Elizabethtown College, Elizabethtown, Pa. 17022.

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The Vernon W. and Laura H. Hornbaker Brotherhood Memorial

The General Brotherhood Board acknowledges with deep appreciation the Annuity Plan gift of Vernon W. and Laura H. Hornbaker in the amount of $30,000. To perpetuate the memory of this generous couple a Brotherhood Memorial has been established in their names.

For more than half a century this devoted pair gave unstintingly of their time and means to the local church, the district, the home for the aging, the college, and the world outreach ministries of the Brotherhood. They were blessed with twelve children who attained to responsible adulthood. As a result of this couple's industry, careful management, and the acknowledged grace of God they became economically affluent.

Not wishing to retain unneeded resources until death, in 1957 the Hornbakers gave each of their children one hundred sixty acres of land. McPherson College also benefited significantly from their philanthropy. Soon thereafter they provided $30,000 of annuity capital for the construction of the beautiful chapel at The Cedars, the modern Brethren-sponsored home for the aging of McPherson, Kansas.

Although the June 6, 1966, passing of Mrs. Hornbaker occurred prior to the transfer of the entire $30,000 to the General Brotherhood Board the husband has contributed the remainder of the memorial objective as an expression of loving remembrance.

May Vernon W. and Laura H. Hornbaker's exemplary life commitment and thoughtfully planned generosity cause all who read this to examine themselves in the light of biblical instructions on the stewardship of all of life's resources. — *Harl L. Russell, director of special gifts*

in brief

PERSONAL MENTION

E. Hernan Osorio, active as a youth in the Calderon church, Ecuador, is now pastor of a new Lutheran church in Cataño, Puerto Rico. He studied in Argentina prior to the current assignment. . . . **Ignacio Rivera,** former pastor at Castañer, Puerto Rico, and more recently pastor of a Spanish church in New York, is dean and part-time professor at Inter-American University, Bayamon Center, Puerto Rico.

. . .

Twelve alumni returned to the Bethany Seminary campus, Jan. 9-19, to participate in an advanced pastoral seminar. They were: **Russell Bixler,** Pittsburgh, Western Pennsylvania; **David Cave,** Kingsley, Iowa and Minnesota; **Donald Fogelsanger,** Lebanon, Eastern Pennsylvania; **Edward Kerschensteiner,** Heathersdown, Northern Ohio; **Norman D. Long,** Golden Valley Community, Iowa and Minnesota; **Ronald D. Petry,** Friends, Southern Indiana; **Bobby Phillips,** Sandy Creek, First West Virginia; **Robert S. Roller,** Boones Chapel, Southern Virginia; **Guy E. Wampler, Jr.,** Ephrata, Eastern Pennsylvania; **Forest O. Wells,** First Akron, Northern Ohio; **Harold Wenger,** Middletown, Southern Ohio; **Thomas Wilson,** First Chicago, Northern Illinois and Wisconsin.

. . .

Dr. Rolfe Lanier Hunt has been named editor of the *International Journal of Religious Education.* Dr. Hunt has been with the National Council of Churches for twelve years as a staff specialist on public schools. The journal is the official publication of the National Council's Division of Christian Education.

. . .

The Middle Indiana district board has released its executive secretary, **E. Paul Weaver,** to give part-time service to the Indiana Council of Churches during the weeks that the General Assembly is meeting in Indianapolis. He is serving as legislative counsel. Part of his work is preparing a legislative bulletin which is mailed weekly to church leaders in the state.

. . .

Layman James C. Gibbel of the Lititz Church of the Brethren, Pa., was elected president of the Warwick Association of Churches, in the Lititz area. **Mrs. David Forry, Sr.,** also a member of the Lititz congregation, was one of the two additional members elected to the executive committee of the association.

OPPORTUNITIES

There are opportunities for **retired teachers** of English, biology, and chemistry at high school level who may be interested in serving at the Piney Woods Country Life School, Piney Woods, Miss. Write to Laurence C. Jones, principal.

Available soon is a fifty-page book about the **descendants of Christian Huffman** of Luray, Va. Special attention is given in the book to pioneer Elder John Huffman, who lived and worked concurrently with Elder John Kline of Virginia. The book contains photographs of all descendants of Jacob W. Huffman, son of Elder John Huffman. The book may be obtained from Clifford B. Huffman, 1050 Sylvan Road, Lancaster, Pa. 17601.

BVS AND I-W PERSONNEL ASSIGNMENTS

Royden Airesman, Somerset, Pa., to Fahrney-Keedy Home, Boonsboro, Md.; Loren Baker, Waterford, Calif., to Germany; Ronald Bosserman, Peace Valley, Mo., to Nigeria; Terry Braybon, Uniontown, Ohio, to Church World Service Center, St. Louis, Mo.; Baird Brown, Westtown, Pa., to National Institutes of Health, Bethesda, Md.; Robert Burroughs, Emporia, Kansas, to Lybrook Navajo mission, N. M.; Ronald Combs, Romney, W. Va., to Brethren Service Center, New Windsor, Md.; Carl Craddock, Bassett, Va., to NIH; Frank Crawford, Harrisburg, Pa., to CWS, Modesto, Calif.; Jeffrey Derrickson, Millsboro, Del., to Germany; Joe Detrick, Stanley, Wis., to NIH; David Eakright, Wabash, Ind., to CWS, New Windsor, Md.; Stan Eller, Gettysburg, Ohio, to NIH; Irwin Feldman, Los Angeles, Calif., to West Side Christian Parish, Chicago, Ill.

. . .

James Fitz, York, Pa., to Rural Development Project, La Paz, Bolivia; Ted Gregory, Pismo Beach, Calif., under appointment to Vietnam with International Voluntary Services, Washington, D.C.; LeRoy Griffin, Lombard, Ill., to CWS, Houston, Texas; Ron Hanft, Hartville, Ohio, to Protestant Charities, Houston, Texas; Phil Heisey, Hershey, Pa., to Lend-A-Hand Center, Walker, Ky.; Richard Herder, Bakersfield, Calif., to West Side Christian Parish, Chicago, Ill.; Mark Hoover, Plattsburg, Mo., to CWS, New Windsor, Md.; Larry Hoover, Dixon, Ill., to NIH; Paul Hoover, Goshen, Ind., to CWS, Pasadena, Calif.; Stanley Hoover, Plattsburg, Mo., to CWS, Nappanee, Ind.; John Jehnsen, Grand Junction, Colo., to CWS, Nappanee, Ind.

. . .

Jared Johnson, Scherr, W. Va., to NIH; Howard Kesselring, Aurora, Ill., to CWS, St. Louis, Mo.; Tom Kisling and Mardell Kisling, Fresno, Calif., to Brotherhood Pilot House, Baltimore, Md.; Lawrence Krall, Cerro Gordo, Ill., to NIH; Louis Landry, Miami, Fla., to West Side Christian Parish, Chicago, Ill.; Bart Lefever, Spring Grove, Pa., to CWS, Nappanee, Ind.; Wilfred Lewallen and Loretta Lewallen, Fort Wayne, Ind., to Brethren Service Center, New Windsor, Md.; James Lipson, Detroit, Mich., to Washington Human Rights Project, Washington, D.C.; Michael Maline, Pomona, Calif., to CWS, New Windsor, Md.; Lloyd Miller, North Lima, Ohio, to Brotherhood Pilot House, Baltimore, Md.; Stanley Miller, Cedar Rapids, Iowa, to West Side Christian Parish, Chicago, Ill.; Jeremy Mott, Ridgewood, N. J., to NIH; Ralph Myer, Okanogan, Wash., to NIH; Roy Rowland, Hagerstown, Md., to CWS, Denver, Colo.; David Rushton, Lapel, Ind., to California Migrant Ministry, Lamont, Calif.; Lester Smith, Lebanon, Pa., to Bar 41 Ranch, Cle Elum, Wash.; Phillip Smith, Elkhart, Ind., to Brotherhood Pilot House, Baltimore, Md.; James Sumpter, Elkhart, Ind., to Brethren Service Center, New Windsor, Md.; David Toerper, Pittsburgh, Pa., to West Side Christian Parish, Chicago, Ill.; Dale Valentine, Hagerstown, Md., to Brethren Service Center, Nappanee, Ind.; David Westrom, Defiance, Ohio, to Germany.

. . .

Alice Back, Fort Defiance, Va., to Cross Keys Brethren Home, New Oxford, Pa.; Bonita Bowman, Ludlowville, N. Y., to Bethany Brethren Hospital, Chicago, Ill.; Diana Garza, Falfurrias, Texas, to Lybrook Navajo mission, N. M.; Twila Graber, Hartville, Ohio, and Penny Hosbrook, Lewisburg, Ohio, to Brethren Home for the Aging, Bridgewater, Va.; Sandra Knox, McVeytown, Pa., to Cross Keys Brethren Home, New Oxford, Pa.; Nancy Leckrone, North Manchester, Ind., to Lend-A-Hand Center, Walker, Ky.; Frieda Lüscher, Switzerland, to Washington City church, Washington, D.C.; Reah Miller, Orlando, Fla., to CWS, New Windsor, Md.; Ruth Moyer, Hatfield, Pa., to NIH; Carol Mumma, Lancaster, Pa., to Bar 41 Ranch, Cle Elum, Wash.; Joanna Neff, Manheim, Pa., to Rural Development Project, La Paz, Bolivia; Sharyn Parks, Windber, Pa., to Pinecrest Manor, Mount Morris, Ill.; Donna Rohrbaugh, Maysville, W. Va., to Bethany Brethren Hospital, Chicago, Ill.; Susan Thomas, Wynne, Ark., to Church of the Brethren Home, Neffsville, Pa.; Mary Waters, Norristown, Pa., to Church of the Brethren, Hagerstown, Md.; Cheryl Wolfkill, Ellicott City, Md., to Osceola Nursery, Belle Glade, Fla.

THINGS TO COME

Dr. Frederic Norstad, program director of the Lutheran Institute of Human Ecology, will be the visiting lecturer at the **Institute on the Ministry to the Sick,** sponsored by The Johns Hopkins hospital, Baltimore, Md. The sessions, open to clergymen of all faiths, will be held April 10-12. Registration information can be obtained by writing to: Chaplain Clyde R. Shallenberger, The Johns Hopkins Hospital, 601 N. Broadway, Baltimore, Md. 21205.

ANNUAL CONFERENCE HOUSING INFORMATION

Housing accommodations for the Eugene Conference will be principally in university dormitories, fraternity houses, hotels, and motels. Most of the university dormitories and fraternity houses are within walking distance to the meeting places.

University dormitory accommodations

Persons residing in the dormitories are required to take both room and board for a minimum of four days. Blankets, pillows, sheets, pillow cases, and towels are provided. Rooms contain two single beds and have sufficient floor space for a crib or car bed. Rooms do not have private bath facilities. Single rooms are available only in emergency situations.

The food service is cafeteria style with a set menu. The first meal served will be dinner on Monday, June 19. The last meal served will be breakfast on Sunday, June 25. Rooms will be available Monday, June 19, 9:00 a.m., to Sunday, June 25.

The charge for adults (double room occupancy) for housing and three meals will be $8.00 per day. For children under 12 – $5.00 per day. No charge for children two and under.

University fraternity houses and National Northwest College dormitory

Accommodations in these facilities will be similar to dormitory housing except that bedding is not provided. The cost per adult will be $3.25; children under 12 – $2.25; children two and under, no charge. Food service is not available at the college or fraternity houses but will be available if desired either at the dormitories or at the Student Union.

Hotels – motels

The Eugene Hotel is the major hotel and is approximately one mile from Erb Memorial and MacArthur Court. There are also many fine motels in Eugene offering attractive rates. A number of these are within walking distance to the meeting places. Many of the motels include kitchen facilities for those who desire cooking accommodations.

Apartments – private homes

Each year there are a number of families who desire housing accommodations with cooking privileges. There undoubtedly will be some of these facilities available and every effort will be made to secure such facilities through local channels. One of the problems in providing advance information is that the university summer school begins the same week of our conference. Therefore, apartment owners endeavor to secure tenants for the summer and are unwilling to take advance reservations for only one week. There will be a housing committee to aid you upon your arrival. On Saturday and Sunday, June 17 and 18, the committee will be located at the Erb Memorial Union, and beginning on Monday, at MacArthur Court.

Trailer parking

There will be provision made for those interested in camping. Within a mile the County Fairgrounds will have space available for 400 units with utility hookups, restrooms, shower facilities at a very low rate.

Off-street parking

Parking will be available on a football field adjacent to MacArthur Court for persons staying in hotels, motels or at the fairgrounds.

Reservations

Information folders, including a map, housing rates and reservation forms for housing, trailer parking, and children's activities are being sent to all churches in the Feb. 2 Pastors' Packet. You may obtain a folder from your church office or pastor, or by writing to the Annual Conference Manager, Church of the Brethren General Offices, Elgin, Ill. 60120.

CALENDAR

Feb. 19-26	**Brotherhood Week**
March 5	**One Great Hour of Sharing**
March 7-10	**General Brotherhood Board meeting**
March 11-12	**Pennsylvania Men's Fellowship, Holiday Motor Hotel West, Turnpike and Route 15**
March 19	**Palm Sunday**
March 24	**Good Friday**
March 26	**Easter**
April 2-7	**Brethren Adult Seminar, Washington, D. C.**
April 9	**National Christian College Day**

Forms to express our faith

■ A number of critics, including the architects themselves, have been taking a look at the churches that American congregations are building. Their verdicts are not complimentary. One man sums it up in a word – "appalling." Another observes that church architecture is "drifting in confusion." Other commentators have described our recent church edifices as "monuments and monstrosities."

Perhaps they just want to be critical. But then again they may have a point. At least, some of the negative judgments are being taken seriously by the American Institute of Architects, which recently formed a Committee on Religious Architecture. The chairman of that committee, Donald R. Sunshine, suggests that architects themselves are partly to blame, chiefly because they do not offer leadership. But church members, especially those who represent the congregation on building committees, are also to blame. For one thing, they do not really understand what is honest and right in architecture – and at this point they need to listen more carefully to architects. But what is indeed more serious is that they seem to be confused as to what the purpose of the church is. As Mr. Sunshine, an architect, puts it, church members "should be concerned with expressing their faith rather than impressing their neighbors."

Now there is the rub. If a church is to raise a building that will reflect its basic purpose and its religious conviction, then it is up to the members to interpret to an architect what is their concept of the church so that he can suggest the architectural forms that will express the church's faith as well as facilitate the functions that grow out of the church's mission. But how many congregations are really clear as to their purpose and how many building committee members can articulate the faith by which their church lives? It is so much easier to turn away from the discipline of thinking and to decide that all the church needs is an imitation of some other building that "looks pretty" or seems to be imposing or that is reported to be some kind of a bargain. No wonder the architect is often puzzled as to how he can serve a group when the people in it are so uncertain about their reason for being.

The unfortunate outcome of all this uncertainty is that we invest tremendous sums of money – and expenditures of energy also – in buildings that are imitative when they could have been genuine, or elaborate when they could have been simple, or pretentious when they could have been humble.

It would be a salutary experience for almost any congregation to sit down with an architect in a preliminary session, to be held even years in advance of actual building, and to think together about the aspects of their faith which should find expression some day in a structure that could be raised to the glory of God and the neighbor's good. Whether or not such a session ever issued in a building, it might result in something even more important and that is to discover anew what is the essential mission of the church. – K.M.

The church at our house

■ The other day a piece of "junk" mail arrived at our house addressed to the Church of the Brethren at 125 Wilcox Avenue. The mail was of no importance, but the address carried a message of major consequence.

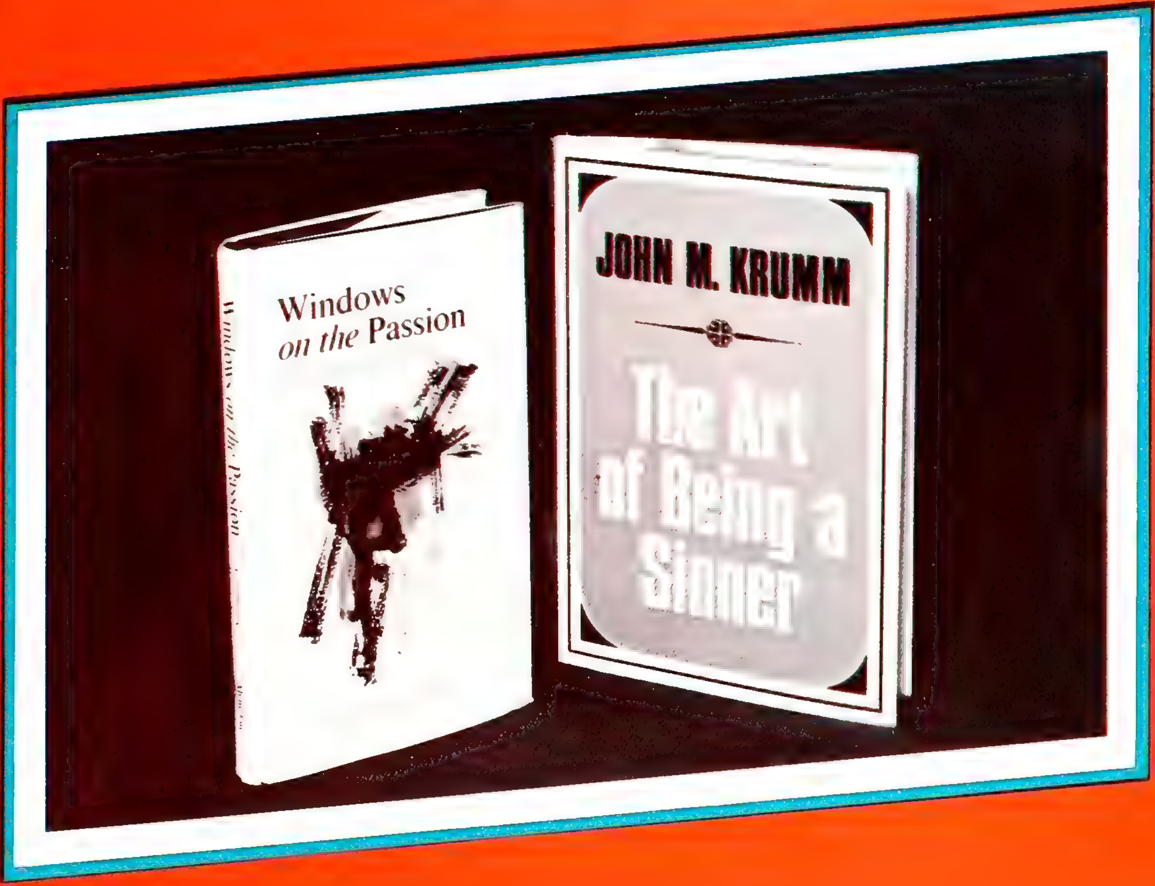
The truth is, there is a church at 125 Wilcox Avenue. While the building is less than Gothic and has no steeple on top and it is empty during the usual Sunday worship hours, the church is always there.

Even though they be bungling, faltering, and sometimes even forgotten, the most real kinds of worship and Christian education take place within its walls. And from time to time a casual but concerned neighborhood evangelism radiates from this unconscious cathedral.

At this weekday church on Wilcox is a faith-and-life lab in which daily experiments in love and situational ethics are being conducted. Here everything is at stake. Everything is for real. And God is here.

The unsuspecting piece of mail was addressed insightfully wrong. It could not be returned unopened to its sender. Its address was not insufficient. – W.B.

for your Lenten reading



Windows on the Passion
Charles C. Wise, Jr. $2.75

Six poetic meditations on events leading to and continuing through Passion Week reflect the excitement, confusion, and doubts of those who were there. Jesus' influence is seen in the testimony of men like Zacchaeus, Joseph of Arimathea, Judas, Pilate, and Christ's companions on the road to Emmaus. These meditations make the incidents come alive as they underline problems current today. The author is a well-known church school teacher in the Methodist church.

The Art of Being a Sinner
John M. Krumm. $3.50

The doctrine of sin is out of fashion in some quarters, but for Dr. Krumm it is still "the peculiar contribution of biblical religion to man's understanding of his life." Here he explores the humbling art of the recognition and confession of sin – against the background of the "new" morality, situation ethics, the death-of-God theologies, and current psychiatric speculation. Dr. Krumm is rector of the Church of the Ascension, New York City, and former chaplain of Columbia University.

Profiles of the Christ
Rodney A. Kvamme. $1.95

In these meditations the author is successful in presenting new and often startling profiles of Christ. We see him born to die, walking in our steps, loving the ugly, seeking and salvaging, waiting in line, hosting a unique meal, dying for dead men, and alive again. Mr. Kvamme is a Lutheran pastor.

These Met the Master
David C. Hill. $1.95

This book gives pulsating human personalities to 40 persons who encountered Christ. Each of these 40 tells a little about himself, how he met Christ, and what this encounter has meant to him. Written in a refreshing prose-poetic format. The author is a free-lance writer.

Order from Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Bossey: An Ecumenical Center Contributing to Church Renewal. *Christians from all over the world come to a Swiss chateau to study, think, and pray together.* by Kenneth I. Morse. page 1

The Perils of Prosperity. *Affluent Christians, surrounded by an abundance of things, are exposed to dangers of which they may be unaware.* by Walter D. Bowman. page 5

How It Feels to Be Sixty-five. *Life begins at any age, when a person stops vegetating and starts to live.* by Nevin W. Fisher. page 8

In School or Church: "No Ease in Zion." *An educator and churchman, Dr. A. G. Breidenstine, shares his views concerning the future of public education and the outlook for the church.* by Howard E. Royer. page 15

Climbing the Steep Ascent. *Though discipleship is costly, it offers a delight that the "playboy" will never discover. A chapter from a new book, "The Shock of Revelation."* by Alexander Stewart. page 22

OTHER FEATURES include two pages of letters from readers (inside front cover and page 24), a poem, "Deep, Secret Spring," by Edith Lovejoy Pierce (page 10), Faith Looks Up, by Anna Helstern (page 11), a special report on the ways in which churches and church-related institutions are protesting the escalation of the war in Vietnam and asking for moves toward peace (page 17), a page for children (page 26), a review of a recent novel (page 27), and two editorials (page 32).

COMING NEXT

A psychiatrist, Dr. Isidor Ziferstein, regards television as a potent medicine which can be used beneficially or dangerously. He describes constructive steps that parents can consider in "The Use and Abuse of Children's Time." . . . Carl Zeigler, Jr., offers an imaginary diary reflecting the apostle Paul's observations as a "missionary pastor." . . . The editor describes a visit to the Taize Community in France, where an order of Protestant monks devote themselves to a ministry of reconciliation.

PHOTO CREDITS: Cover, Schrock; 1, 2, 3 World Council of Churches; 5, 7 Ed Eckstein; 13 Eckard Wilson; 17 Religious News Service; 21 artwork, [illegible]

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; ELIZABETH WEIGLE, editorial assistant; HOWARD E. ROYER, director of news service. MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board, Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120. Norman J. Baugher, general secretary. Filing date, Oct. 1, 1966. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill. MESSENGER is copyright 1966 by the General Brotherhood Board, Church of the Brethren. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

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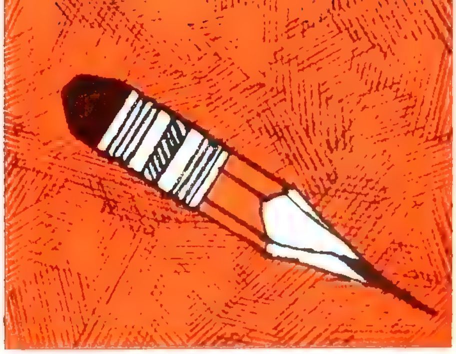
messenger
CHURCH OF THE BRETHREN 3/2/67

Taizé: Community of Prayer

What Does Television Do to Children?

Moderator Greets Pontiff

story on page 12



readers write

CHRISTIANS COULD LEARN A LESSON

I saw "Who's Afraid of Virginia Woolf?" Except for children who could not understand and junior highs who would be bored, I highly recommend this great motion picture.

Why do I recommend such a film to "Christians"? Because a majority of the so-called Christian homes I have encountered could take some well-earned lessons from the tragedy of this loveless, childless, nearly helpless couple, caught in the nightmare of ineffectualness and spiritual poverty.

I certainly do not want to see a whole rash of pictures such as this. There is no need. But I would like to see more normal word usage such as there is in "Virginia Woolf." Books, motion pictures, and television should talk in their dramatic sequences just as people talk at home or their pubs, as real people.

EDWIN LEE CHRISMAN

San Diego, Calif.

FADE OUT OR PHASE OUT

Our denomination was running true to form in the latest membership statistic to hit my desk. In the U.S.A. we lost ground again – this time by 3,487 members. Each time I see one of these "down trend" reports the impact is more severe.

Sooner or later we must decide whether we, as a denomination, wish to fade out or phase out! In my opinion we will continue this anemic fade-out unless we soon take positive steps toward an active role in the current church union movements. If our direction lies with "communions of like tradition," let's get on with it! I look forward to a healthy progress report next June from those whose task it is to implement our action taken last June in Kentucky.

All responsible denominations should be involved in phase-out activities over the next decade in a common search for creative and effective ways whereby the one church can manifest her unity in Jesus Christ. Just as God's kingdom is to come on earth (as it is in heaven), this common search will eventually manifest itself in organic unity. The direction is set – the time factor unknown – but somehow, sometime, the phase out will be complete.

The secular world I know and the materially inclined people in that world are greatly confused by a fragmented church, sections of which can't even converse with understanding, much less dwell together in community. Our Annual Conference recently suggested that our turn to the world would be more effective if we would but allow the world to write the agenda! Many church leaders today are suggesting that the church with its spiritual grayness is in danger of killing Christianity. Perhaps the more objective voice of the secular world would spur us on, if we could only listen. At any rate, the decision is ours! We'll fade out into oblivion, breaking off in small "headstrong" groups – or we'll phase out gradually into that more unified body, better equipped to hear the cries of a defeated and suffering people! And hearing, lead them to the true source of grace and subsequent freedom.

LYLE C. ALBRIGHT

Dallas Center, Iowa

CORRECTION

On page 15 of your Dec. 8 issue you made the following statement: "The only previous American victors of this title have been Althea Gibson and Karen Hantze Susman."

As a matter of fact I saw Althea Gibson win the championship at Wimbledon, England, in 1958, but your statement here is quite wrong. There have been numerous American winners of the ladies' singles championship at Wimbledon. I had the privilege of seeing the famous "Little Mo" Connally win at Wimbledon for the U.S.A. Then what of the fabulous Helen Wills Moody, who won the championship at Wimbledon numerous times. I believe, too, that Helen Jacobs was a winner there.

So there have been numerous American wins at Wimbledon. I may mention that, although I am now an American citizen, I originally came from England and have seen many tennis matches at the All-England Club at Wimbledon, London.

This is not to detract from Billie Jean Moffit King's excellent win over the well-known Maria Bueno of South America.

NORMAN MCCALLUM

Larned, Kansas

COMPASSION AND CONSCIENCE

"Peace is not an absence of war; it is a virtue, a state of mind, a disposition for benevolence, confidence, justice" (Spinoza).

Those words have great meaning to those of us who work here in Vietnam. We have the opportunity to witness and participate in that peace which may be found even in the midst of chaos.

But we are also witnesses of the horrors which come with the presence of war. We see people's minds and souls twisted – their bodies mangled. We have come to know the violent forces of the "shaking of the foundations."

I will not be so naive as to plead with you to bring an end to this tragic war; you are as trapped by history as are the "pawn people" of Vietnam. I must plead with you, however, to be aware of what our country is doing here. Read, study, examine pray, speak. Perhaps we cannot change the policies of our government, but we mus not allow those policies to change the message of the gospel which it is our responsibility to make known. We are not called to make the good news relevant – it is relevant without our tampering – but we are called to keep our presentation of the truth relevant. What are you doing in your community and in your church to meet the deep spiritual needs of a country at war? Let's not forget that our structures and institutions, social being, moral fiber, and spiritua life are as threatened as are those of the "enemy."

Our witness during these times must no be one of consensus (whether we agree with the stated objectives of the war or not). Our witness must be one of compassion and conscience. Now that we are engaged in this cruel war, we must come to recognize as our ultimate weapon, the powe of his love.

BILL HEROD

Community Development Team
Tam-Ky, Vietnam

DESTROY THE CAUSES

I cannot help but disagree with severa points made in Mr. Zunkel's article, "Sensitivity to Life Begins With Your Own." To launch a moral campaign against alcohol and in favor of abstinence will accomplish little. If we are dedicated to the ideal of preventing self-destruction through alcohol, we should seek out and destroy the causes of alcoholism. Feelings of insecurity, hopelessness and loneliness which breed intemperance must be conquered. I these feelings are eradicated the problem of alcohol will have disappeared; if they are not, abstinence is totally meaningless.

Furthermore, I do not feel that men with self-destruction impulses lack "the kind of sensitivity to bring healing to the wider world." Certainly the young Quaker who burned himself to death to protest the anguish, suffering, and cruelty of the Vietnam war was sensitive. Surely ministers, physicians, social workers, and others are not lacking sensitivity if they literally work themselves to an early death endeavoring to help others. Certainly Christ was sensitive; yet he gave his body to self-destruction.

MICHAEL DEVINE

Polo, Ill.

A BETTER LIFE TO OFFER

Brother Zunkel (Jan. 5) has written a very forceful and moving account of how indulging in hate, cigarettes, and alcoholic beverages is taking the world by storm. Too many Christian homes (Church of the Brethren homes as well) are going along with this evil.

It is my deep concern that every Christian person will read it, take to heart the message, and let the influence of the Christian life be made known once again.

We Christians have a better life to offer the world. Why are we so apologetic for it?

DERWOOD L. TROXELL

Lowpoint, Ill.

SMALL-CHURCH MENTALITY

Let me enter the debate between two of my good friends, Leonard Carlisle and Jeff Mathis (Sept. 15 and Dec. 8).

Leonard favors our small size as a denomination, one blessing of which is that we can know everyone at Annual Conference, and he, like many others, would prefer to keep it that way. It is exactly this small-church mentality that is threatening the very continuance of our church. This is the one great attitude within the church which isolates us from extending our witness and one to which we hang on tenaciously while at the same time making pronouncement after pronouncement speaking in flowery language of "living in mission in the world." Applied to the local level this is the same attitude which has kept us from bringing our communities into the church. We would rather meet Sunday after Sunday with only those whom we know and then live in mission in the world by providing our blankets, our heifers, our projects, etc., to the outsider.

Without realizing it we have long since passed beyond that point in our history where we can dare to continue this intimate aloofness on a national level with all of its warmth for the few. By now we should be bringing new people into our churches and establishing new congregations to the extent that many more might find that experience of which Leonard speaks on a district level. In fact, one of the real advantages of the realignment of districts that has been taking place is that it can, by making our districts larger units, bridge over that transition from Annual Conference to district. Districts that have taken this opportunity to make district meeting a little Annual Conference are finding this fellowship on a district level. It is, in fact, a practical application of the small-group principle of which Leonard speaks applied to our national church life.

Actually, our provincialism or sectionalism is encouraged by our present setup. With so much of the direction of our denomination determined by the sheer weight of numbers voting at Annual Conference, vast geographical areas such as the Pacific Northwest are hopelessly outweighed. This area does not really feel itself a part of the Brotherhood largely because of the fact that in the mechanics of our decision-making processes numbers are all-important, and with very few churches this area has no way to be heard. . . .

My point is that gathering a thousand people from all over the U. S., many of whom are there not because they are the most qualified but primarily because they had the time or the means to travel, and charging them with making the weightiest and most far-reaching decisions of our church is not the way to avoid centralization of authority. To me this *is* centralization of authority in the hands of an often poorly qualified minority of the membership of our church. . . .

I am not ready to cast my vote with either Jeff or Leonard at the moment. But Leonard's letter confirms my growing feeling that Annual Conference is an integral part of a small-church mentality and pattern which we need most desperately to lay aside.

LYLE M. KLOTZ

Olympia, Wash.

SHOULD BE SHOVING AHEAD

If the church was as strong today as it was when I was a boy we would be shoving ahead instead of losing ground. . . .

I was in the world; I know what sin really is. And thanks be to God I was awakened, and now I see clearly what the church needs and should do, but so many are asleep. Please read Eph. 5:14-17. . . .

When we go to the house of God we should go to learn what God wants us to do and then go and do what we have learned. Each day pray that our lives may be a light unto the world.

JOHN B. ALEXANDER

Middletown, Ind.

BEGIN WITH THE BIRTH

In regard to William Miller's article (Dec. 22) . . ., before you can tell a child about Christ dying on the cross to save us, you must begin by telling him of the birth. And a three-year-old can understand a little baby in a manger. But can he understand words like *incarnation, life everlasting, infinity, salvation?* A child barely understands *sin* at that age. But a sweet, soft baby in a stable, this he can grasp. So I don't think we put too much emphasis on the "trivia of early infancy," as Mr. Miller stated. . . .

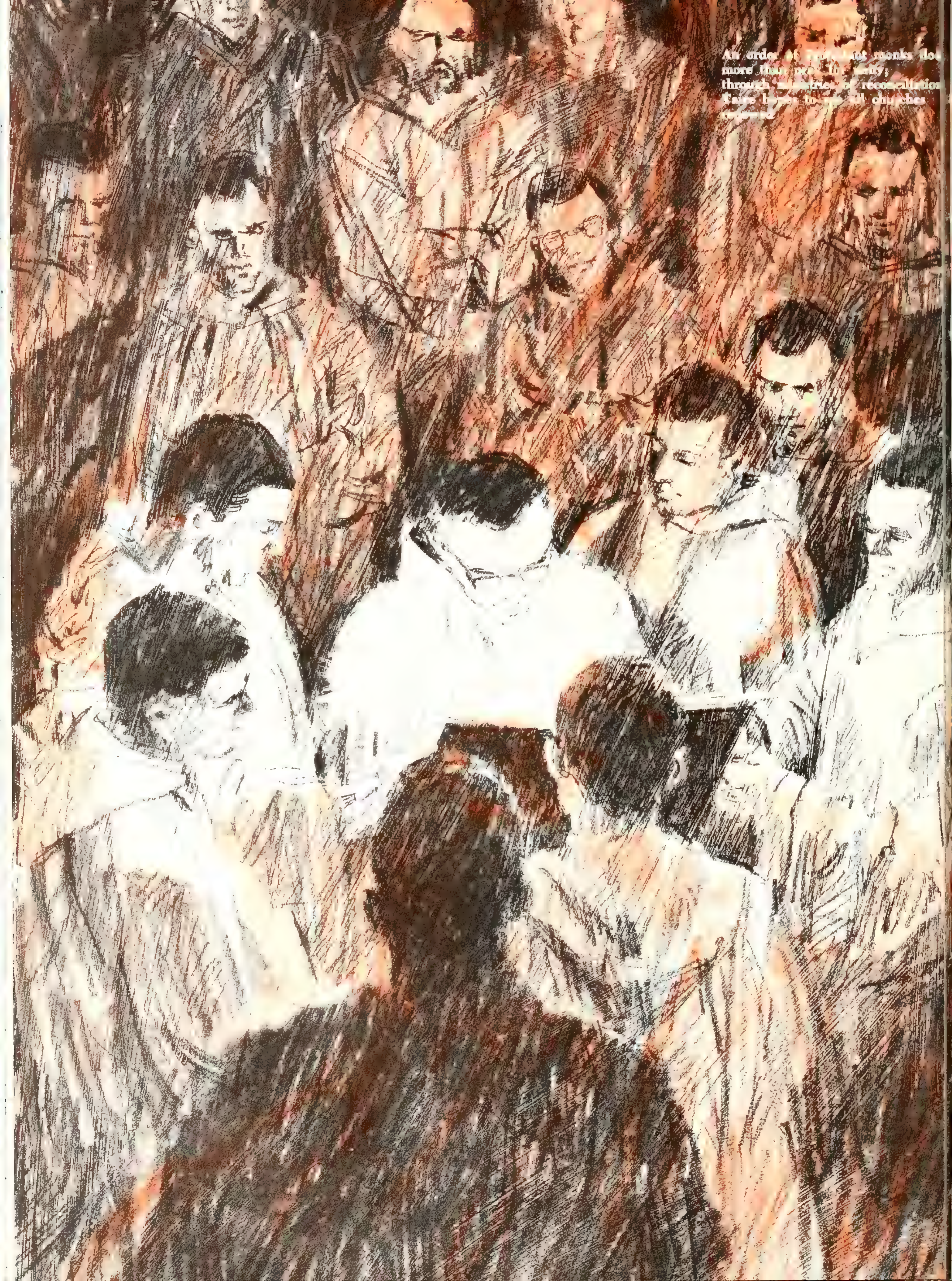
Maybe because I am a woman and a mother, the birth of Jesus and his childhood are close and mean more than they would to a man.

Anyway I shall continue to teach my children "Silent Night" and "Away in a Manger."

SHIRLEY CARLSON

Montgomery, Ill.

BYLINES: Board member of the National Association for Better Radio and Television, **Isidore Ziferstein, M.D.,** is a member of the faculty of the Southern California Psychoanalytic Institute and research psychiatrist for the Institute for Psychiatric and Psychosomatic Research, Mt. Sinai hospital, Los Angeles. . . . **Carl Zeigler, Jr.,** a 1966 graduate of Bethany Theological Seminary, is now instructor of pastoral psychology there. . . . **Robert E. Wagoner** is a teacher in the department of philosophy, Juniata College, Huntingdon, Pennsylvania. . . . In the midst of deep personal distress, housewife **Bernice Bergman** experienced the presence of God through the lives of the Brethren at Lindsay, California.



An order of Protestant monks do more than pray for unity; through ministries of reconciliation Taize hopes to see all churches renewed.

TAIZÉ

A community of prayer with a mission to the world

by Kenneth I. Morse

■ "You are here to draw apart, to get your breath back; along with others to maintain yourself in a contemplative waiting upon God. You and those around you in retreat seek reconciliation and unity of the whole personality."

These were the words that first caught my attention when I entered the guest room that I was to occupy for most of four days at the Taizé community in south central France. I had gone there to learn at firsthand about this Protestant monastic movement which in twenty-five short years has taken the lead in fostering reconciliation and renewal in the life of European churches.

From a distance the quiet village of Taizé looks no different from a thousand other French villages. Huddled together on the brow of a hill overlooking farmlands and forests are less than a hundred buildings. On arriving at one of these, the "welcome hall" of the Taizé community, a visitor sees a sign on the door telling him to ring the bell overhead and to wait until one of the brothers is free to come. All of the brothers speak French, and nearly all of them know at least one other language; so you need not tarry long before finding one who can converse with you.

Arriving about the same time that I drove into Taizé were two young Austrian students and a French Catholic priest. We learned that one of the Taizé brothers, a young Scotsman, called Brother Thomas, was to be our host. He saw that we were comfortably situated in the rooms provided for guests, he told us about the arrangements for our meals (served to about a dozen of us – all men – near our guest rooms), and he urged us to be on hand at the Church of the Reconciliation for the evening "office," a short worship service that would begin soon after the bell tolled at seven o'clock.

There are three such daily "offices" at Taizé. At each of them the brothers of the Taizé order assemble for services of prayer and praise. I soon discovered that many others – including transient guests and conference groups as well as residents of the village and the countryside – are accustomed to worshiping there. Many times the large church is filled.

The church itself is of recent construction. It was designed by an architect member of the community, and three different artists among the brothers designed the series of stained-glass windows. But the actual building of the church, which contains an Orthodox chapel and a Roman Catholic oratory, as well as a sizable sanctuary for the Protestant services, was accomplished through the volunteer services of fifty young Germans, who contributed their labor as a symbol of repentance for the crimes of Nazism.

While the bells ring the brothers of Taizé (there are around fifty of them at the home base) come one by one to take their places at the front of the church. During each office of the day they wear white robes sometimes hastily thrown over their work clothes, but at other times they have no special garb. One brother plays the pipe organ. The service begins with a chanted introit: "O Lord, open my lips, and my mouth shall declare thy praise." As it continues two or three psalms will be sung or read responsively by the brothers. Then there will be a scripture reading, the singing of one or two hymns (available usually in three languages so that everyone in the church can sing), other choral chants, perhaps a period of silence, prayers of intercession spoken by individual brothers, the singing of the Lord's Prayer, and a final blessing or benediction. What impresses a visitor most of all is the rich sound of male voices reading in unison and singing their harmonized settings for the psalms and their choral amens. Some of the music is original with Taizé. The entire service is offered in French, but an English-speaking guest can follow the announced psalms, the hymns, and many of the more familiar Bible readings without too much difficulty.

It is customary at Taizé to celebrate the eucharist on Sunday morning. Believing that the whole community and the entire worshiping congregation should participate in the service of holy communion, the brothers offer a short period of instruction and preparation prior to the service. This provides an opportunity to rehearse some of the responses in which the congregation will share, but it also serves to guide the worshiper into a better understanding of the service itself. The office begins with a service of confession while the brothers are gathered at the rear of the church. Later in the service, still by way of preparation for communion, emphasis is given to the reading of lessons from both the Old and New Testaments, followed by chanted responses. On the Sunday I was present one reading was conducted in the center of the church as a few brothers held aloft candles. Afterwards the Gospel reading for the day was placed at the rear of the church so that it could be personally read by all worshipers.

Following a brief sermon came the eucharistic liturgy, a somewhat traditional service emphasizing thanksgiving for the grace of God in Christ and the communion in which the congregation was invited to participate. Just prior to the general invitation was "the kiss of peace," a salutation that was started by the one celebrating the service and passed along from brother to brother with a spoken word of greeting.

In order to understand the remarkable influence of Taizé upon churches today, not only in Europe but also in the United States, where some of the brothers have come for short periods of time, it is necessary to review its brief history. On August 20, 1940, Roger Schutz, a young theological student from Switzerland, visited this part of France, then suffering from defeat and despair. He had studied Western monasticism, and he had already visited Cluny, the small community which was at one time the headquarters for Benedictine monasteries all over medieval Europe. He went a few miles north of Cluny to Taizé, where the poor people of the village urged him to stay. There he hid refugees for a time, but the coming of an occupying army forced him to return to Switzerland.

After the war Roger Schutz returned to Taizé, and he brought with him three fellow students. Though they were Protestants, they met together in the ancient Roman Catholic church in the village, and in 1949 the brothers, now seven in number, took perpetual vows of celibacy, community of goods, and obedience, thus forming a monastic community. As they grew in numbers the brothers devoted themselves to worship and work, finding their vocation in ministries of reconciliation. The first and only prior has been Roger Schutz, who still leads the community. Their "Rule," written by the prior but also reflecting the experiences of the brothers, was adopted in 1953. More than a manual of direction for those who take its vows, it is an inspiring document of devotion that all Christians can read with profit.

Presently there are more than seventy monks from a dozen countries and from at least twenty Protestant denominations. Their activities are quite varied. Several of them look after the farming and dairying which help to keep the order self-supporting. Others work at such crafts as printing, pottery, making stained glass, painting, engraving, and wood carving. There is a doctor in the group and an architect who helps in the reconstruction of the village. Others are writers and scholars. Some engage in Bible distribution, others are musicians, several work in nearby factories, a few help to provide for the needs of guests, and others direct conferences.

While most of the brothers live together in Taizé, each year a small number of them serve in "missions" in various places around the world. A year ago three of the brothers lived in Madison, Wisconsin, where they served as university religious workers. Currently several brothers from the Taizé community are living, along with five Franciscan monks, in Chicago's inner city. Half of them work at jobs in order to support the group; the others serve the community where they live.

In all of their activities the Taizé brothers are self-supporting. They do not depend upon contributions from others. It is not unusual for them to work side by side with Roman Catholic monks. A small group of Franciscan monks participate regularly in their life at Taizé. In order to minister each year to thousands of visitors and guests who come, as I did, to Taizé, the brothers have turned to two orders of Dominican and Franciscan nuns for help. These kindly sisters provide the meals and care for the needs of guests. They help to create an atmosphere that is always conducive to personal renewal in retreat. But they also demonstrate how thoroughly ecumenical is the life at Taizé.

After a couple of days at Taizé, with opportunity to browse through books that the community had produced, to listen to recordings of its services and concerts, and to examine its output of uniquely creative pictures, sculptures, and pottery, there were still some questions in my mind about the life of the community that were as yet unanswered. Brother Thomas, our host, was eager to be of assistance, and, therefore, he arranged for me to talk — as freely as I might wish — with an American member of the community, Brother Pascal.

I wanted to know more about the brothers themselves. Many of them seemed to be quite young. Were they really mature enough to know what it means to take vows of poverty, chastity, and obedience? And why was it so essential anyway that the community have this monastic character?

Brother Pascal patiently explained to me that before the brothers take their final vows they spend about three years in the community, during which time they learn all about its life — and the community learns to know them. Actually, he said, their organization is quite

Many of the Taize brothers are artists and craftsmen. They designed their recently built church, including three series of stained-glass windows. An etching by Brother Eric is shown at right. A sign in three languages near their church urges reconciliation

simple. They are brothers who live under the direction of the prior. He knows all of them, their talents and skills, their spiritual maturity, their hopes and dreams, and he seeks to assign each to the task he is best fitted for. They are rather young, because the community itself is relatively young. As for their acceptance of community of goods, this is to be understood as providing freedom from concern about property. They are free to go wherever they are called to serve, knowing that their basic needs are supplied. They live simply, and yet they also enjoy the blessings of a rich and happy life. Also, to remain single is to be free from family responsibilities and, therefore, to be free to follow a vocation that can be quite demanding upon their time and energies. While others find a vocation in marriage and family life, they find their vocation in a celibate life.

The brothers of Taizé think of their vocation in terms of *being* as well as *acting*. They would likely give preeminence to the first. They believe that they can best contribute to the renewal of the church as they accept personal discipline, as they live a life of prayer in the presence of God, and especially as their life together offers a witness to all the thousands of visitors who seek them out. They are just as concerned about the ministry they offer to families in nearby parishes as with their remarkable ecumenical contacts.

A sign in front of the church at Taizé carries the following message in three languages: "All you who enter here be reconciled — the father with his son, the husband with his wife, the believer with the unbeliever, the Christian with his separated brother." I asked Brother Pascal to tell me more about their work of reconciliation. He said they sought to bring Christians together in unity, both within and between churches. As I had already seen, they practiced ecumenicity in their community life, in worship, and in daily service to guests. Their leaders worked closely with Roman Catholics long before it was popular to do so.

They are concerned also about the gaps that divide classes of people within a country and around the world. They seek to practice reconciliation in their contacts with groups outside the church. They have encouraged new encounters and dialogues with Marxists. And they are sensitive also to the tensions that divide nations from one another. They desire to enter as fully as they can into the life situations of others. While they may seem to some casual observers to be withdrawn from the world, they have a strong sense of being called to mission in and to the world.

Before I left Taizé I read again the words that were posted in my guest room. In those four days I had been offered a chance to draw apart and wait upon God, and I had experienced some measure of what it means to share "life together" with other Christians. For I had not only learned to know a few of the brothers of Taizé, I had also sat in silence around one table with other Christians who were guests there. And I learned to know some of them: two Austrian and two American students, a hotel manager from Berlin, a psychiatrist from Pennsylvania, a pastor from Switzerland. There were others of whom I learned little because I could not speak their language. But when the love of Christ is the magnet that binds men together in community, who can be disturbed for any length of time by language or strange customs? All of us, no matter how we regarded liturgy or how we felt about a monastic calling, were impressed with the genuineness of the brothers at Taize. They made us think often of those early disciples of Jesus, also young men, who found their calling was "to be with him and to be sent out." Taizé still invites men to be with Christ and to be sent out in mission. And this is the secret of its unique contribution to the renewal of the church today. ☐

Vous qui entrez ici reconciliez vous

A husband and wife recall those friends who support them in prayer because they are all

MEMBERS OF THE HOUSEHOLD

by Bernice Bergman

It was Saturday night, February 13. Pain — weariness — pain — restlessness — pain — a body demanding relief — and deep, deep discouragement. Ten o'clock, codeine; two o'clock, more codeine; four o'clock, cocoa, cheese, crackers, anything; five o'clock — pain — a racked body demanding relief . . .

Too many drugs, we must use restraint. Bone-weary, wanting to sleep, I get up to try to think. After two weeks in bed, scarcely able to walk across the room, surprisingly my husband too walks to the kitchen unaided.

Both of us weeping, weeping together as the tortured body demands, demands! Last night's newspaper lies open on the table. There, leaning intently toward us, is our friend Max Cochran, entreating us with kind, steady eyes to be sensible, speaking to our need.

But something radical must be done. We brew some coffee to take off the chill and to sharpen our groggy selves.

Color comes faintly from the east through the kitchen window. A pickup truck edges slowly down Bliss Lane and turns into the field. Yndalecio! Just his being awake with us, as we feel so bereft, his faithfulness to his lonely duties and to his "Mr. Luther" is an encouragement in itself. We admire him.

A tremulous decision is forming for one who is bedridden. We dress mechanically, warmly. With the decision, the paining desire is infinitesimally lessened.

I heat up our pickup; we take along gloves and blanket and step into the chill, gray day, still weeping together. Pain always, always with us. We pass Yndalecio with a greeting. We notice his starched, ironed blue work shirt, his carefully combed hair, and his shivering arms in the cold irrigation water. We reflect on his single-minded devotion to doing his work well. How conscientious! How trustworthy!

And so we venture, looking for strength. A faint shaft of light appears. We aim straight for it. The sky becomes alive, active, changing, and finally blazing. We weep again for the sheer encouragement in color, the glory and emotion of it. Tears are right on the surface when one is tired.

No one else is around. We can drive very slowly, noting each detail of Carroll and Veda's ranch. How often they have reached out a strong hand to us. Carroll once offered to make a personal loan for surgery for my husband. We can never forget. There have been hours spent working together for Christ in mutual concern. And heartaches too. A bright red ball lies on the lawn. Children . . .

And the three dear Aeschbacher oldsters who have demonstrated to us self-abnegation, great beauty in orderliness, and the art of making a home. They came and did our laundry at the time of Grandpa Perksen's death. Now in their eighties, they drive to see my husband between Aunt Lydia's own trips to the hospital.

Here is Calvin and Arline's growing establishment. Steady, reliable, Calvin gave us a blood transfusion in 1953. Across the fields lie the Kammers, who stocked our woodpile with heavy oak from their own felled giant. How it warms us even now!

On we drive — Fishers, Sandhus, Dammans, Royers . . .

But the Comforter . . shall . . . bring all things to your remembrance (John 14:26 KJV).

Compulsively we turn at Cairn's Road — retracing the path so often taken — searching for strength, for strength, feeling sure that we will find a measure at our church.

"But it is just a building and no one is there," I think; "no one is there." No, it is more than a building. It is a symbol, and everyone is there. Everyone in whom Christ dwells.

This is where we gathered to renew our strength and to pass it on to our children. These local Brethren go on "living as close to the teachings of the Word as any group of people I

know," as Jack Short and I agreed one day.

And as we recall these people, one by one, we are becoming stronger. Less distraught, fewer tears. They cannot speak directly this early morning. They have lived, and they have spoken. We wanted to pass the old Spuhler home and Butterbaughs. Happy conversations and laughter come to mind. Sandra on a horse. Ice cream.

Then Orion and Virginia's – stability personified, abiding love, a pervading sense of "ought," with a gingerbread of joshing on the outside (or was it cornbread?). How entirely inadequate are words, as we consider what they mean to us. Strength enough even to share with others.

The day is growing lighter, and so are our hearts. There are Glovers and Hiltons and Smiths and dear Louise and Christian friends far away. What is it, this mystery?

Just yesterday's mail had brought a letter from our Ted emphasizing God dwelling in us. Our John's letter quoted Christ's reassurance, "Lo, I am with you always." And he had written beautifully, poetically of the fields, that "there is nothing a fellow wants more than to be with his dad, driving a tractor . . . setting siphons . . . seeing the sun set down long perfect rows of cotton that 'we' had made from putting alkali into producing ground."

Our Susan daily lifts our spirits and shows deepest love by respecting and accepting our principles. And Karen, bless her heart, came just the day we needed her most to help make the decisions and give support. God with us.

There is one body and one Spirit, . . . and one God and Father of all, who is above all and through all and in all (Ephesians 4:4-6).

We muse on the mechanical work our friend, Pete Matteson, is doing for us, the vitamins by Fannins, and we grow still stronger. Care – Irene's, Jean's, Dan's, Luther's – how often through the long years of illness they have stood by to lighten the load. Old and early friends have telephoned from Chicago. Love finds so many ways to express itself.

Then it all comes clearer. They have prayed that they might help. They have told us so.

And this is it!

I feel exuberant now. Exalted, even though tears are still not dry.

This is how God works. He is twofold (or really three). He, the mighty Creator and Father, comprehends the mathematical rhythms of this universe. He runs it on his time schedule. But now, this morning, I see more plainly than ever before – in this pink dawning hour – how he humbly lives and moves and has his being also within the lives of men and women we know. Men who disappoint one another and who do not say all the warm things they could from time to time, yet whose one outstanding ability is dependability to the God who is within them and thus able to use them in answering their prayers.

From whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love (Ephesians 4:16).

All this becoming distinct in the space of an hour. Undergirded, calmed, lifted, strengthened, to return home, knowing so well that there will be more pain, more bewilderment to come. But not more than we can bear. And our Father will be there, ordering our days, as well as the living Christ dwelling in us and in these our friends who live in the "secret of his presence."

For through him we both have access in one Spirit to the Father. So then you are no longer strangers . . . , but you are fellow citizens . . . of the household of God, . . . for a dwelling place of God in the Spirit (Ephesians 2:18-22).

No, nothing really happened – externally. But after Elijah's walk into the wilderness, he too must have stood up from under the juniper tree after a time, found songs in the night, and gone back to face his problem . . . with God's help, one day at a time, and "with melody in his heart unto the Lord."

One hesitates to share such an experience for fear of seeming too visionary; yet, we so often err in communicating only the surface happenings in our lives. So I determined to take the calculated risk of giving it to those who also are "in the Spirit," for I know they will understand. □

WHAT TELEVISION DOES TO CHILDREN

Television is potent medicine. It may be used beneficially, or it can become an addiction. But there are still many things that parents can do. / by Isidore Ziferstein M.D.

■ Childhood is the time of our lives for leisure. Childhood years are years in which lifetime patterns of attitudes and activities are established. Most important, leisure activities play a significant part in the emotional development of all children. It is therefore self-evident that the ways in which our children spend their leisure time are matters of paramount importance, not only to the individual welfare of each child, but also to our continuing development as a civilized society.

This article concerns itself primarily with one particular category of leisure activity — what I would call the fantasy experiences. These include such activities as reading, imaginative play, fantasies and daydreams, and the various mass media — radio, movies, comics, and, above all, television.

Twenty years ago television as an influence on children's thoughts and activities did not exist. Today, television has become *the* dominant factor in the leisure activities of scores of millions of children everywhere.

These fantasy experiences, especially in television, have become the subject of a raging controversy which has often, unfortunately, produced much more heat than light. Perhaps we can avoid some of the pitfalls of this controversy if we begin by examining the function of these fantasy-experiences in the psychic economy of our children. We will then be in a better position to see how well radio, comics, television, and the other media fulfill these functions.

To begin with the most obvious, these media provide for our children a source of fun, enjoyment, and pleasure. Or, as the son of a colleague of mine — an eight-year-old boy — expressed it much better than I can, "It's fun, it's neat, it's yummy." And this is an extremely important function of these media because it is very important that our children should find life fun and pleasurable.

Secondly, these media bring to our children contact with the wide world — they increase children's knowledge, and this is important. Then, to go to deeper emotional gratifications, these media provide an opportunity for expressing emotions which have been repressed — emotions such as love, hate, ambition, the wish for accomplishment — emotions which are repressed by children because of their weakness and helplessness in an adult, repressive world. This is what we call catharsis.

Another function these media perform is to help children reenact, in an active way, certain injurious experiences that they had experienced passively. To illustrate what I mean, a child who has had an operation will go through a period of time when he tries in various ways to master this unpleasant experience. He will do it usually through playing, in imaginative play, at the operation in such a way that he performs various parts — he may be the nurse, he may be the anesthetist, and finally he may be the surgeon. In this way, he finally reenacts actively something that he had suffered passively. Such an experience helps the child to establish a feeling of mastery; it heals the wounds to his self-esteem; it strengthens his weakened ego; and it helps him to overcome fear, to feel stronger, more confident.

Another function is to help the child reexperience certain conflict situations and perhaps to resolve them. This is because, when the child views such a conflict situation on the television screen or on the movie screen, he can see it more objectively than he did when he was directly involved in it, and therefore he may be in a better position to solve the conflict. This can help the child to identify with the hero and his values. This can help to establish a set of values and standards that are meaningful and emotionally valid because they are connected with a hero whom the child admires and wants to emulate.

Furthermore, these media can be very helpful to the adult in observing the reactions of the child. A qualified expert or a sensitive and interested parent can learn a great deal about the child's problems from seeing how he reacts to certain situations presented on the screen, and the adult can then be in a better position to help the child solve them.

Finally, these media furnish the child a wider knowledge. Our children nowadays, for example, can see and hear our public officials. They can hear candidates in an election campaign. They can actually watch certain legislative proceedings.

Television can provide the child with adventure. It can give him contact with the grown-up world from which he is shut out too much. It can give him a feeling of status, a feeling of freedom from restriction.

Then again, television and other media can provide a child with esthetic pleasure, and raise the esthetic level of the entire audience.

Television is potent medicine

I have mentioned all of these things in order to indicate that television and these other activities — what your child reads, what moving pictures he sees, and so on — play an important part in his emotional development. What he sees on television is *not* meaningless, harmless, useless, or insignificant. For better or worse, for good or evil, television is potent medicine, and it is even more potent because of its powerful audio-visual impact, and the large dosage in which it is administered to children.

Now, the extent to which this potent medicine of television may be used beneficially depends on three major factors which I shall discuss.

First of all, this fantasy-experience should be only a small part of the child's life. It should be an adjunct to his other experiences. He should be able to apply in real life and in play, in relation to his playmates, his siblings, parents, teachers the new insights which he has gained, the increased release of feelings, his greater self-esteem, his acquired values. Where this is not so, where television viewing absorbs a major portion of his time and energy and interest, then we have the use of television and of these other media as an escape from reality, as a substitute for reality gratifications. We then have, in effect, an *addiction*. And the motivation is similar to the motivation for other addictions, such as the addiction to alcohol or narcotics, namely, this becomes an easy, relatively pleasant, available, passive regression from reality to fantasy.

Danger of addiction

Television, by its very nature, presents a greater danger of addiction than other media, first of all because of its availability — a twist of the wrist, and you have it — you do not have to go anywhere; you do not have to exert yourself; you do not have to spend any money.

Secondly, television furnishes everything — and requires no effort of the imagination or intellect. As a result, one can be completely passive, physically, intellectually, and emotionally. This encouragement of passivity is epitomized by a sign I saw over one of the oldest music stores in downtown Los Angeles. It said: "Trade in your piano for a television."

Reason for addiction

Now, why the addiction? . . . And I can assure you there is addiction.

Children between the ages of five and six watch television on the average of more than four hours a day. Children between seven and seventeen watch TV on the average of three hours a day. The addiction exists because, first of all, the child is looking for satisfaction he is not getting. He is looking for love . . . and attention.

Perhaps there is frustrated aggression because of hostile treatment by parents and other adults. He is excluded from participation in the adult world. And here is where television says to the child: "Hey, kid. Look here! I'll treat you as a full adult. I'll take you completely into my confidence."

The other reason for the addiction is that television, even though it promises all of these satisfactions, does not really satisfy the child's needs. It does not deliver what it promises. As a result, the child comes back again and again in the hope of getting this satisfaction. And this brings me to the second major factor which is necessary if the potent

medicine of television is to be beneficial — the question of content.

What is the content that is offered to our children in these media? Here I must warn you that we cannot generalize. There are many programs, and there is a wide variety in content. However, there is one thing that is very striking: a large proportion of television programs, particularly of programs aired during hours when sets are most available to children, consists of damatized violence, crime, mystery, and brutality.

Documented violence

Television's past and present excesses in the presentation of crime and violence are documented in a series of survey studies supervised by the National Association for Better Radio and Television. One of these surveys, made in 1952, recorded 852 major crimes committed on programs televised by seven Los Angeles stations during a single week. This was in addition to innumerable incidents like saloon brawls, sluggings, and assaults. Included were 167 murders and one attempted rape in a crime western for children. Seventy-eight percent of these crimes were presented on programs for children.

You might think that these figures represent a saturation point for brutality in entertainment for children. But subsequent surveys, made in the same city in 1958 and again in 1964, showed continuing substantial increases in almost every crime category.

This high dosage of violence, instead of producing catharsis, can only have the effect of increasing tension and anxiety. As a result, certain deleterious effects may be observed in children. In the five-to-six-year-olds, there is likely to be very obvious manifestations such as fears, nightmares, appetite disturbances, and disturbed sleep. These same effects will also be observed in older children who are moderately or severely disturbed already. In children with borderline psychopathic tendencies, it is possible that viewing such programs in large amounts may actually push them over into overt delinquent behavior. These are easily perceived results.

However, the most prevalent results which are observed in older children who are relatively well-adjusted, and this includes the vast majority of children, are of a much more subtle nature. They are likely to manifest themselves in subtle character disturbances which take a long period of time to develop and to be demonstrated. This is so for many reasons.

Develop guilt feelings

To give you one example, the extreme violence shown in the pictures is likely to provoke very marked feelings of hostility and violence in the children themselves. As a result of this, they may develop guilt feelings which they will have to cope with through various character defenses.

Now, in addition to this question of the violence and crime that are shown and their effects on our children, there are certain other problems — the question of the values that are presented. Very largely, instead of values that the child can identify with positively, he often gets quite a different set of values, which I shall divide into several categories.

There are, for example, the anti-interpersonal-relations values, such as programs in which it is shown that women are out to kill their men for the insurance or to divorce men for their alimony; where men consider wives balls-and-chains and are always on the prowl for a blonde; and where men are only interested in a girl's blonde hair or her legs or her breasts. Women are only interested in a man's muscles — or money.

Then there are the anticooperation-values programs in which life is always shown as a matter of conflict, strife, and war — never any cooperation, goodwill, or working together.

Cause distorted attitudes

Also, there are the anticultural attitudes such as that science is destructive — the idea of the mad scientist. As a result of this, children develop all sorts of distorted ideas. For example, that meteorites are rocket ships or a bombardment from Mars. Or, as one child explained on an examination paper in school, that earthquakes are due to activity of underground people or scientists tapping the forces at the center of the earth.

Then there are the antidemocratic values. For example, heroes who operate outside the law. To be sure, they attain worthy ends, but they use vigilante tactics to attain these ends. They develop the cult of the omnipotent, infallible strong man or *fuehrer*. Other antidemocratic values are in pictures which show a great deal of bias and prejudice against minority groups. One striking example is the cowboy pictures where, of course, Indians are usually shown as the bad guys.

Effect on emotional security

Now, aside from the fact that values shown in the above examples do not help children to have confidence in — and work for — peace, cooperation, and friendly relations with our fellowmen, they also have a bad effect on the chil-

The more superficial a TV program is, the more it helps to develop an addiction

dren's emotional security. In fact, they increase their insecurity because they shake the child's confidence in the reliability of his parents, his friends, and the society in which he lives.

Furthermore, most of these plays are of no help to children in solving their own conflicts. This is because the plays usually present a false reality – because the conflicts and the motivations that are presented are unreal. The solutions are not valid; they are concocted. As a result, the child cannot use these solutions. He cannot assimilate them. They remain an indigestible mass which only causes further irritation.

Also, children and adults may begin to feel and act not like their real selves but like the concocted characters in the television plays that they see. And I believe that this is one of the most serious, even though less obvious, effects of radio, television, and the other media.

All of us, adults and children, are presented with the steady diet of highly hopped-up, condensed, exciting fantasies which bear little or no relation to reality. Programs condense into one half-hour more excitement, adventure, and violence than the average person experiences in a lifetime. By comparison, the everyday life of all of us, even the most successful and most accomplished, seems pale and uninteresting.

Admiration for wrong leaders

Television holds up for our admiration a series of psychopaths, robbers and cops, and glamour-pusses. Why not make an effort to present the real interest that there is in the life that is serious, industrious, creative, sensitive, with deep feeling, meaningful and deep interpersonal relations, application, thought, study, increasing wisdom, understanding, and devotion to the common weal?

And here I want to digress for a moment to discuss the question, What is the difference between a good work of art and a bad one? It is not the question of violence. It is not the nature of the conflict. Basically, a good work of art projects the conflict, which is usually the writer's own conflict, in a way that is humanly valid, and then either resolves it or stimulates the spectator to attempt to resolve it in an emotionally valid way. The spectator gets something out of the work. He learns something.

"Learning" causes shudders

Now, I know that the word *learns* sends shudders down the spines of our entertainment industry. They feel we want them to become dull schoolmasters and not entertainers. They think we are blue-nosed puritans who are opposed to fun for the sake of fun, to entertainment for the sake of entertainment. But this is a very shallow, unthoughtful concept.

What I mean by learning is not necessarily the learning you get in a textbook. It is not necessarily intellectual knowledge. In this sense, *all* good entertainment is a learning experience. It is entertainment precisely because it satisfies, or expresses, a genuine emotional need, striving, or conflict in a valid and satisfying way. This is precisely what makes it entertaining. Bad entertainment, on the other hand, simply stimulates – titillates the repressed drive without resolving the conflict surrounding it and without giving genuine satisfaction.

It is not really entertaining; it is only exciting and nervous-making. It is similar to a perversion, which provides a partial but never a complete solution. It is like an addiction which temporarily gratifies, only to produce a greater and more insistent urge which is never really satisfied.

That is why our violence shows have to become ever more violent. That is why today's programs have increased amounts of sadism and brutality portrayed in close-up camera sequences. As with an addiction, the dosage has to be progressively increased, and the need is never really satisfied.

Low esthetic values

Now I come to the third factor which is essential if the mass media are to be beneficial to our children. This is the matter of form – of esthetic value.

I am sorry to say that, esthetically, most television programming represents a step backward from the movies and other media. Part of the reason for this is no doubt due to the speed and other necessities of mass production. However, the major loss in esthetic values seems to stem from the mediocrity of program content which typifies most network entertainment series. Low quality in basic content leads in turn to low values in writing, production, and performance.

And so the repeated exposure to shoddy, quick, superficial, esthetically poor material must have a deadening effect on the esthetic sensibilities of our children.

I would conclude, therefore, that radio, television, the movies, and the other media have not done a very good job of fulfilling the functions in the emotional development of children which I believe they have the potential to fulfill.

Now, why is this? It is not because the producers of these entertainment media are monsters who want to hurt our children or because they are people who do not want to do what is right. It is simply because these producers do not have a primary aim of educating, developing, or benefiting children – or even of entertaining them. The primary aim, of course, is to make money.

Easy to seduce children

Our present setup of commercial spon-

Continued on page 22

news

Moderator Peters lauds peace efforts of Vatican

"PRAY FOR ME." This was the request of Pope Paul VI in Rome to Raymond R. Peters, moderator of the Church of the Brethren.

The pontiff's plea came in response to Moderator Peters' affirmation of support for the Pope in his reconciliatory efforts between North Vietnam and the United States. The timeliness of the Pope's request, on Jan. 18, was accentuated by the fact that within a week's period the Vatican-based head of the Roman Catholic Church had also granted audiences to England's Prime Minister Harold Wilson, Russia's President Nikolai Podgorny, and U. S. A. Ambassador to Vietnam Henry Cabot Lodge. It is widely assumed these crucial talks dealt in large part with the war in Vietnam.

Mutual guest: Beyond the exchange evidencing mutual interest and involvement in the quest for world peace, Dr. Peters conveyed to the Pope the greetings of the Church of the Brethren and presented to him a 250th anniversary medallion. In return Paul VI gave to Dr. Peters a medallion struck for the Second Vatican Council and to Mrs. Peters a medallion of his own papacy.

The encounter was the first official meeting of a moderator of the Church of the Brethren with the head of the Roman Catholic Church. Dr. Peters had sought the audience, in connection with travel in Europe and Africa, primarily to express Brethren gratitude for the current peace endeavors of the Vatican.

While there, the moderator and his wife were guests of the Secretariat for Promoting Christian Unity. According to its spokesman, Father Thomas Stransky, the Secretariat has the task of implementing certain elements of the new constitution of the church, such as developing a common Bible for all Christians (now being done in collaboration with the United Bible Societies), working on problems of religious liberty, and coordinating Catholic charities with Protestant relief work (just now India and Africa are major concerns).

While at the Vatican Dr. and Mrs. Peters examined firsthand the recently excavated necropolis under St. Peter's, which includes also the ancient memorial to the apostle Peter and the later altars built over it.

Imperative: Following the meeting with the Roman Catholic pontiff, Dr. Peters said it was imperative that the total Christian community work together in such concerns as we all have in common. Such cooperation among Christians is not only a joy but a necessity for our day, he stressed.

Exchange of medallions: Pope Paul, Moderator and Mrs. Peters, Vatican aides

Moderator Peters and his wife visited Rome en route to Nigeria, where he surveyed the work of the church there and represented the American Church of the Brethren to the African Christians.

Assisting with the arrangements for the visit in Rome was Graydon F. Snyder, Bethany Seminary professor currently on leave and engaged in study there.

While in Europe Dr. Peters conferred at the World Council of Churches headquarters in Geneva, with general secretary Eugene Carson Blake and other officials, as well as with Dale Ott, director of Brethren Service Commission work in Europe.

The Peterses were scheduled to return early in February to North Manchester, Ind., where Dr. Peters is pastor.

Summons to the churches

The church cannot leave to the military or to the statesmen alone the complex problems of conscience being raised in these days of conflict.

WITH THIS VIEW, reiterated from last spring's National Inter-Religious Conference on Peace, I. W. Moomaw opens up his latest chronicle: *Vietnam Summons* (Brethren Service Commission, 1967; booklet; 75c). In it he sets forth the insights which he and his wife gained firsthand while on duty last year as a field consultant with Vietnam Christian Service and under the Church of the Brethren Service Commission.

Noting that "one writes cautiously on a subject so controversial and on which scholars of integrity may take the same facts and reach different conclusions," Dr. Moomaw advances as the threefold summons calls to (1) clearer understanding, (2) compassion, and (3) an early and honorable solution to the crisis.

From revolution to war: In *Vietnam Summons* he traces what once was a civil war between rival groups in Vietnam and a revolt of common people against feudalistic and irresponsible government to what has become a war in which "we find ourselves fighting on the side of a government that has for over a decade been unpopular with the masses who make up at least seventy percent of the population."

"In a true sense, it is not a war at all, but a revolution turned into a war by the coming in of outside powers," Dr. Moomaw contends. He quotes a university chancellor as asking, "Are we of Vietnam to be only a pawn in the struggle for power among the great nations?"

After delineating the historical events leading up to the war, the writer maintains that in recent years "there has been error and misjudgment on both sides. Ho Chi Minh's serious mistake was in trying to push all Vietnam over to communism. Our mistake was in failing to recognize a strong and healthy nationalist movement and in too freely equating it with communism. We failed to measure Asia's resistance to colonialism and the fear of its return."

The hard road to peace: He suggests that, before real freedom in Vietnam can be attained, the abusive power of long-standing feudalists, landlords, privileged merchants, and government "contractors" must be corrected. In the difficult attempt to work for peace and to convince others of the genuineness of its offers, the United States can enhance its world image and the well-being of mankind, he stresses.

The booklet develops the case for expanded economic development, noting that the one billion dollars in aid offered by President Johnson in his Johns Hopkins University speech is less than half the amount the United States is spending every month to support the war. But he adds that off-the-cuff handouts are offensive to proud Asians. Instead, mutual developmental plans need to be worked out.

A hunk of bread, enlightened understanding, conviction boldly expressed . . . these Christians are summoned to give for Vietnam

The document renders an accounting of the rationale and the operations of Vietnam Christian Service. It speaks of the cooperation, the personalized service, the adaptability of volunteers who work in such tasks as education, construction, agriculture, refugee aid, and medicine. It quotes persons of diverse views, among them a veteran Canadian surgeon in Vietnam's Corps II area who maintains that "the rate of casualties among civilians in this district is five times as high as among the military. The napalm bombing of villages and the diabolical devices of the Vietcong make this the most brutal war in my experience."

Appeal to the churches: Out of thirty-seven years of contact with Far Eastern peoples, beginning as a missionary in India and continuing as a consultant to mission-sponsored rural development projects, Dr. Moomaw issues a strong appeal for involvement by the churches. He urges the response of churchmen to opportunities to express convictions where moral, economic, and diplomatic tensions arise, to accelerate the channeling of funds and personnel for relief and reconstruction, to make advances in rural development and education as part of mission strategy, and, in sum, to apply the church's technical, moral, and spiritual resources to the needs in Vietnam.

"The church has a unique contribution to offer. To help in this way to fulfill Christ's promise of justice and a more abundant life is a summons to the church from Vietnam and the challenge to an effective ministry to human need wherever it exists."

Cordier view: In an introduction to *Vietnam Summons* a fellow Brethren internationalist, Columbia University graduate school dean Andrew W. Cordier, points up that the booklet's greatest contribution stems from the author's identification with and understanding of Asian villagers.

"The top priority in Vietnam is the cessation of conflict," the former United Nations executive declared. "Perhaps no war has seen such massive efforts . . . to achieve an end to conflict, with such small results.

"Yet there is no alternative except to continue these efforts to achieve a peace which initially may not be fully satisfactory to any of the parties but a peace, which if guaranteed by many countries, especially those of Asia, might give opportunity for healing processes to take over and for reconstruction programs to prosper."

Educators and ecumenists in the news

In the headlines have been a number of Brethren educators and ecumenists, the result of elections, appointments, writings, and retirements. The developments which precipitated the news reports are recapped here.

Higher education head: Elected chairman and acting president or executive of the Council of Protestant Colleges and Universities is A. Blair Helman, president of Manchester College since 1956. He has been on the board of directors of the council since 1961 and was its vice-chairman last year.

The election occurred at the council's annual meeting held in Los Angeles in January. Dr. Helman succeeded Willis M. Tate, president of Southern Methodist University.

The Council of Protestant Colleges and Universities, founded in 1959, brings together representatives of several hundred institutions seeking to strengthen Protestant higher education. It is actively aligned with other educational agencies but works particularly on relationships of the church college to the government and to the churches.

Previously, Dr. Helman chaired the Committee on Higher Education, Church of the Brethren 1965-66; has been a member of the executive committee of the Department of Higher Education, National Council of Churches, since 1960; and was president of the Indiana Conference of Higher Education in 1961.

A native of Windber, Pa., Dr. Helman is a graduate of McPherson College and the University of Kansas. He served pastorates at Newton, Ottawa, and Wichita, Kansas, and taught in the social sciences in Kansas universities prior to assuming the presidency of the Hoosier college.

Vice-chairman: Calvert N. Ellis, president of Juniata College and present chairman of the Church of the Brethren General Brotherhood Board, was elected vice-chairman of the Association of American Colleges at its annual meeting in Los Angeles.

The association represents 800 colleges and universities in the United States and is dedicated to the liberal arts in higher education.

Since 1965 Dr. Ellis has been on the board of directors of the association. He was for six years chairman of the association's Commission on the Arts. More recently, for three years, he was chairman of the association's Commission on Legislation, an assignment which called him frequently to Washington, D.C., where he was also a member of the American Council on Education's Commission on Relations with the Federal Government. He also serves in leadership roles in other educational units at state, regional, and national levels.

Dr. Ellis, who earned degrees from Juniata College, Princeton Theological Seminary, Princeton University, and Yale University, has been president of Juniata College since 1943, having succeeded his father, the late Charles C. Ellis.

Dr. Calvert Ellis served as moderator of the Church of the Brethren in 1948. In the period since, he has been elected chairman of the General Brotherhood Board ten times and at other times has been chairman of the Board's Foreign Mission and Finance commissions.

Bridgewater dean: To succeed John W. Boitnott as academic dean of Bridgewater College July 1 is Dale V. Ulrich, associate professor of physics at Bridgewater.

A native of Wenatchee, Wash., Dr. Ulrich earned degrees from La Verne College, the University of Oregon, and the University of Virginia. In 1957-58 he was director of the Baltimore Pilot House project in Maryland, after which he began teaching physics at the Virginia college.

He has contributed articles to professional journals and directed research activity under grants from the National Science Foundation.

Dr. Ulrich is married to the former Claire Gilbert and has three children.

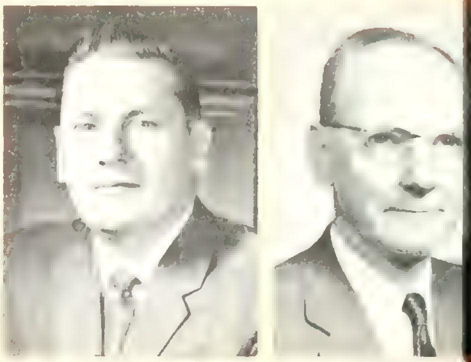
Elizabethtown dean: To become dean of the faculty at Elizabethtown College in Pennsylvania on July 1 is Wayne L. Miller, presently chairman of the speech department at McPherson College.

A native of Indiana, Dr. Miller holds degrees from Manchester College, Purdue University, Bethany Theological Seminary, and the University of Southern California. He formerly taught at Manchester College and Los Angeles State College.

He has been pastor of Church of the Brethren congregations at Dixon, Ill., Phoenix, Ariz., Flint, Mich., and Markle and Colfax, Ind., and associate pastor of the South Pasadena, Calif., Methodist church.

In 1965 he directed a Brethren Service work camp in Mexico. He currently is writing a book on Methodist Bishop G. Bromley Oxnam.

Dr. Miller is married to the former Gwendolyn Studebaker and has four children. The eldest son, Kevin, 18, was featured in a story in *Youth/Horizons*, Dec. 4, 1966, issue.



A. Blair Helman **Calvert Ellis**
. . . named to key national offices

At Elizabethtown Dr. Miller will succeed Jacob E. Hershman, who resigned last spring, and Oscar F. Stambaugh, acting dean until July.

Ohio educators' choice: A high school government teacher and active Brethren layman is president-elect of the 83,000-member Ohio Education Association.

He is Murl E. Huffman of West Carrollton, Ohio, and a member of the Trotwood Church of the Brethren. An ardent worker in educational associations, he was elected in December by delegates at the state convention of the OEA. One plank of his platform called for above average education for all Ohio children – "equal opportunity to become unequal." He also stressed that "educators must educate the public" as to the needs in the schools and press for substantial improvement in salaries and benefits for educators.

Mr. Huffman is an alumnus of Manchester College and has taken graduate work at Miami and Ohio State universities. For eleven years he has been in television, currently moderating a family life series at Dayton.

Devotional writer: A devotional booklet for families will be distributed by the family education department of the Brotherhood in connection with Christian Family Week, May 7-14. The author of the booklet is D. W. Bittinger, former McPherson College president, former Messenger editor, and Annual Conference moderator in 1951 and 1958. He currently is chancellor of Chapman College, Orange, Calif.

The booklet has as its theme "Families in a Changing World." It is now being published by the Church of the Brethren General Offices, with copies available for ten cents each.

Dr. and Mrs. Bittinger, who once were missionaries in Nigeria, have given leadership in family education through the years. Two of their four children were born abroad, as have been five of their eight grandchildren.

Dr. Bittinger also has written and lectured widely on anthropology and international affairs. A West Virginian, he is a graduate of Elizabethtown College and the University of Pennsylvania.

Ecumenical servant: Builder in the ecumenical movement . . . leader of leaders . . . Christian educator . . . gentleman from Virginia . . . these were the accolades conferred upon J. Quinter Miller, a Brethren minister, at his retirement as associate general secretary of the National Council of Churches.

Engaged in ecumenical leadership for forty-five years, Dr. Miller was hailed by the National Council of Churches at the Miami Beach General Assembly as one of its "most faithful and effective servants." He was on the staff of the NCC and its predecessor, the Federal Council of Churches, for twenty-six years.

Dr. Miller gave leadership to interdenominational cooperation in religious education, to the coordination of church agencies predating the conciliar development, to the organization of councils of churches at local, state, and national levels, and to the directing of the NCC's triennial General Assemblies, which was among his special assignments. Very recently he broke new ground as president of the Church Executive Development Board, set up to train church officials for more effective leadership.

Dr. Miller, a product of the Shenandoah Valley, graduated from Bridgewater College, where he was a three-letter man in athletics. He studied further at Harvard, Boston, and Yale universities. He will continue to head the Church Executive Development program.

State executive resigns: To retire as general secretary of the Pennsylvania Council of Churches on Sept. 7, his seventieth birthday, is Jesse D. Reber. He has been with the state council for twenty years, serving as its chief executive since 1953.

He previously carried assignments with Church World Service and was pastor of Church of the Brethren congregations at Shippensburg, Pa., Brooklyn, N.Y., and Cleveland, Ohio. He is a native of Maryland and a graduate of Elizabethtown College, Lutheran Theological Seminary (Gettysburg, Pa.), and New York University.

Beyond council duties he chaired the Board of Public Assistance of the Commonwealth of Pennsylvania for six years and was on the state's Fair Employment Practices Commission.

Dale V. Ulrich

Wayne L. Miller

. . . appointed academic deans

Murl E. Huffman

. . . Ohio choice

D. W. Bittinger

. . . devotional writer

J. Quinter Miller

Jesse Reber

. . . ecumenical pioneers retire

JAPAN (at right). Typhoon victim receives a futon — a Japanese style sleeping bag. Brethren gave $3,000 for relief assistance

AUSTRIA. An old hotel near Vienna becomes a home for the aging. The five-year effort to restore the war-torn building involved eighty-nine BVSers. Above, Brethren Service director Dale Ott, center, with officials of the sponsoring Innere Mission of Austria

HAITI. A seven-man Church World Service team was dispatched by the Church of the Brethren to southern Haiti to erect housing for thousands left homeless last fall by Hurricane Inez. Also contributed by Brethren was $3,500 in support of the reconstruction project

INDIA (at right). In Assam, floods brought suffering to the Brahmaputra Valley while elsewhere drought resulted from failure of the monsoon. Brethren, in response, directed $13,000 in relief assistance to India last year. Wells are being dug in many drought areas

CYPRUS. An abandoned irrigation ditch is unclogged by a Brethren Service team. The channel now supplies water to both Greek and Turkish factions residing in a nearby village

THE BROAD RANGE OF BRETHREN RESPONSE

Hunger is a fact for two out of three people. At least 10,000 human beings die of hunger every day. Some 14,000 new lives come into being every hour, most of them born into families already hungering. The horror of hunger is a challenge to men of conscience and compassion.

So too are other demands, particularly upon Christians as they become aware of persons who are victims of disaster. It is in response to such persons – persons stricken by hunger, floods, and drought in India, by hurricanes in Haiti, by typhoons in Japan, by earthquakes in Turkey, by the lack of housing for the elderly in Austria, by the enmity that cripples relations between Greeks and Turks on Cyprus – that Brethren have responded with workers, materials, and dollars this past year. Add to this the crew of volunteers sent to Vietnam, the $20,000 to date designated for refugee aid in Africa, the new ventures of service beginning with Bulgaria, Bolivia, and Yugoslavia, and you glimpse something of the scope of Brethren concern and involvement in service and reconciliation.

One Great Hour of Sharing, Sunday, March 5, comes not as a routine offering but as a compelling challenge for continued, extended Christian service – service such as is depicted here.

TURKEY (at right). BVSer Ken Jackson was dispatched to eastern Turkey to help erect housing for some of the 100,000 left homeless by an earthquake in August

Query matched by action

TEN CENTS A MEAL during Lent is the challenge directed to Brethren families in Northern Indiana in response to the world food crisis. Multiplied by the families of the district, the goal for the six weeks of sharing is $25,000.

The appeal began when first the Middlebury church and then the district conference in 1966 passed a query to this year's Annual Conference on the urgency of meeting the food needs of the world. To reflect their own commitment, the Indiana Brethren asked their Christian education and service commission, chaired by Wawaka pastor Wendell Eller, to develop a districtwide response. The result is the challenge to give up to $25,000 for the Brotherhood's ministry to human need in four areas: Vietnam agricultural and relief program, Haiti infant feeding program, Heifer Project, and Emergency Disaster Fund.

The current emphasis is actually the second developed by special planning committee members John Heisel, William Cable, and Mrs. Mary Burger. In the first phase support was enlisted for CROP through commodity and cash contributions and personal participation. To this Northern Indianans are perennially responsive; last year Elkhart County, with seventeen Brethren congregations, led the nation in CROP support.

The current second phase is seen as a sacrificial Lenten offering, giving beyond regular commitments.

"If our families capture the vision of responding to God's love and to the suffering of our Savior by giving of their love for people in dire need, Lent can be for us a mountaintop experience," chairman Eller commented.

What fire cannot destroy

A SMELL OF SMOKE lingered in the Glendale Church of the Brethren, Ariz., as a grim reminder of fire.

It was Sunday, Jan. 8. A week earlier, on New Year's night, a fire, believed set, had wrought $7,500 damage.

In the sanctuary, pews were smoke damaged, the chancel charred, the stained-glass windows broken, the altar destroyed, the walls and carpeting streaked. Sunday school classrooms were likewise smoke stained.

In the church fellowship hall was an improvised altar, covered with a white linen tablecloth. Members sat on straight-back chairs. The organist played an old piano, since the fire-damaged organ was out for repairs.

Pastor John Breidenstine, the church's young minister, observed that during the past week as members came to inspect the damages of the fire, grown men fought off some deep emotion, women unashamedly shed tears, and children looked on in disbelief. In the fire some lost a memorial to a loved one; others lost their labors.

Moment of truth: "All were genuinely moved in the moment of truth," the pastor said, "because at that moment most felt a part of ourselves being destroyed in that fire. Without exception we realized that this church is dear to us. It was a moment when the true meaning of this church in our life was most evident."

"Recapture that moment and keep it alive," the pastor said, "and this church will never have anything to fear."

"Today we bear witness," he continued, "that there is one thing that fire or anything else cannot destroy – the spirit of love and fellowship that binds us together as one corporate body. No matter what the physical circumstances may be, the spirit of faith that unites us cannot be destroyed.

"As the church is rebuilt," Mr. Breidenstine said, "let us also rebuild our faith so that it will be as solid as new lumber, as bright as new paint, and as radiant and colorful as new stained-glass windows."

Their dismay supplanted by determination, the congregation sang, "We Would Be Building," and meditated as the pianist played, "Blest Be the Tie That Binds." For this band of worshipers, the hymns spoke with a new eloquence.

That dialogue might begin

"THE BEAUTY of the National Youth Conference," said one local youth adviser, "is that it didn't end when the conference adjourned."

That, some observers may react, could be either good or bad depending on how the conferees responded and what dialogue they have had at home on the issues NYC opened up. To stimulate ongoing encounter with the issues, a specially prepared resource guide dealing with the central conference themes soon will be distributed to all churches.

Writers: Subjects and writers of the special guide include: Revolution (the Exodus dynamic in contemporary terms), William R. Faw, pastor, Chicago; war/peace dilemma, Kenneth Gibble, associate minister, Roanoke, Va.; racial crisis, James Poling, community organization worker, Chicago; responsibility in personal freedom, J. Bentley Peters, pastor, University Park, Md.; the new morality, James L. Kinsey, student, and Donald E. Miller, professor, Bethany Theological Seminary; the contemporary nature of worship, Robert D. Sherfy, Jr., associate minister, North Manchester, Ind.; and the use of creative arts in worship, Greg Bachman, I-W assistant, Brethren Service Commission, Elgin, Ill.

In a letter to youth counselors, Will Nolen of the youth ministry staff pointed up that the varying post-conference feelings "are encased in the very legitimate struggle of the church, and specifically its young laity (youth), to discover a relevant identity in the midst of 20th century culture."

Generation gap: In reference to issues posed by the conference, Mr. Nolen said to the counselors, "We encourage you to make available opportunities wherein both youth and adults can voice themselves unreservedly on these concerns and whereby they might gain some assurance that they are being heard and, hopefully, understood. In such a setting the much needed dialogue between youth and adults (the generation barrier) will perhaps begin."

Take a tour in the great Northwest after Annual Conference

Now is the time to begin planning your Annual Conference trip in conjunction with a tour sponsored by the Great Northern Railway. Among the highlights of the excursion are tours of Seattle, Glacier National Park, and a boat cruise to Victoria on Vancouver Island.

The Empire Builder leaves Chicago at 2:30 p.m. on Sunday, June 18. The route proceeds through Minnesota, North Dakota, and Montana, with a superb mountain view as the train crosses the Continental Divide at Marias Pass. Breakfast at Portland before leaving for Eugene. Arrival in Eugene will be at 11:30 a.m. Tuesday. After Conference the tour proceeds as follows:

Sunday, June 25. Leave Eugene 12:00 noon arriving Heathman Hotel in Portland. Afternoon scenic drive on Columbia River — Vista House, Multnamah Falls, Bonneville Dam. Lodging and dinner, Heathman Hotel.

Monday, June 26. Train to Seattle. Deluxe tour of Seattle including Floating Bridge, University of Washington, and Space Needle. Lodging, breakfast, and dinner, Hotel Roosevelt.

Tuesday, June 27. Cruise to Victoria on Vancouver Island with spacious views. Afternoon free. Return to Seattle and board train.

Wednesday, June 28. Arrive Glacier National Park. Lodging and dinner, Glacier Park Lodge.

Thursday, June 29. Proceed through Glacier Park by car. Boat ride or hike in afternoon. Lodging, breakfast, lunch, and dinner, Many Glacier Hotel.

Friday, June 30. Sightseeing in Glacier Park. Afternoon board train for return. Breakfast and lunch.

Saturday, July 1. Arrive Chicago at 9:55 p.m.

The tour package includes all transportation, ten meals, four nights of lodging, and certain other services at a beginning cost of $198.50 per adult traveling coach class and sharing a double hotel room. Information on other rates as well as additional details of the tour are available upon request.

Inquiries should be addressed to J. L. Tierney, Great Northern Railway, 80 East Madison, Chicago, Illinois 60602. Reservations required by May 25.

day by day

To some, the cross is a rugged structure prepared for the barbaric and torturous death of a convicted criminal. Usually crudely constructed of rough-hewn logs, it was a product of a primitive society, a symbol of cruelty and pain. The dying victim and the means to that death were equally despised by the general public. Bloodstained, foul-smelling, and haunted by the painful cries of the dying, crosses were repulsive to man's finer nature.

Yet, today, the cross as a decorative symbol can be found on church steeples, worship centers, hymnbooks, mountaintops, tombstones, greeting cards, candy shapes, lapel pins, and even on gold chains around the necks of pretty girls. What caused this remarkable change in man's attitude toward the cross?

By dying the despised death of crucifixion, Jesus Christ, the Son of God, transformed the cross into a symbol of holiness and redemption. Christians everywhere look at the cross and are reminded of the shedding of Jesus' blood for their sin. Because of his death, they can now know the joy of sins forgiven. The cross also helps us to remember Jesus' complete obedience to the will of God, his example of nonresistance in the face of insults and torture, climaxed by his shout of victory, "It is finished." Learn to look at the cross with thanksgiving and from it gain strength to meet temptations and troubles, freedom from the guilt of sin, and hope for eternal life.

DAILY DEVOTIONAL GUIDE

SUNDAY, MARCH 5
John 3:11-15. "If a man believes anything up to the point of dying on a cross for it, he will find others to believe it," declared the Roman soldier in John Masefield's play, *The Trial of Jesus.*

MONDAY, MARCH 6
Gal. 3:10-14.
"Well might the sun in darkness hide,
And shut his glories in,
When God's own Son was crucified
For man the creature's sin."
— Isaac Watts

TUESDAY, MARCH 7
Matt. 27:22-26.
"Jesus is standing in Pilate's hall —
Friendless, forsaken, betrayed by all:
Hearken! what meaneth the sudden call!
'What will you do with Jesus?' "

WEDNESDAY, MARCH 8
Matt. 27:27-32.
"Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to lift thy brother's burden,
God will bear both it and thee."

THURSDAY, MARCH 9
Matt. 27:33-37. As we stand before the cross, we realize that the sign, "King of the Jews," should read, "Jesus Christ, my substitute." He stood in the gap and died for me.

FRIDAY, MARCH 10
Matt. 27:38-44.
"Bearing shame and scoffing rude,
In my place condemned he stood;
Sealed my pardon with his blood!
Hallelujah! what a Savior!"
— P. P. Bliss

SATURDAY, MARCH 11
Matt. 27:45-50.
"See from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"
— Isaac Watts

SUNDAY, MARCH 12
Matt. 27:51-56.
"My dear Redeeemer and my Lord,
I read my duty in thy Word;
But in thy life the law appears,
Drawn out in living characters."
— Isaac Watts

MONDAY, MARCH 13
Heb. 12:1-4. He could have called an angel host to release him from the cross, but he endured until the price for our salvation was paid. Why do we give up so easily? What if he had?

TUESDAY, MARCH 14
Heb. 9:22-28.
"He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by his precious blood."
— C. F. Alexander

WEDNESDAY, MARCH 15
Phil. 2:5-8.
"He sent no angel to our race,
Of higher or of lower place,
But he himself to this world came
And wore the robe of human frame."

THURSDAY, MARCH 16
Gal. 6:11-15.
"In the cross of Christ I glory,
Towering o'er the wrecks of time . . . "
So wrote John Bowring. In what do you glory?

FRIDAY, MARCH 17
1 Cor. 1:17-18. Unbelievers of every generation have scoffed at the story of the cross. Because "God is dead" to some, that does not mean he is not alive!

SATURDAY, MARCH 18
Luke 9:23-26.
"Take up thy cross and follow me,
I hear the blessed Savior call.
How can I make a lesser sacrifice
When Jesus gave his all?"

Reverence for the cross

In *Love Is Something You Do,* Dr. W. E. Sangster, the great British Methodist preacher, tells of being present at a great religious celebration in Gloucester where there were many church dignitaries. One clergyman on the rostrum was particularly impressive not only because of his large size but because of the gorgeous red and black velvet on his robe. He had a large gold cross suspended on a chain around his neck. Sangster mentions his horror on noticing that, all through the principal speaker's address, this clergyman, obviously bored at hearing anyone else's voice but his own, had taken the golden cross from the chain, and was cleaning his fingernails with a corner of it.

Isn't this incident characteristic of the shallow meaning the cross has for many of us? What does the cross mean to modern-day Christians?

First, it shows up the sin of the world.

The will of God in Jesus' life was at cross purposes to the will of man (the crowd). Jesus chose the will of God, a choice which led directly down the path to the cross. The betrayal of a Judas, the denial of a Peter, and the irresponsibility of a Pilate, plus the false following of a crowd all add up to the sins which demanded Jesus' life. He then gave all that he had, his life, for the sin of the world.

Second, the cross reveals the grace of God. God's love and power steadied Christ through the suffering ordeal. God's grace was equal to the agony of the cross and as such reveals his forgiving, self-giving love to all men who turn to him for strength.

Third, the cross is the symbol of true discipleship. Nothing dares be a stumbling block to full surrender and commitment to Jesus Christ, not even death! We too will discover crosses when the will of God in a given situation towers far above the conscience of a community. When Christians join the bandwagons of social justice, peace, and brotherhood, crosses will appear in the distance. We must accept these crosses as challenges and live.

The actions of the clergyman mentioned above are repugnant to us, but do we not appear likewise in the sight of God when we circumvent issues instead of taking a stand? When we are quiet and should speak out?

Do we need more crosses?

One explanation for irreverence could be that our Christianity is too easy. If it had cost us more, we would value it more highly. As a free gift, we accept it and then misuse it. We are like spoiled children who have been given everything they wanted — thus, our lethargy in witnessing, our selfish lack of service, our refusal to tithe, our sinking deep into the comfortable pews of beautiful churches, and closing our eyes to our neighbors' needs.

Some world church leaders have prophesied that in future years the Christians behind the iron curtain will evangelize the West. With the seed of faith planted in turmoil and nurtured in opposition and persecution, a sturdier stock of Christian is produced. He knows what, why, and in whom he believes. He has had to defend his faith, to risk his life for it. It has not come easily.

The old saying, "The blood of the martyrs is the seed of the church," seems paradoxical but has been proved time and again in history. Must Christians endure persecution before they will take their faith and their calling seriously? Do we need more crosses?

Guidelines for worship

For your worship center, Dad and the boys could make a cross from two tree branches, pieces of wood, styrofoam blocks, cardboard, or whatever materials you have at hand. You may keep it rugged looking in its natural state or you may wish to spray-paint it gold.

As you concentrate on the cross, small children can become upset if the gory, bloody details are overemphasized. Point out the positive aspects of the cross, the reasons why Christ, the Son of God, died, and that three days later he arose. For this he was born. As Charles Wesley wrote,

"Mild he lays his glory by —
  Born that man no more may die,
Born to raise the sons of earth,
  Born to give them second birth."

Use and explain the works of noted artists as pictured in *Christ and the Fine Arts* (Maus), Easter issues of *Ideals*, Bible storybooks, or other sources. You may tie in the prophecy of Isaiah 53 and listen together to a recording of Handel's *The Messiah*.

Questions you could discuss would include: Do Christians today carry crosses? What are some examples of crosses one might carry? What does the cross teach us about forgiveness? about obedience? about concern for others? about God? about humility? about ourselves?

For variety, try singing several Negro spirituals that express so simply and well the yearnings of the human heart: "Were You There When They Crucified My Lord?" (No. 173 in *The Brethren Hymnal*) and "Lord, I Want to Be a Christian" (No. 486). Other appropriate hymns would be "When I Survey the Wondrous Cross" (No. 114), "Beneath the Cross of Jesus" (No. 165), "Must Jesus Bear the Cross Alone?" (No. 317), and "The Old Rugged Cross." — Earl and Vivian Ziegler

IRONY

days
weeks
months
years
go by
and i
sit
and wonder
what effect
have i
upon
the wars mankind
wage against mankind
in vietnam
in chicago
in new york
in harlem
in watts
in mississippi
in berlin
in nigeria
there there there

i sit and wonder
what effect have i
upon
the wars mankind
wage against mankind
there — there
while
here i sit
listening not to a friend
caring not for a human
— what then?

by Louise Baldwin

Parents and teachers can use their influence as consumers to demand better TV programming

soring means that a program pays off if it attracts the largest possible audience at the least possible expenditure of time, talent, effort, and money. For this purpose the prevailing type of programming is ideal. First of all, it is easier and less costly. It requires less time, talent, and thought to produce an exciting horror picture that gives you nothing than to produce a valid play with valid plot and valid characters — in other words, a play that makes reality interesting and absorbing.

Furthermore, it is easier to seduce people, especially children, into viewing programs that require no thought or effort, plays that encourage passive reception and fantasy. The more superficial and exciting, and therefore the less genuinely stimulating and satisfying a program is, the more likely addiction is to develop, because the people who are watching will come back again and again, trying to find the gratification that never comes.

For example, people who have seen a play like *Hamlet* or *Macbeth* are not very likely to stay and demand a second feature. By the time they have seen this play they are emotionally exhausted and gratified. They have had it, and they are ready to go home, perhaps to discuss it with their friends or to think it over themselves.

"Addiction" good for business

But the plays that we now present to our children are of quite a different character. And so addiction develops. And an addicted audience means an audience that sits glued to its television set for hours on end looking for the gratification that never comes. Such an addicted audience means more viewing, better advertising results, more sales, and therefore more money.

Some broadcasters claim that we have the programs we have because the American people want trash. Now, I do not believe this for a moment. I believe that it is perfectly possible to make programs that are both good and entertaining. But, in order to do this, there is required a great deal of thought, effort, and money.

The question is, what can we do about all this?

Unfortunately, there seems to be no ready solution to this problem, and all of the partial solutions I am going to suggest are time-consuming and energy-consuming. But that is how it is to be a parent.

As individual parents, I believe there are several things that we can do. Of course, the easiest thing we could do would be to use our physical superiority or greater physical strength to prevent our children from watching television or arbitrarily to limit the time that they view television.

Against arbitrary authority

But that is not the best solution. This exercise of physical authority can be done — and I believe needs to be done — with younger children of five and six years of age. But with older children I think other approaches are much more valid. First of all, we can take our cue from what it is that our children look for in television programs. They are looking for better understanding, and perhaps we should give it to them.

Perhaps we should take more of an active interest in them. Perhaps there should be less frustration of their real needs. We should include them more in the adult world from which we shut them out. We should show greater respect for their dignity as individuals. In a word, first of all, we have to be better parents.

Another, and very important, thing we can do with children is to watch the programs with them. It is very important that we should not simply tolerate television as a necessary evil. We have to accept it; it is here to stay. So we have to take a positive approach to it and help our children to view television with discrimination and understanding.

For example, we can help children to look actively for better programs, and there are good programs. If we look for them, we will find them. One source is the annual handbook, *Television for the Family*, published by the National Association for Better Radio and Television. This booklet is a guide prepared by experts, covering more than 380 program series. Or we can search through newspaper program schedules ourselves.

Need "positive" approach

It might even be useful to encourage the children to go over the programs with us, to check off the good ones and post them on a bulletin board.

At one time many teachers took a completely negative attitude toward television. But this attitude has changed. Most of these teachers now realize that there is much to be gained from a positive approach. They encourage children to convert television from a completely passive experience to a more active one.

For example, they have asked children to watch programs with some very definite view in mind, such as for the purpose of later writing a review of what they saw, or perhaps from the point of view of watching certain technical aspects, such as sets or lighting or camera angles or costuming. Now, these are all efforts that are good. Furthermore, watching the programs with the children can be very useful in several ways.

Use influence as consumers

In addition to these things that we can do individually, there are certain things that we can do as a group within the family circle, as parents, for our

own children. First and foremost, I believe that we can and should use our influence as consumers and as citizens to the end that our children get the kind of programming that they require and are entitled to. I know that such a proposal always brings the hue and cry of "censorship." But censorship and codes are not the issue. They certainly are not the solution.

Codes are static, rigid, and, when applied mechanically, they simplv inhibit the creative artist, and do not improve the product. In fact, the concentration may then be on how to get around the codes and how to imply something without saying it. We have all seen the stultifying effects that codes have had on our movie industry.

No, I am not talking about censorship or codes. I am talking about something quite different. I am talking about how to raise the level of television programs and make them more in accord with the real needs of our children and with the real potentialities of the medium.

First of all, it is important, if we are to take a positive approach, that we should know the program. We should know the child; we should know the reactions of the child. We can then use the reactions as a clue to what is bothering the child. Of course, having to watch the program with the child eliminates the use of television as a baby-sitter.

Another reason that it is important for us to watch programs with the children, particularly with younger children, is that we should be there to reassure the child when and if frightening scenes appear.

Share views with children

We can share our feelings with the children. In this way we can convert the watching of television to a family activity. We can furthermore discuss the program with the child after he has seen it. Here, again, it is very important to be democratic. Do not tell the child what you think of the program. Let him tell you first. Then you can compare programs; you can discuss them together; you can suggest other programs to watch together. But, as I have indicated, you must first respect the child's opinions and his right to have these opinions.

Only in this way will you gain the child's trust and cooperation, and only in this way will he be willing to try some of the programs you suggest.

Promote other interests

There are certain other things we can do in connection with these media in an attempt to diminish the role they play in the total leisure activities of the child. We should help to provide active outlets for the child, such as hobbies, sports, and various family activities. We should help our children find interesting books. We might even revive the old-fashioned custom of reading aloud to our children.

Finally, it is extremely important that parents set an example for their children. If the parents themselves are addicts, if they listen to radio and watch television "from hunger" and without discrimination, then it will be very difficult to influence the children not to become addicted.

For this, certain prerequisites are necessary. First of all, there must be a genuine desire to do this and with this as the primary aim. Unfortunately, commercial television has no such aim. Secondly, given this aim, it must follow that the content and form of television programs would be determined by people who know children and who care about children. I would envision committees of parents, educators, psychologists, and sociologists working together to guide the preparation of worthwhile and interesting programs for children.

Broadcasters would have to be willing, for a while, to use the Nielsen ratings as a secondary consideration, instead of the primary consideration, in producing and televising these programs. It will take time for today's addicted and stultified audiences to acquire a taste for these new and superior shows. In the meantime, pending the development of this ideal state of affairs, there are certain things that we can do immediately.

Protest bad shows

These things can be stated very simply: We parents have to "squawk" about the bad, to commend the good, and to make constructive suggestions for improvement. And it seems to me that we can do this most effectively if we do it in an organized way, as a group. There are two reasons: first, because getting together as a group gives us the opportunity to discuss specific programs. In this way we can evaluate the merits and defects of these programs and arrive at well-thought-out conclusions about them.

Second, when we "squawk" or commend in large numbers, producers are much more likely to listen to what we say.

This I know. Radio, television, movies, and other media, in order to be healthy and to thrive, must not only be listened to by us. The producers of programs for these media must also *listen to us*. We, the people, still hold the sovereign power to accept or reject their services.

From *Better Radio and Television*, Spring 1966, published by the National Association for Better Broadcasting. Used by permission.

EXCERPTS FROM A DIARY OF A
MISSIONARY PASTOR

AUTHOR'S NOTE: *The Corinthian correspondence is a combination of fragments of letters which were exchanged between the apostle Paul and the Corinthian congregation. The letter fragments are dynamic — full of insights, conflict, and spiritual struggles and culminate in a reconciliation. The letters reflect the struggle for identity of a congregation which does not have deep roots in Christian tradition and is composed of individuals recently practicing pagan religions. This imaginary "diary" may help to demonstrate the depth of conflict and struggle which is an essential ingredient of lasting Christian reconciliation. The sequence of sharp differences, hostility, tension, and then seemingly an impassé, broken only by repentance and forgiveness, reaches its height in joyous reconciliation. — Carl Zeigler, Jr.*

A. D. 56

■ I Paul, the apostle appointed by Christ to preach to the Gentiles, take pen in hand to reflect on the events of the past days. I find I have little time for this kind of writing. Mostly I use letters as a way of keeping in touch with churches I have founded and of continuing to give them guidance in the way of Christ. How I pray that they will remain faithful in Christ!

I have a great stake in the work at Corinth. After my polite but cool reception by the educated leaders in Athens, I desperately needed to have some success in preaching the gospel. It seems as if Corinth is just the place. Corinth stands in such a strategic position in the world. What a spot for the Church of Jesus Christ to witness to men of different cultures! We have had our struggles, but it looks as if the church will endure. It is my growing conviction that God has commissioned us and established the congregation in Christ. He has put his seal upon us and we have the Spirit in our hearts as a guarantee. How well I know!

The encounter with Christ is powerful and invigorating. One is compelled into the proclamation and service of such a Lord. As I recollect, I can see much around me which is evidence of God working in Christ. Is not the congregation at Corinth a living witness to this fact? And the glory of it all is that this is the fulfillment of the promises of God. He has remained faithful and continues to be our God. We have received our reconciliation from God through Christ and the Spirit is an ever-present reminder and sustainer. We are to be ambassadors for Christ, God making his appeal through us. Our work as ministers is to preach Christ crucified and urge people on behalf of Christ to partake of this divine reconciliation.

SUMMER A. D. 57

Much time has elapsed since I collected my thoughts in this way . . . my days have been busy and many disturbing things are happening. I have discovered by word of mouth and by letter that trouble is brewing at Corinth. I just do not understand it; things were moving along so well. There were some vigorous differences within the fellowship, but nothing severely disrupting. I thought it was simply a matter of internal growth and development.

We are all bound together in a new existence with Christ. I have written and explained how this opens up all things to them, because we are rooted in Christ and Christ is anchored in God. But they just do not seem to understand! I have tried so hard to make this clear. Perhaps I have dwelt on it too much, but I seem compelled to do it. I can hardly imagine that they cannot understand this truth. I am ready to do almost anything for the sake of the community. But, for some reason, my efforts are not well-received. I am caught. These are my people. I, Paul, am the founder of this church. And I am right proud of it.

So much of my own self is tied up in the life of the church. I know them personally. We have struggled, worshiped, and eaten the Lord's Supper together many times. Oh, how I despise the dissension! I know that we are already reconciled in Christ. And, yet, look at the differences which threaten to tear us apart. I just cannot understand it. As it looks now, Titus and I will have to travel to the church to assess the situation and possibly admonish them to remain faithful to that which I taught them originally. It is clear I shall have to correct some misunderstandings of my former teaching.

EARLY FALL A. D. 57

I hardly know where to begin. I am

so shaken I am not even sure I want to write anything! It has been several days since our return from Corinth and I still cannot settle down. I have never been more humiliated and infuriated in my whole life . . .

This is the next day. I was interrupted, and I never was able to get back to work. I needed to console Titus. As young as he is, he took our rebuff at Corinth most seriously. We were received coolly and were soon aware that we were not held in respect. It seems that my former statements to the congregation were taken as ignoring the conflict and thereby encouraging the dissenters.

Any way you look at it, they were brash and boldly usurped all authority from me. Imagine! I am commissioned by Christ for this work, and they lambast me. Why, they even deny that I am an apostle! The beasts, they will pay deeply for this outrage against Christ. I certainly did misjudge the conflict, and now it is out of hand, and I am not in a position to mediate the dispute. But, yet, am I not Paul, an apostle of Jesus Christ? How it churns me inside; yet I must write and challenge this effrontery.

They also added insult to injury by attacking my poor speaking style. Oh, that really hurts. I know it is true. But if they only knew the amount of effort I exert in preparation. And yet I get caught up in my preaching . . . I must sound arrogant and certain . . . what a burden it must be to listen to me expound upon the revelation of Christ crucified. But I can do no other, for I know that Christ is the center of our lives. I must do all I can to restore unity and order within the congregation. Oh, it infuriates me; it will be most difficult, but I must try to control my anger. But I fully intend to call down the wrath of God upon the dissenting factions and reassert my authority!

Several days have passed. I sent a tough letter to the Corinthian congregation demanding that they discipline those causing dissension. Imagine! They are allowing persons guilty of immorality to fellowship in the body of Jesus Christ. They must realize that this goes against the convenantal bonds among the members in Christ. They must not reject the reality of Christ, by ignoring discipline and order within the body. That is outright rejection of God.

The people here in Troas are good solid folk, beginning to respond to my preaching of Christ. Now this happens, and I am not able to keep my mind on my work. I know they notice my restlessness, and desire to assist me. I have asked myself a thousand times whether my letter was too severe. Perhaps I should have waited until I was less keyed up? Oh, I wrote exactly what I wanted to, but I am concerned how it will be received. And poor Titus, he is such a good worker, and I even fear for his personal safety. If the devil is so much at work in Corinth, anything might happen. But it was just a risk we had to take.

I have been thinking today that when the covenant in Christ is strained or broken, truly all the members undergo great suffering and uncertainty. And when I think of the personal feelings which have clouded the issue . . . well, as a true apostle I am most shocked! The idea that the men who knew Jesus personally have greater authority than I possess! Why, it is a flagrant challenge to my mission to the Gentiles! Am I sent by Christ, or am I falsely led? Those are serious thoughts. If they were true, why that would undermine my work, my entire self would be violently confused. And, yet, inside I know from the experience of other trials that Christ is sufficient for all our needs.

I admit that never before was my authority so severely tested. It goes directly against the agreement reached at the Jerusalem meeting. Oh, they did express doubts and placed conditions on my work with the Gentiles. I wonder if this is some sort of trickery backed by my opposition in Jerusalem. They want to make the Gentile church conform to their standards. I am not opposed to this Jewish emphasis, but I do want it clear that the Church of Jesus Christ fulfills and goes beyond Judaism. How I wish they would understand that the true messianic task is the universal reconciliation of man with God and not simply the exaltation of Israel to some kind of world dominion.

I have decided to close temporarily my work here and travel to Macedonia. I am going to wait for Titus at a small village that he will have to pass through on his return from Corinth. That way I can find out sooner what kind of reception my letter received in Corinth.

EPHESUS · FALL A.D. 57

It has been more than a week since I wrote, but I underwent such a radical change I could not stand to write. It is like this. Titus returned from Corinth with tremendous news. I knew the instant I saw him that there had been a reconciliation. He was so eager to relay the news to me. As I read the letter and heard how they treated Titus, I saw many clear signs of repentance and change within the congregation. They expressed desire to have me back in their midst and in a place of authority. They demonstrated signs of open and genuine remorse about having been so rough with me. They had taken things to heart and were earnestly seeking to clear themselves. They had exercised discipline, and actually I felt they overdid it in their zeal and loyalty to me.

I have since written and urged among other things that they show clemency to the wrongdoer, else the punishment may be too heavy to bear. I am deeply moved by their expression of repentance. And I wrote a letter to them, overflowing with joy and exhortation and expressed forgiveness of them.

I find myself filled with a new sense of life, as the old fears slough off like dead weight. I am able to think straight again. My mission has been verified. Christ is clearly the source of my authority, and the Holy Spirit has been at work among us. The comparison of my present mood with several weeks ago shows clearly that the grace of God is sufficient to transform the most impossible situations. Titus and I have decided to return to Troas and continue the work we started earlier.

How great is our joy as reconciled brethren! It is contagious. We are free to work openly and with vigor for the sake of Christ. This victory clearly establishes the identity of the Church of Jesus Christ, instead of our being simply a version of Judaism. I hope to return to Corinth and other Gentile cities eventually to collect some money to assist the needy in Jerusalem. It is still my fond hope that this will ease tensions.

This striking experience of reconciliation within the church fellowship brings back images of my first dramatic encounter with Christ. My life was radically changed and found its center in Christ. The church at Corinth, also, has experienced a reordering of feelings, commitment, and intention. The new creation is divine and spiritual. The bond which reconciled us in Christ is clearly of God. The healing stands as living evidence that the Holy Spirit is moving actively within the community. And we respond much as I did on the Damascus road, "It is the Lord!" Christ is alive and moves within the halting, broken, and perverted speech and actions of the church. We are to be agents of such a Christ.

May the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with us all.

AMEN

? questions you ask

Does not the Old Testament tell us that the Negro race was cursed by God to be a slave people?

Racial bigotry and prejudice is reprehensive under any circumstances. When it is justified and encouraged by religion, it becomes diabolical.

The question undoubtedly refers to a verse in Gen. 9:25, "Cursed be Canaan, a slave of slaves shall he be to his brothers." These words follow a tragic incident in the life of Noah when, after his remarkable experience of God's providence in the preservation of his family during the flood, he became drunk with the wine of the vineyard which he had planted. His son, Ham, broke the strict moral code of his time by seeing his father naked in his stupor while his brothers, Shem and Japheth, discreetly covered their father without looking upon him.

The curse upon Canaan was the language of Noah, not God. Most scholars today agree that the story of Noah and his sons became an explanation to justify the hatred of the people of Israel for the Canaanites with whom they were constantly in conflict and whose immoralities were a continuing offense to the moral code of the Hebrews.

Ham is called the father of Canaan (Gen. 9:18). He is also regarded as the father of the African races. Some have argued that the curse upon Canaan was really a curse upon Ham and, therefore, upon the Negro. This is certainly an illogical conclusion, since Japheth also had many dark-skinned descendants. Moreover, the curse of Noah is so completely out of harmony with all that the Bible reveals to us of the nature of God that it is nothing less than blasphemy to assume that God wills that one of his children should be enslaved to another.

The Bible is an honest book and reflects the sins and weaknesses of mankind in all the long history of God's dealing with his people. Where there is racial prejudice, the Bible does not try to hide it. However, this may never be taken to be an indication of God's will or purpose for his children. Nowhere in God's Word can one find any support for the idea that one race is designed to be superior or inferior to another. To foster racial prejudice in the name of religion or as a biblical principle is not only a complete distortion of the truth of the Bible but is a vicious and shameful practice.

Does an ex officio member of a committee have the right to vote?

The meaning of *ex officio* is by "virtue of his office." This, therefore, only explains why he is a member of the committee. It does not speak to the question of his vote. That must be determined by the committee or the polity under which the committee operates. An ex officio committee member, therefore, may or may not have a vote as the body itself decides. — PAUL M. ROBINSON

God and Secularity

GOD BEYOND DOUBT, by Geddes MacGregor. ippincott, 1966. 240 pages, $3.95

THE REALITY OF GOD AND OTHER ESSAYS, by Schubert Ogden. Harper & Row, 1966. 237 pages, $6

HE NEW DIALOGUE BETWEEN PHILOSOPHY AND THEOLOGY, by James A. Martin, Jr. Seabury, 1966. 211 pages, $5.95

THE MARK of the truly secular man is not that he disputes some of the fundamental claims made by religious persons, nor is it the fact that he does not believe n God, but rather that he does not care at all about religious questions. More and more we recognize this as the ypical attitude of modern secular man: God simply does not matter. Karl Heim observed some years ago that "the genune 'men of the world' . . . can be recognized precisely by the fact that the fundamental questions, which within the milieu of the church provoke lively discussion, are no longer mentioned at all by these true secularists."

One might think, moreover, that the combined impact of the attacks on traditional theism made by the logical positivists, atheistic existentialists, and (the unkindest cut of all!) the radical "death of God" theologians would have settled the matter. But that we have not yet arrived at the "time of no religion at all" predicted by Bonhoeffer is made clear by the appearance of three new books which decline to accept accounts settled in this fashion and seek to show that even within the horizons of secularity God still does matter.

The very ambiguity of the meaning of the term *God* has become a "barrier to belief" in an age which has become preoccupied with problems of language and criteria for meaning. Geddes MacGregor's new book, *God Beyond Doubt*, intends to meet this problem by disclosing an area of human experience which will make possible the intelligible discussion of the notion of God.

By restricting his inquiry to "moments of inner solitude" which are rooted in the empirical but whose significance extends beyond the range of scientific explanation, the author hopes to isolate the one element essential to religious experience — encounter with "The Other." Six such "multidimensional" experiences are examined — extrication from circumstance, the sense of pilgrimage, the reality of cognitive love, miracles, and the mystery of election — but all are found wanting because "they do not show at all that religion yields anything fundamentally different from music or poetry" (p. 158).

How is it possible then for a believer to claim a special kind of assurance which goes beyond all doubt? "How can we know that which we do not know?" Only in the extremity of doubt, at the skeptical edge, can the self-verifying encounter with "The Other" take place. The breakthrough comes with the discovery that reason dissolves itself in absolute skepticism. "The supreme triumph of reason," he quotes Unamuno as saying, "is to cast doubt upon its own validity" (p. 207). This is the self-verifying encounter with "The Other," concludes MacGregor, because I discover, in the very act of seeming to abnegate my own thought, that I cannot in fact abnegate and I become aware of "an actual presence of 'the Other,' standing apart from me, over against me, distinct from me. Only this encounter gives me the cognition" (p. 213).

Somehow this does not seem convincing — perhaps because it appears too much like pulling a rabbit out of a hat. MacGregor's inquiry is probing and allusive, and his determination to draw no conclusions not warranted in some way by experience is impressive. But the argument that we can encounter the "God beyond doubt" at the end of a long ladder of minus signs is going to take at least a little faith to support.

Almost directly opposite to this approach is Schubert Ogden's recent book, *The Reality of God and Other Essays*, which promises to launch a bold new theological enterprise based on the process philosophy of Alfred North Whitehead and Charles Hartshorne. Instead of progressively narrowing one's scope in an effort to identify the elusive point at which the transcendent impinges on human experience, Ogden conceives of God as the process of "creative becoming" which fully and completely participates in the temporal and social realities of the world. The "new theism," therefore, does not find any threat in modern man's affirmation of the ultimate significance of life here and now in space and time, in nature and history. "Far from being the great defection from God . . . secularity is actually an expression of profound faith in him" (p. 45).

Moreover, the whole attempt by classical theism to understand God in such supernaturalistic terms as "The Other" or "The Absolute" was misguided and doomed to failure. By definition "The Absolute" can be really related to nothing and "God is in truth related to everything." Therefore, supernaturalism in all its forms must go, and Ogden enthusiastically supports the attacks on traditional theism made by both existential and analytic philosophers. Just as vigorously, however, he denies that this eliminates metaphysics as such or must eventuate in the so-called "death of God." The attempt to do "theology without God" is, in Ogden's view, "merely nonsense" and is in principle self-stultifying because it seeks to make a humanistic affirmation while at the same time denying the ground of confidence in life's meaning. The object of the new theism is to make conscious and explicit the faith in God already implied in the affirmation of the autonomy and significance of life in the world. "For the secular man of today . . . faith in God cannot but be real because it is in the final analysis unavoidable" (p. 21).

There is little doubt that these essays in the new theism will rank as a major contribution to the current theological discussion not only because of the attempt at a rehabilitation of theistic metaphysics but also because of the astonishing versatility which the author displays in bringing to bear the contributions of

". . . in the midst of life, he has lived, as one dead, waiting to be revealed."
—PEARL S. BUCK in the *Introduction*

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linguistic philosophy as well as those of existentialist philosophers and theologians.

This is not to say that this new synthesis is without problems. If it is, indeed, the case that modern secular man finds his life in the world to be of ultimate significance, then one might well ask why a theological endorsement of it is necessary or even important. Simply to resolve all problems into the God problem, as Ogden does (p. 1), seems too easy. If everything that happens is somehow included in the God process then it becomes apparent that it makes little difference whether we make that assertion or deny it.

The problem of religion then seems to amount to little more than the choice between tweedledum or tweedledee, triviality or vagueness, and we should not be surprised if genuine "men of the world" find that it is irrelevant to their concerns.

The New Dialogue Between Philosophy and Theology, by James A. Martin, Jr., rejects the widespread assumption that the critique of metaphysics by analytic philosophy leads inevitably to a death-of-God theology. Those who make such assertions, says Martin, are "inadequate or irresponsible in their claims." The object of his book, therefore, is to trace the historical context of the contemporary discussion between theologians and analytic philosophers and to show ways in which theology has profited from this exchange. No new ground is broken here, but many will find the book extremely useful as a critical survey of the various positions taken by analytic philosophers with respect to religion. —Robert E. Wagoner

REVIEWS / FILMS

Fahrenheit 451

A truly outstanding film could have been made out of "Fahrenheit 451." Francois Truffaut's version comes close. But the final impression is that Truffaut's own script and his inadequate handling of the main character have left him short of the story's cinematic potential.

There are many moments of Truffaut genius here: imaginative photography, especially in a soul-rending dream sequence; have the opening credits spoken (since the film is about book burning) rather than printed to be read. But the genius is on the surface rather than rising internally from the subject matter itself.

The story follows Ray Bradbury's novel fairly well, except for the omission of a central character. Bradbury conceives of a futuristic society in which it is a crime to own a book. "Firemen" are entrusted with the job of destroying books. Montag (Oskar Werner) is such a fireman; only, through his conversations with Clarisse (Julie Christie) and his growing distaste for his wife's inanity (again Miss Christie), he becomes disturbed over the possible content of the books he burns. Ultimately, Montag begins reading, an act which drives him away from his society's goals and into the woods. There he meets a group who have committed books to memory in the hope eventually of using their knowledge.

Some critics have found the subject of book burning to be passé for our society. But Bradbury uses this horror as a focal point for commentary on contemporary ills. Thus, woven throughout his book and the film are the interconnected strands of totalitarianism, censorship, exaltation of the status quo, and he desire for illusion rather than reality.

The rationale this society uses is that everyone must be happy; therefore, they must see the world through rose-colored TV and must have closed minds which rust authority. Books see individual differences, prompt people to think, and depict reality. When Montag gets fed up, he reads a passage to his wife's riends, and one cries for the truth she perceives in the book.

But it is at this point that the movie inally fails us. All these aspects of Bradbury's (and contemporary) society are built on fear, totalitarianism, censorship, he status quo, and illusory "reality" fed upon the fear of a slowly motivated populace. In the novel Montag's own fear s evident from the beginning, and he s a successful protagonist to the extent hat Bradbury makes us feel his fear is our own. Also, Montag is seen in contradistinction to Faber (who does not appear in the film), an old professor who has let his fear immobilize him. In the movie we do not really experience Montag's fear; thus, his motivation appears uncertain, and it is difficult to find points of indentification. This is partly Mr. Werner's fault for underplaying the role too much, but primary responsibility must go to M. Truffaut as his director.

Motivation is not helped by a script which seems truncated at times, although some of Bradbury's best lines have been kept. Miss Christie here shows little of her acknowledged briliance, and again we must assume she was poorly directed.

"Fahrenheit 451" should be noticed, however, as breaking through the barrier of second-rate science-fiction films. The best science-fiction writers in recent years have given us much insight into our doctrines of man and social analysis. Science-fiction films have remained in the adventure land of rocketry, and thus his movie, though unsatisfactory, is a step in the right direction. — Dave Pomeroy

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REVIEWS / RECORDS

SYMPHONY NO. 9: BEETHOVEN (London). Hans Schmidt-Isserstedt directs a crisp, well-paced account of the great work, and skillful engineering has succeeded in getting its nearly sixty-eight minutes of performance time on a single LP disk without losing fullness of sound. Although I continue to prefer the artistry of Furtwängler and Karajan, this one is unusually good and outstrips all competition in stereo except Karajan. The choral movement is dramatic and powerful, if a bit squarish, and features a first-rate quartet of solo vocalists headed by Joan Sutherland.

HIMNUS AD GALLI CANTUM: Orbon (Heliodor) shares space with Villa-Lobos' classic *Bachianas Brasileiras No. 5* and Juan Orrego Salas' *Canciones Castellanas*. Dorothy Renzi, the soprano in all three works, does not have the full-throated voice one could wish for, and Orbon's style is that of a dozen other modern composers. The Chilean composer, Orrego Salas, however, offers five very attractive love songs not otherwise available.

WAR AND PEACE: Prokofiev (Heliodor). Not only bargain-priced, but a three-record set for the price of two records. How can you go wrong? Admittedly, librettist Mira Mendelssohn did not succeed in reducing Tolstoy's great novel to a dramatically viable opera, but Prokofiev came through with some excellent music including brave arias and some delightful waltzes. The Belgrade Opera's soloists, though not well-known, sing the Russian text in splendid voice under Werner Janssen.

THE MESSIAH: Handel (Philips). The youngest conductor to record this great oratorio, Colin Davis outclasses all ten of his competitors in the first recording that scrupulously follows the eighteenth century instrumentation. Although not a baroque specialist, Davis brings authenticity as well as a sensitive imagination to this work, and his soloists are all that anyone could ask for. The effect is like that of a newly cleaned painting, bright and sparkling and a little less heavy than we are accustomed to hearing. — William Robert Miller

in brief

PERSONAL MENTION

Leonard and Betty Blickenstaff, on furlough from their work in the Church of the Brethren mission in India, will be at 389 W. Bonita Ave., Pomona, Calif. 91766, until July 1. . . . Death came on Dec. 13, 1966, to **Jamnabai Hargovind,** who before her retirement had served thirty-six years as matron of the Vyara girls' school in India. Her adopted daughter is the wife of Manu C. Patel, pastor of the Ahaswan congregation, India.

. . .

The executive director of the National Council of Churches' new Department of Church Renewal is the **Rev. Canon William Ebert Hobbs** of Don Mills, Ontario. Canon Hobbs has been director of the Department of Information and Stewardship of the Anglican Church of Canada since 1962. The Department of Church Renewal, part of the Division of Christian Life and Mission, is charged with "assisting the churches in the renewal of mission through existing structures and through new forms."

. . .

Steve Knobloch, a former Brethren Service worker in Haiti, is working with the Illinois state department of education, in the field of educational TV. A member of the Peoria church, Steve is a peace studies graduate of Manchester College.

Participating in the advanced pastoral seminar from Jan. 3 to Feb. 9, at Bethany Theological Seminary, were: **Charles M Bieber,** Eastern Pennsylvania; **Mervin A. Cripe,** Northern Ohio **Donald G. Holsopple,** Michigan; **Wilbur R. Hoover,** Colorado **Robert Earl Houff,** Northern Virginia; **Albert Huston,** Middl Maryland; **Charles W. Lunkley,** Iowa and Minnesota; **Josep M. Mason,** Middle Pennsylvania; **Galen L. Miller,** Souther Illinois; **Carl F. Smith,** Eastern Virginia.

. . .

Geraldine Plunkett, formerly administrative assistant i the foreign mission office at Elgin, Ill., and presently a write for Scott, Foresman, publishers of elementary school books has been promoted to associate editor. She is living in Chicago

Alvin S. Alderfer recently preached his one-thousandth ser mon from the pulpit of the Parker Ford church, Pa.

. . .

Walnut Grove congregation, Western Pennsylvania, ha called **A. Jay Replogle** to be parish minister, assisting the pasto in home visiting and other ministerial functions when needed . . . **Mr. and Mrs. Walter Miller,** formerly with the Christia Service Center in South Bend, Ind., will be giving a community ministry to the homes and families in the neighborhood of the Walnut Grove church, Pa.

God's love . . . revealed again

ONE OF THE JOYS in giving comes in giving beyond basic commitment. Will you join in such a response this Easter season, in a time of great holy significance and of compelling human need, as your part in One Great Hour of Sharing?

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CLERGY FARES AVAILABLE TO EUGENE ANNUAL CONFERENCE

The Canadian, New England, Southern, and Eastern Passenger Associations have agreed to cooperate with the Trans-Continental and Western Passenger Association in arranging to sell round-trip clergy tickets to Eugene, Oregon, for the 1967 Annual Conference. These tickets may be sold from June 5 to 20 inclusive upon presentation of clergy certificates good in origin territory only. Such tickets will be good for a period of thirty days in addition to the date of sale, and fares will be computed on the basis of the one-way, first-class fare for the round trip according to the route traveled. Diverse routes on the return journey have also been authorized by most of the associations on the basis of one-half of the applicable fare via route of travel in each direction.

NOTEWORTHY

The **Spiritual Life Institute,** held at Bridgewater College, early in February featured religious leaders of four denominations. They were: Dr. Tibor Chikes, professor of pastoral care, Wesley Theological Seminary; Dr. Paul G. Rademacher, professor of Christian doctrine, Evangelical Theological Seminary; Dr. Nevin H. Zuck, pastor of the Elizabethtown Church of the Brethren, Pa.; Rev. Don R. Allen, pastor of Trinity Presbyterian church, Harrisonburg, Va. The institute was supported not only by the Brethren but also by the Virginia Conference of the EUB Church and the ministerial associations of all denominations in Rockingham and Augusta counties.

. . .

The **fiftieth anniversary** of the chartering of the Community church, Wichita, Kansas, was observed on Jan. 1. The morning service looked forward into the future; the afternoon session looked back over the past fifty years. Charter members present were Ethel Benthusen and Clifford Yardley.

. . .

Alumni from six Church of the Brethren Colleges and Bethany Seminary met for dinner and an evening of entertainment on Jan. 14, at Los Angeles, Calif. Jack Kough, graduate of McPherson and trustee of both McPherson and La Verne colleges, was the toastmaster.

. . .

On Feb. 12 **Valley View Community church,** Calif., burned he mortgage on its property. John H. Blough is pastor.

Dedication services were held on Jan. 29 for the remodeled acilities of the **Bethel Center church,** Middle Indiana. Former astor Donald Ritchey was the speaker.

. . .

The Church of the Brethren sponsored **coffeehouse at lendale,** Calif., was used in a film being made by the Methoist Church. The film deals with alcoholism, and the coffeeouse was used as an alternative to drinking.

. . .

On Jan. 1 the **Beaver Creek congregation** near Boonsboro, Id., burned the mortgage on its parsonage. One half was urned at the 9:45 service at the Fahrney-Keedy chapel and e second half at the church at the 10:45 service. Howard L. ucher is pastor.

THINGS TO COME

The Pomona church, Calif., will celebrate its sixtieth anniversary on Sunday, March 5.

. . .

Scalp Level congregation, Western Pennsylvania, is observing its centennial throughout 1967. Two special services were held on Jan. 29 and Feb. 12. On the weekend of May 6 and 7 Dr. John W. Henderson, president of Washburn University, Topeka, Kansas, and a former member of the congregation, will speak on Saturday evening and at the Sunday morning worship hour. A historical pageant will be given in October.

OPPORTUNITIES

A history of the churches in the Southern Missouri and Arkansas District has been completed and is now being distributed. The postpaid price is $5.36. Orders may be sent to Earl Harvey, R. 1, Jasper, Mo. 64755.

ON THE AIR

Frontiers of Faith on NBC-TV will present a four-part series in March (concluding on Easter) entitled "Passover – Easter Parallels" in which the religious ideas relating these holy seasons of the Jewish, Orthodox, and Christian faiths are examined. Frontiers of Faith will continue in April for four more Sundays with a series on denominational mergers. A reading list on "The Holy Seasons" is available from Frontiers of Faith, Box 360, New York, N.Y. 10027. Check your local newspaper for time and station.

. . .

NBC-TV will telecast in color a ninety-minute adaptation of Peter Weiss' **"The Investigation"** on Friday, April 14 (9:30-11:00 p.m. ET). The play recently finished its run on Broadway and is still being shown in several countries abroad. "The Investigation" is a condensation of actual testimony of witnesses and defendants tried for their acts in the Auschwitz concentration camp. The nature of the piece is therefore grim. Yet, Weiss has chosen his testimony in order to show how this could happen in many places and in different circumstances.

CALENDAR

March 5	**One Great Hour of Sharing**
March 7-10	**General Brotherhood Board meeting**
March 11-12	**Pennsylvania Men's Fellowship, Holiday Motor Hotel West, Turnpike and Route 15**
March 19	**Palm Sunday**
March 24	**Good Friday**
March 26	**Easter**
April 2-7	**Brethren Adult Seminar, Washington, D. C.**
April 9	**National Christian College Day**
April 30	**Rural Life Sunday**
May 1-7	**Mental Health Week**
May 5	**May Fellowship Day**
May 7-14	**Christian Family Week**

Tokenism: an all-too-prevalent disease

■ Something was wrong, but the man in the neat business suit could not figure it out. He was in apparent good health, a little overweight, with occasional stomach upsets and a few sleepless nights now and then, but he seldom missed a day's work. Financially he was doing well enough – two daughters in college and resources in sight for his son's education if the draft did not interfere, a mortgage half paid off, plenty of bills, and yet a steady salary. Most people thought of him as a success – not that he had really hit his stride yet – but by this time he recognized his limitations, and he already knew he would not realize all his youthful dreams. And as for being a good citizen, he was well above average; he would always take his turn and do his duty.

Yet something was wrong. He did not know whether to see his doctor, his lawyer, his employer, his minister, his psychiatrist, or to talk to his wife. So he took a chance on sounding out his neighbor, who would at least be a good listener.

They must have talked for three hours. The neighbor asked a lot of personal questions, and that was all right because he was known to keep his mouth shut. The neighbor had never studied counseling, and so, in his innocence, he told his friend what his trouble was.

"It looks to me, George," he concluded, "like a clear case of tokenism. You never heard of that disease? A lot of us have it. The strange thing about it is that you can be really sick with tokenism and never guess that you're ill at all. But sometime, along about your age, you feel that something is wrong. If you recognize the symptoms in time, you can take drastic action.

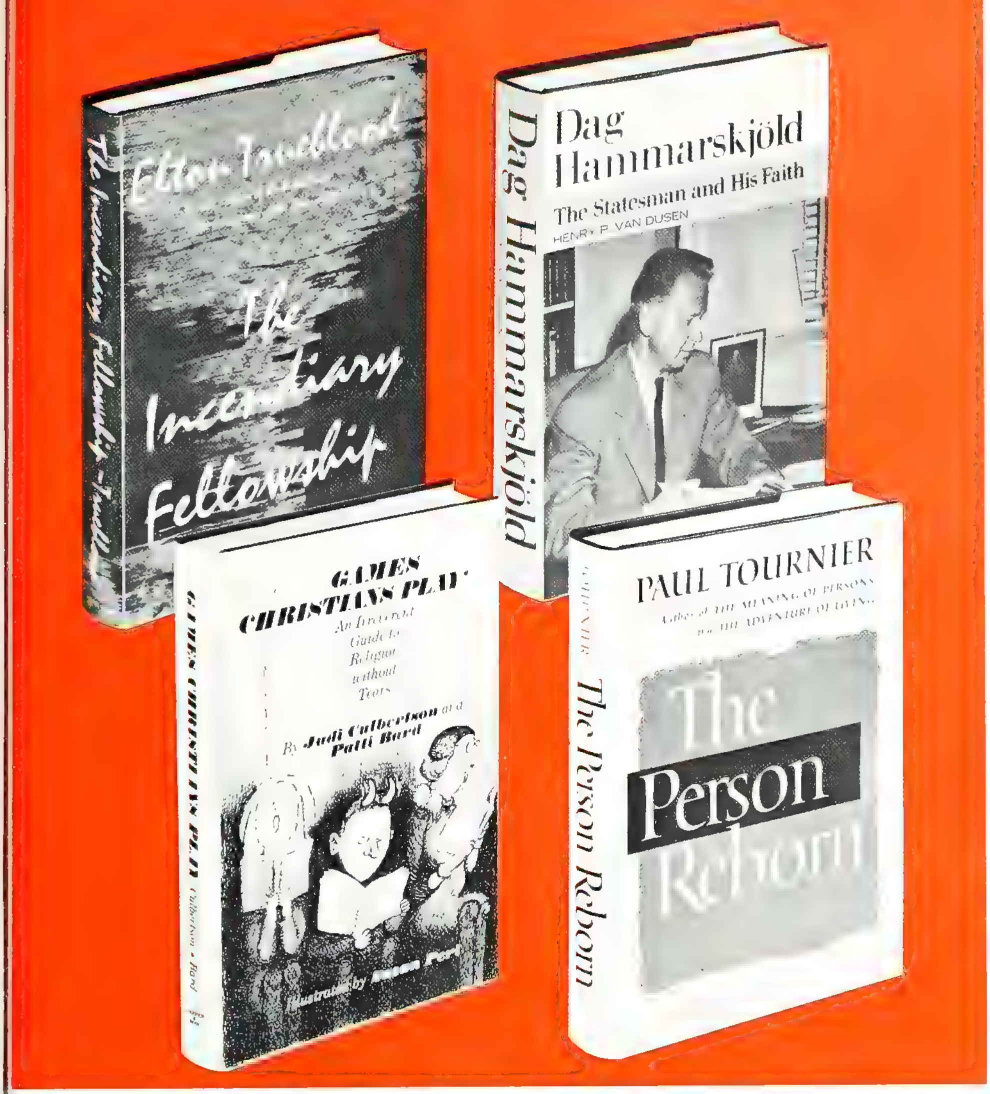
"Now about the symptoms. They follow a general pattern. You've learned how to give a little – enough to ease the pressure on your conscience – without really giving much of yourself. It's evident in the way you regard your church. A dollar a week and an hour on Sunday. You might even serve on a committee if someone else is chairman. That's enough to make you a member, but you really haven't given up any of your sovereignty – and very little of your time.

"You like to regard your church as being progressive. You nod your head on Sundays to the one Negro family in your congregation – and that's how you support integration. You invite the exchange student from Brazil to spend a weekend in your home, but you put your foot down firmly when your daughter wants to *pay* for serving one summer in a work camp. Your son might consider going into alternative service when his draft call comes, but you don't like the idea of his wasting two years without a paying job or getting an education. You have made it clear that you are sorry for the civilians who are homeless in South Vietnam, but you certainly feel no love for the Viet Cong. You are proud of American freedom of speech, but you don't want the privilege abused by communists or other extremists. You are careful to vote in each election, and you pay your taxes – with grumbling – but you have never visited your legislators except when you wanted a special favor. And when the personnel director in your business asks you about hiring Puerto Rican workers, you think it is a grand idea – as long as they do not have to meet the general public, and get to work on time. You are proud to live in a town with so many churches, but you don't want them speaking for you in any but religious matters. And you vote for a new bond issue to provide better schools, but the idea that teachers might strike for higher salaries is more than you can take.

"To be blunt about it, George, you think of yourself as a Christian, and that's the way most folks regard you. But did you ever think seriously about the demands *He* makes on his friends. Turn the other cheek, go the second mile, sell all you have and give to the poor, leave your nets, break with your family, deny yourself – and so it goes. And what have you done – really? Whether it's as little as a tip for services rendered or a tithe you pay regularly, it may still be only a token of what you can offer when you really give yourself.

"But, George, remember this. *He* never asks more than He gave. If He said to take up your cross, it was only because He carried his own, and died on it too. Some of us even think that God is like that, that he was right there in Christ when he completely gave himself. No tokenism for God. Why do we Christians so easily contract this disease?"

We end our little parable here with the question unanswered. But since we did not identify George – and he could be almost anyone – we leave the answer to you. Who knows? If George's identity were ever revealed, he could be you. Or his initials might happen to be – K.M.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HENRY P. VAN DUSEN
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PAUL TOURNIER
The Person Reborn

good
authors,
good
reading

THE INCENDIARY FELLOWSHIP D. Elton Trueblood. $2.50

Committed Christians, asserts Dr. Trueblood in his new book, do not represent the mainstream of Western culture. In the Western world a new and dangerous paganism is emerging today that is both articulate and arrogant. Only as a fighting faith can Christianity survive. This is a companion volume to his earlier book, *Company of the Committed.*

DAG HAMMARSKJOLD
The Statesman and the Man of Faith Henry P. Van Dusen. $4.95

More than any other single influence, Dag Hammarskjold's leadership transformed the United Nations into an instrument of peace and order. Yet, few who knew him guessed at his intensely mystical spirituality. In this book, Dr. Van Dusen probes to present the whole man in Hammarskjold. It is a perceptive portrayal of the inner life of a remarkable man.

GAMES CHRISTIANS PLAY Judi Culbertson and Patti Bard. $3.50

This book brims with laughter, but it is laughter for – not against – a firmer faith. And while it is hilariously funny, the book is also a remarkably shrewd commentary on much that is taken for granted by far too many church members. The two young authors invite us to throw away our psychic crutches, the pathetic little "games" we play with Christianity, and become honest Christians instead.

THE PERSON REBORN Paul Tournier. $3.95

In the search for a way to cope with today's challenges and changes, many people find themselves floundering helplessly. Paul Tournier, one of the world's most renowned physicians and psychiatrists, pinpoints the trouble in his new book. He shows us how we can fulfill ourselves in our world and still steer a steady course through life as complete persons, secure within ourselves. The reader feels that here he is receiving wise and very personalized counsel from a man better qualified than most to give it.

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LOOK FOR THESE FEATURES IN THIS messenger

Taizé: A Community of Prayer With a Mission to the World. *An order of Protestant monks, with their home base in a French village, works for renewal and reconciliation.* by Kenneth I. Morse. page 2

Members of the Household. *A husband and wife testify to the strength and support they receive from a local church fellowship.* by Bernice Bergman. page 6

What Television Does to Children. *It is potent medicine that may be used wisely — or can become an addiction, says one psychiatrist.* by Isidore Ziferstein, M.D. page 8

Excerpts From a Diary of a Missionary Pastor. *Enlightening passages from the private comments the Apostle Paul might have made in 56 and 57 A.D.* by Carl Zeigler, Jr. page 24

God and Secularity. *Three recent books seek to show that "even within the horizons of secularity God still does matter."* reviewed by Robert E. Wagoner. page 27

OTHER FEATURES include a news report on a meeting between Moderator Raymond R. Peters and the Roman Catholic pontiff (cover and page 12), a pictorial report on response to hunger and disaster (page 16), guidance for family devotions (page 20), a poem by Louise Baldwin (page 21), and a review of a recent film, "Fahrenheit 451," by Dave Pomeroy (page 28).

COMING NEXT

Chad Walsh, poet and teacher, offers an Easter meditation on "The Mystery of Being Human." . . . John Drescher reminds parents of their responsibility to set a good example in "Like Parents, Like Children." . . . And the editor describes the Holy Week services conducted by an Orthodox church in Paris.

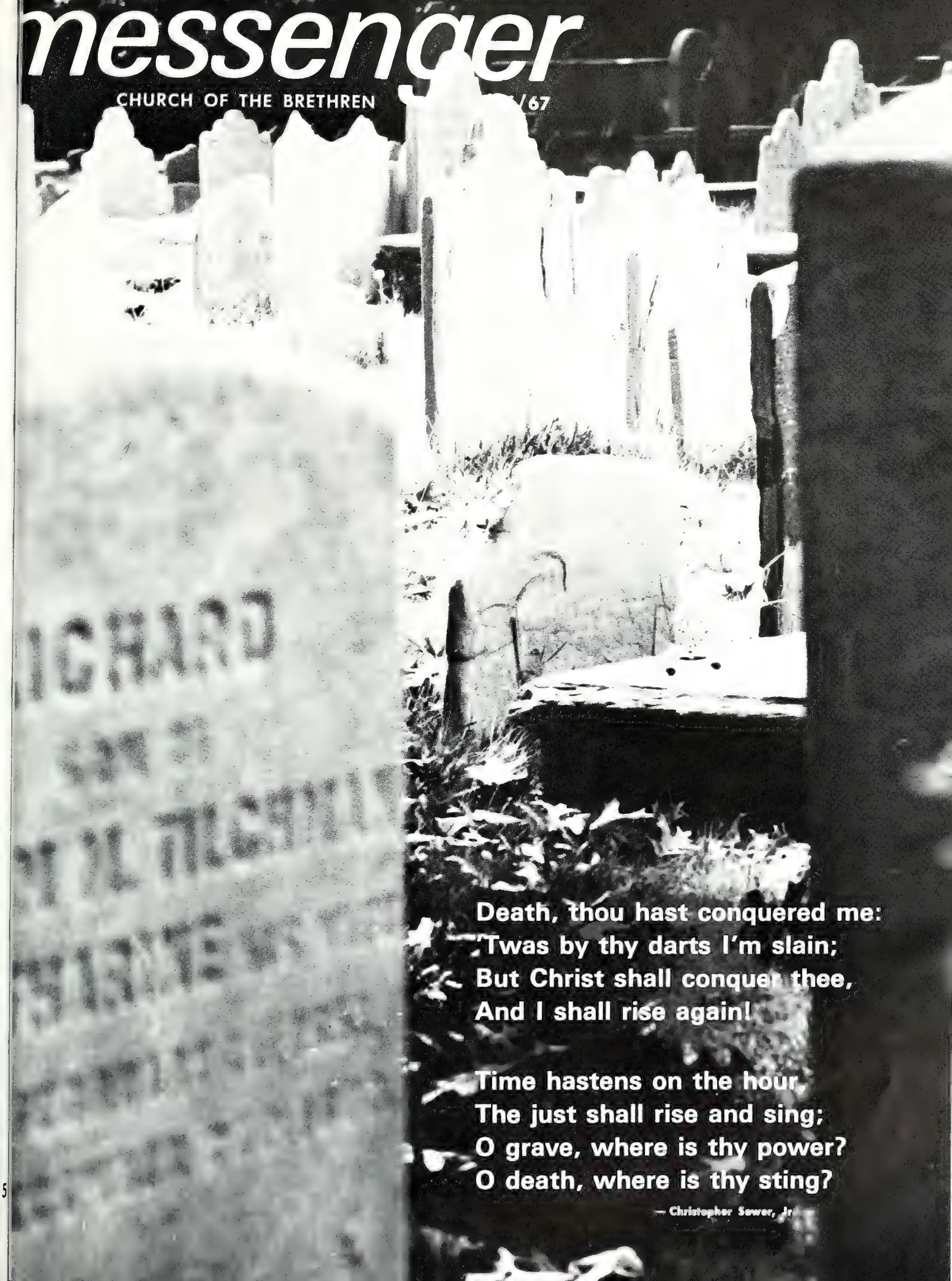
PHOTO CREDITS: Cover, 12 Pontificia Fotografia Felice; 2 artwork by James Woodend; 4, 5 (right) Morse; 5 (left) Taizé Community, 6, 7 artwork by Harry Durkee, 13 from *Vietnam Summons* by J. W. Moomaw; 10 Don Honick; 16 (lower right), 17 (lower right) World Council of Churches

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; ELIZABETH WEIGLE, editorial assistant; HOWARD E. ROYER, director of news service. MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Filing date, Oct. 1, 1966. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill. MESSENGER is copyright 1966 by the General Brotherhood Board, Church of the Brethren. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 116 NO. 5

messenger

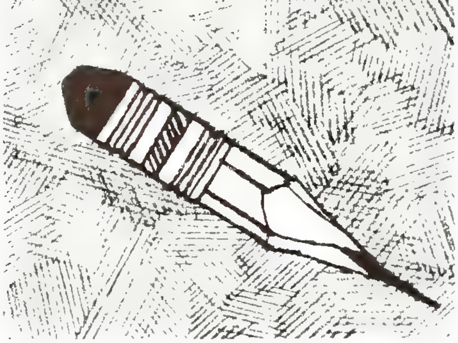
CHURCH OF THE BRETHREN /67



Death, thou hast conquered me:
'Twas by thy darts I'm slain;
But Christ shall conquer thee,
And I shall rise again!

Time hastens on the hour,
The just shall rise and sing;
O grave, where is thy power?
O death, where is thy sting?

— Christopher Sower, Jr.



readers write

THE WAY LIFE IS

Stop! Stop! I can't stand it any longer. Why in heaven's name should our (otherwise) nice church magazine review a movie so earthy as "Who's Afraid of Virginia Woolf?" Goodness, I hear enough of that filth from my next-door neighbor (I can hardly stand him). Here I've spent years and years protecting my children from this kind of filth — we have a fine church in a nice clean neighborhood; we've kept them away from those "other kind" of people across town (you know what I mean — they are all right you understand . . . if they stay in their place); we've gotten the filthy books off the newsstands; we've even cleaned up the Old Testament stories (thanks to the sacrificial giving of time by our "see no evil — hear no evil — speak no evil" clubs in Sunday school).

And now this. . . . I mean, just because that's the way life is, you don't have to tell me about it so that I am blasted out of my cozy church fellowship. Why should I get my hands all messy. If *they* want to go to hell, that's all right with me, but don't tell me *I'm* responsible for the mixed-up people in this sinful world.

What we need is persons who will turn their faces away from the world and work to save our church from this new morality that deludes us by telling us we are human beings.

You need to include more spiritual articles that tell us how to be good, how to be kind, how to be true Brethren so that we can raise our children to be as neurotic and uncreative as we are. But this other trash infuriates me. If you are going to continue showing what really exists in this world, I just won't be able to enjoy reading your magazine.

As a matter of fact, you can take my subscription . . . and extend it.

Howard A. Miller

Dixon, Ill.

MORE ON VIRGINIA WOOLF

I am not afraid of Virginia Woolf! However, I am afraid of those who would restrict or deny my right to see, hear, or experience life's realities.

Morality is the subject matter of all generations. The place on the spectrum of permissibility has varied with each generation. My freedom of choice is a policy established by Christian tradition and embodied in our American Constitution.

The desire to censor or eliminate that with which we disagree is against all precepts of our faith and country. The church must not espouse the need to anesthetize itself from the realities of living by advocating censorship. Rather, the church's role should be to provide the opportunity to air the issues by admitting both sides of the coin to discussion. The individual must choose his own place on the spectrum.

Thank you for your method of reviewing the film, "Who Afraid of Virginia Woolf?"

Peter D. Weimer

Washington, D. C.

CLARIFIED PRINCIPLES

I want to express my satisfaction and agreement with the general emphasis of the Jan. 5 issue of the Messenger. I think the Christian view of war and unjust suffering was excellently presented in Frank Epp's article, "War Compounds Problems," and Elizabeth Emerson's poem, "Bombs Fell." The contribution of C. Wayne Zunkle added another dimension to the general trend of thought on Christian response to needless suffering which I had not previously considered. All in all, the issue was most helpful in clarifying some basic principles so often hidden in the barrage of nationalistic rationalization.

James Kipp

Philadelphia, Pa.

THE SEEDS OF WAR

Man reaps what he sows. If he sows the seeds of war, he cannot expect a harvest of peace but, rather, a harvest of lives.

Today, as in the past, men go off to war with the feeling that they are participating in a war that will end all wars, a war that will bring about world peace and brotherhood. But how can war bring about peace? Just as adding fuel to a fire does not put the fire out, waging war does not bring peace about. Instead, it leads to greater dissension and more widespread hostility.

War removes us further from peace, from brotherhood, and from God. It causes us to revert to the role of the pagan barbarian who worships it because of the prosperity it brings.

By participating in war, we are sowing the seeds of hate, destruction, and death and the only harvest we can expect is one that leaves our households red with guil and trouble instead of white with honor and serenity.

Martin L. Miller

Champion, Pa.

THE ENEMY IS WAR ITSELF

There has been some criticism recently in Messenger on the stand taken by COs.

As a military veteran of World War II and the father of a boy who has taken the CO stand and is now in BVS, I must speak out very strongly in defense of these boys. I volunteered for service in World War II because I felt that our country was in danger and our greatest enemies were the Germans and Japanese.

I still feel our country is in danger, grave danger, but the greatest enemy we face now is war itself. The time has come to "declare war on war." Rather, the battle has already started, and frontline combat is being conducted every day by BVSers and their like. The real unsung heroes today are the COs who say in effect, "This thing has gone on long enough. It's time someone did something about it."

Floyd Hilliker

Grand Rapids, Mich.

MORE BASIC FACTORS

C. Wayne Zunkel in his article, "Sensitivity to Life . . ." (Jan. 5) raised some timely and relevant questions on temperance. However, by singling out the evils

More on page 28

BYLINES: Chad Walsh, ordained clergyman and author, is chairman of the department of English at Beloit College, Beloit, Wisconsin. He was a Fulbright lecturer at Turku, Finland. . . . **John M. Drescher** is editor of the Gospel Herald, a Mennonite publication. . . . **David J. Wieand** is professor of biblical literature and Greek at Bethany Theological Seminary, Oak Brook, Illinois. . . . **Howard A. Miller** is pastor of the Dixon church and a member of the Northern Illinois and Wisconsin District Board of Administration. . . . Written during Christmas vacation more than a year ago, **Stanley Burriss'** poem, "The Centurion Speaks," was later read at a La Verne church, California, gathering.

An Easter Meditation

The Mystery of Being Human

by CHAD WALSH

AN ORDINARY automobile accident and Easter morning do not appear to have much in common. But ever since I was involved in my first and so far only accident, I find that, when I think of it, my mind soon moves by some strange logic to Easter.

The accident was a few summers ago when my wife, our daughter Alison, and I were traveling through a small village in upstate New York. It was a pleasant, drowsy sort of day; we had eaten lunch and were headed north for our summer place in Vermont. Eva was at the wheel; I was half dozing beside her; Alison was asleep in the back seat. The pit of the station wagon was piled up with our summer equipment, topped by Alison's guitar which she had recently learned to play.

All at once — the memory is very confused and blurred — a flat-nosed monster came roaring through the stop sign to our left and smashed into the left side of our hood. My memory abruptly ends at this point and resumes with me alone in the front seat. I learned later that Eva had leaped from the car to shout, "Stop that man!" and Alison had waked up, shaken the fragments of guitar from her hair, and got out of the crumpled car. Some local people took her away and tried to calm her down.

All this must have happened in a few seconds. Meanwhile, I regained consciousness, and noticed that my shirt was half gray, half red, and the red part was spreading. Somehow this seemed of no great importance. Eva returned to the car, apparently unhurt, and was startled to see that I was bleeding badly. I asked where Alison was. She explained that some people were looking after her. Half a dozen times, I suppose, before I was taken to the hospital, I asked after her. Dimly as my mind was functioning, I still knew that *if* she had been killed, Eva obviously could not say so; there was, therefore, no way for me to know whether she was telling the truth.

The noise of the accident had attracted a little knot of people. And soon the stretcher-bearers were there, and I was being taken into the ambulance and to the hospital. There I lay on the operating table, and as the needle flashed that would end all thoughts for a while, my final thought was of Alison, and I remember saying to myself, "I must go into the darkness without knowing."

It sounds rather pretentious and silly in the narrating. But for reasons that half elude me, the whole memory of that accident had a quality of revelation about it. For one thing, I had always considered myself something of a coward. When I was at a point when, for all I knew then, I had real reason to fear for my life, I found that was the least of my anxieties. And I had often ironically told myself that in a time of great crisis I would probably try to rescue my manuscripts first and then worry about my family's safety. Again, in the showdown, it was not so. I completely forgot that I am a writer. I remembered only that I am a husband and father. In short, I seemed to have behaved considerably better than I had any right to expect of myself.

This makes me wonder how many layers there are to a human being. The upper layer of full consciousness makes it possible for us to think rational thoughts, to plan Utopias, to scheme, to win friends, and to influence people by deliberate strategies. But below that level is the great darkness of the unconscious, filled with images of both beauty and terror; the source of nightmares as well as the haunting dreams and intimations of beauty that the arts embody. It is the teeming jungle, powerful both for creation and destruction, that Freud and Jung explored. But what if there is a still deeper layer?

The skeptic in me smiles at this point. Perhaps the serenity I experienced was nothing more than the euphoria of the steer who is stunned by a heavy blow before being led to the slaughter. Perhaps . . . I cannot prove the opposite. But neither can I shake off the memory and the lingering suspicion that at the core of a human being there is something better than he ordinarily experiences — and that his inner citadel may be the point where he meets God and puts aside the masks of mere reason, social custom, and the teeming jungle.

At the heart of the universe, what is there? Emptiness? Matter in motion, moving according to precise mathematical and physical laws? An expressionless face? A snarling face? A face smiling with recognition?

I think the answer has been given. That face at the heart of the universe has been seen: first with physical eyes, and now with the eyes of faith. When Christ appeared to his disciples on Easter morning, it was not simply a revelation that God held power over sin and death. As good Jews they had always known that. It was more. It was the affirmation of all the vague but haunting and persistent intuitions that mankind has known. It was the visible sign that beyond the apparent impersonality of the universe going about its mechanical routine there is personal meaning; that beyond the agonies and cruelties and frustrations of human lives there is a dimension in which tears cease and the holiness of laughter begins; that in each man there is that point where, however faintly at times, he hears a voice that is more than human and feels a call to a love that rustles in human streets and moves the sun and the other stars.

I believe that what I experienced at the time of the accident was real, because Christ rose from the dead and confirmed all such moments.

But how can we believe he rose? The witnesses are long since dead. They cannot be cross-examined. We can say only, what historical record there is proclaims the fact, and there is no historical record that would provide an adequate alternative explanation. But this does not answer the question. What we are really asking is, "Is this the kind of thing that *could* happen?" Or perhaps that is the wrong way to put it. What God wants to happen can happen. But *would* he will it?

And thus one comes full circle. What kind of a God is God? The event of Easter tells us what sort of God he is. The risen Christ is the exclamation point affirming the fleeting moments when, in the midst of danger and confusion, we discover an inner silence and a quiet voice that seem to come both from our depths and from light-years away. Good Friday tells us what we need to know about the cruelty and horror of which human beings are capable. Easter is the pledge that beyond all we can do in fear and hatred there is God and that he has planted beachheads of his presence deep in us, where we cannot escape his love.

He is risen! And whatever is deepest and truest in us is gaily summoned to rise with him. □

AND SUDDENLY THERE WAS LIGHT

The announcement of the resurrection of Christ during the Easter vigil comes as the climax of the Christian year for Eastern Orthodox believers

by KENNETH I. MORSE

■ "Christ is risen!" exclaimed the priest. "He is truly risen!" replied all the people who heard him. A few minutes earlier they had been standing in darkness. Then hundreds of candles were lighted. And suddenly there was light all around. The time was just a few minutes before midnight on the evening before Easter. The place was the Russian Orthodox Church of St. Sergius, a modest brick building hidden away on a hillside in Paris, almost overshadowed by apartment houses and business establishments. For more than forty years Russian emigrés who lived in Paris and their descendants and friends had assembled there for worship. And no event in their entire year was more important for them than the Easter vigil which begins late on Saturday night and continues far into the early hours of Easter morning.

Before I tell you about the events of that Saturday night service, which is the climax of the Christian year for members of the Eastern Orthodox churches whether they live in Eastern countries, in Europe, or in the United States, I must explain how I happened to be in Paris for this occasion. And you need to know something about the other Holy Week services, faithfully observed according to the Orthodox custom, which preceded their joyful celebration of Easter.

I was one of about twenty non-Orthodox observers who were participating in a seminar on the Orthodox churches and their worship. We had lived together at Bossey, in Switzerland, for eight days, while we listened to Orthodox professors and clergymen who explained many aspects of their theology and helped us to appreciate the biblical and traditional sources of their ancient liturgy, a service that has its roots in the earliest Christian centuries.

From Bossey we went to Paris, where we were privileged to be the guests of the Institute of St. Sergius, a training center for Orthodox priests. The institute was begun in 1925 to serve the needs of Russian emigrés who were already living in Paris, but it soon became a center of training and research in all aspects of Orthodox studies. Though the institute has only a small number of students and just a few scholars on its resident faculty, it has commanded worldwide respect because of the quality of its theological thought. Through the years it has encouraged ecumenical interests, and it has enabled many Protestants to discover and better understand their Orthodox brothers. Also it has paved the way for the kind of dialogue that is now being further encouraged by exchange visits, such as the one a few years ago between the Church of the Brethren and the Russian Orthodox Church. A similar exchange is being planned for this year.

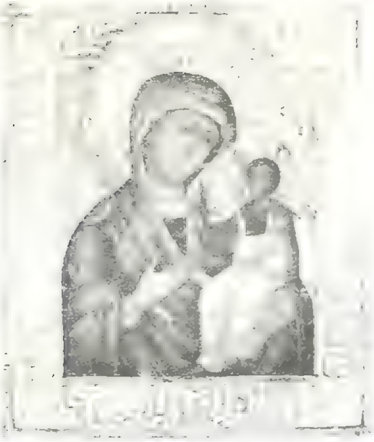
At St. Sergius we were welcomed to the refectory to take our meals with faculty and students, and we were also made to feel completely at home in the church in which they, along with members of their congregation, were preparing to participate in traditional Holy Week services. We had been given a schedule of services planned from Wednesday until sometime quite early on Sunday morning. Therefore, I examined the church with interest, aware that I would spend close to twenty-five hours there as services proceeded. I had been told that Orthodox worshipers stand during their worship services, and I was prepared to stand for many hours at one time.

The church itself was quite modest in size and in appearance. A stairway on the outside led from a basement floor, where there were meeting rooms and some dormitory facilities for students, to the larger room upstairs. To a non-Orthodox visitor the most imposing aspect of an Orthodox church is likely to be the screen which covers the front of the church. It is called an iconostasis because it is composed of icons arranged in tiers. Since almost each one of the icons has on it a halo of gold, the brilliance of these two-dimensional pictures makes an impression even if the church itself seems to be generally dark and not too colorful. In an Orthodox church the iconostasis separates the sanctuary, the area that would correspond to the chancel, from the rest of the church. There are three doors, which permit the priests and deacons to move back and forth between the altar in the sanctuary and the worshiping congregation. There is always an icon of Christ beside the central door. To the left is the icon of Mary and to the right the icon of John the Baptist. The larger icons are nearly life-size. On other tiers of the screen are rows of smaller icons. During worship services a number of candles will be purchased by the faithful who light them and place them in front of a particular icon.

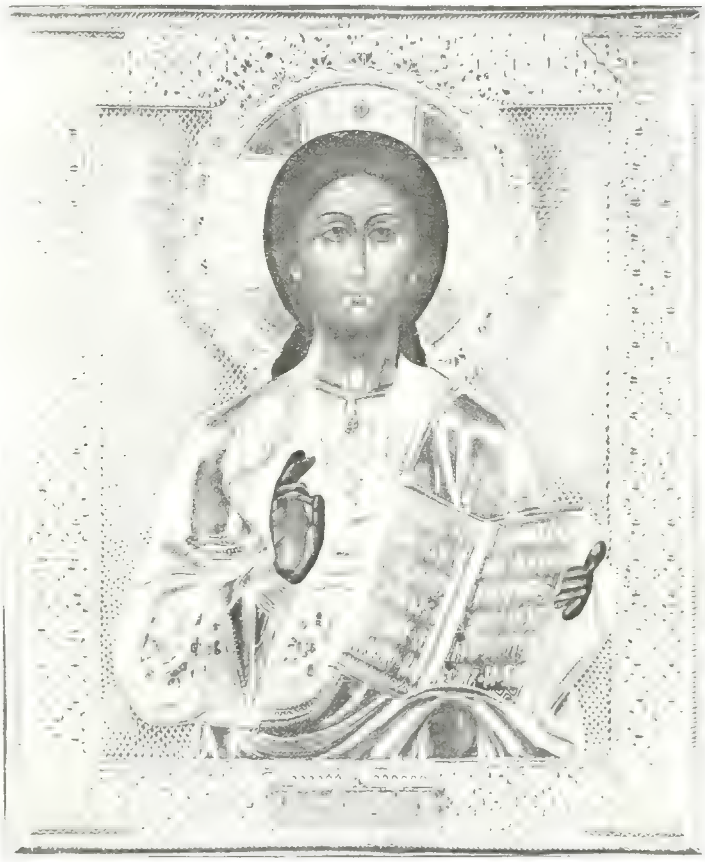
For the convenience of visitors who might tire of standing for two or three hours continuously and also for the benefit of elderly or infirm persons, there were a few chairs in the rear and also a narrow bench along each side of the church. I found it necessary to take advantage of this convenience for short periods, but I also discovered that in order fully to appreciate a service I should be prepared to stand. Indeed, during certain portions of the liturgy, especially the readings from the Gospels, it is important to stand up as a mark of respect for the message that is being proclaimed.

At the center of Orthodox life is their liturgy, the basic worship service of the church. It represents the gathering of the Lord's people on the Lord's day to break bread with him in a eucharistic meal. It is a time of thanksgiving. Although in the early years of the Christian church several different liturgies developed in Eastern churches, since the sixth century there are only two that are standard. One is the Liturgy of St. John Chrysostom, which is used on most Sundays, and the other is the Liturgy of St. Basil, which is celebrated in Lent and at the time of certain feasts. In the Russian Orthodox Church the entire service is sung and read in an ancient language called Church Slavonic. Among the worshipers at St. Sergius were many persons who had been born in Russia or who had learned the language in their homes. They could understand the services much better than those of us who must be content to follow it in a Greek edition with a parallel English translation.

At frequent intervals during each of the Holy Week services a priest or deacon would move throughout the church extending his censer, filled with burning incense, so that the entire church was



Icons, or holy images, have a prominent place in Orthodox churches where they are "venerated" – not worshiped – by the faithful. The most prominent place is given to the Christ icon (right), a secondary place to the icon of Mary



filled with its fragrance. This was a mark of reverence representing the presence of Christ within the church and also among the worshipers. But if your sight was attracted by candlelight reflected on icons and your sense of smell by the burning of incense, the impression upon your ears was just as vivid. For the service involved almost continuous singing, when the priest would intone the invitations and prayers and instructions that tied the various parts together, when he and his assistants would chant antiphonally with the choir the various litanies, and when the choir, composed entirely of boys and men singing always without accompaniment, would offer ancient hymns in harmonic arrangements and would chant responses that are hundreds of years old. Sometimes a solo voice from the choir would be heard in a haunting melody.

In describing the eucharist of the Orthodox churches, a German theologian, Dr. Ernst Benz, says that in its present form it differs little from the celebration of the primitive church. He compares it to "an elaborate, complicated mystery play." Certainly this is true if one pays attention to the dramatic manner in which the Orthodox in their Holy Week services recall and interpret important events associated with the death and resurrection of Christ. Let me illustrate by describing several of the most dramatic moments as I observed them at St. Sergius.

On Thursday evening of Holy Week, the time when many Brethren gather around a table to observe the feetwashing and communion service, Orthodox practice calls for a lengthy service including twelve readings from the Gospels, covering most of the life of Christ. A large icon of Christ has been moved to the center of the church. It is surrounded by candles. During the lengthy readings worshipers light the

An Orthodox church near Paris (right), though of recent construction, follows the architectural pattern of most Eastern churches . . . In front of the sanctuary, where the altar stands, is a screen covered with icons, called the iconostasis (below)

candles they have purchased. At the end of the first reading one bell sounds, at the end of the second reading two bells, and so on until the whole gospel story has been sung and twelve bells are rung joyfully from the bell tower adjoining the church.

On Friday afternoon, near the time when many Western churches mark the three hours that Jesus spent on the cross, the Orthodox listen to a lengthy chant that tells the same story, but then a strange thing happens. To the accompaniment of a slow and rather doleful hymn by the choir the priests and deacons carry to the center of the church what they call an *epitaphios,* a box which resembles a casket but which is covered by icons of Christ.

In the Friday evening service emphasis is placed upon the fact of Christ's death, which is represented by the presence in the midst of the congregation by the *epitaphios,* now covered with flowers. Worshipers stand around on all sides, each holding a candle. After a time the men of the choir form a circle around the *epitaphios,* which they lift up and carry toward the entrance of the church. A procession forms, led by an altar boy with one large candle, followed by four men carrying banners, then the two priests in charge of the service, who walk under the symbolic casket lifted high by the men in the choir. While they sing a solemn hymn the procession, now including the faithful with their candles, goes out the front door, down the steps outside and proceeds slowly around the church. And when they reenter the church to continue their service, all the church bells ring.

During the Saturday morning service the *epitaphios,* still covered with flowers, remains in the center of the church. During this service a number of the members of the church, those who had prepared themselves by proper fasting, participate in receiving the elements of the communion service. Others, who may not for one reason or another go forward to receive communion, will take with them some bread that has been blessed by their priests, and some, as they go to the rear of the church, will dip their pieces of bread in cups of wine that have been provided.

All of these events of Holy Week, as well as the weeks of preparation before and during Lent, have anticipated the one, great, happy occasion of Eastertime, which for the Orthodox will begin a couple of hours before midnight on the Saturday before Easter. About ten o'clock many persons began to fill the church at St. Sergius. They were dressed for Easter. Outside their church they paused to buy white or red candles, perhaps also flowers and Russian Easter greetings. Inside the priests and deacons were just completing the demanding task of chanting and singing the Acts of the Apostles.

Looking around on that occasion I saw a church rapidly filling with people of all ages. A few of the more elderly I presumed had come to France as emigrés from Russia. Their children and grandchildren were there. There were many young people. As the hour of midnight approached all of them held candles but did not light them. For a few moments the other candles in the church were darkened. Then when the room was completely dark another procession formed, and when all was ready everyone lighted his candle. Suddenly the church was alive with light.

Tonight, however, there was no *epitaphios*, no casket, nothing to represent the death or the burial of Christ. Instead, near the head of the procession was a large icon of Christ. Led by priests and the men of the choir, the faithful members of the congregation joined in the procession as they went out the front entrance, down the wooden steps that went to the ground floor, and then, to the accompaniment of magnificent chanting by the choir, the whole procession circled the church. When they had come back to the front entrance the priest in charge faced them and said joyfully, "Christ is risen!" Other priests and deacons took up the refrain. And the people responded, "He is risen indeed!" Then for the first time the choir sang a hymn of the resurrection.

Soon after this proclamation by their priest, many of the Orthodox worshipers "planted" their candles in the moist ground in front of the church, where they sputtered and burned for several minutes. At the same time the bells outside rang out to fill the whole neighborhood with a joyful sound. The music of the resurrection hymn was repeated. Slowly the worshipers filed back into the church where they again lighted candles and stood silently, facing the front of the church, while their priest continued their Easter service. Frequently now, as he continued the ancient liturgy of the Eastern churches, he would raise up a candelabrum with three burning candles, and again he would affirm that "Christ is risen!" And with every proclamation of that fact, the congregation would respond, "He is risen indeed!"

Although it was already past midnight, the service continued for two or three hours longer. But some of the worshipers who had helped to fill the church for this impressive service must go to their homes. (In Paris, the Easter service may actually begin a little earlier than in Eastern countries because a number of the Parisians travel by subway and the subways do not run after 1:00 a.m.) But before anyone leaves he must further show his joy in the resurrection by exchanging a holy salutation (a threefold kiss of greeting alternating from one side to another) with his friends. The worshiper turns first to members of his family. Then he includes in this familiar greeting others of the congregation. Always the words on his lips are: "Christ is risen!" The expressions of happiness on the faces of the worshipers seem to light up with a glow that reflects the candle flames on every side.

But whether the Orthodox Christians go now to their homes or whether, as in the case of several of the leaders of the church in Paris, they remain at the church to gather around a table laden with food, they are now ready to participate in an *agape* meal, a veritable love feast. At St. Sergius we who were observers were invited to share in their *agape* meal prepared in the basement of their church. Before us were plates filled with a variety of cold cuts of meat, a salad, French bread and raisin bread, colored eggs, a French dessert, oranges and bananas. It was a festival occasion, especially for those who had been fasting for a lengthy period. For those who wished it there were bottles of wine and, fortunately for a few of us, coffee was available also. There were happy conversations at this early morning hour (around four o'clock) which just as truly as the solemn services the night before reflected the faith of Christians who once again affirmed that Jesus Christ was present with them and would be with them always. On their lips as well as in their hearts was the constant cry, "Christ is risen! He is risen indeed!"

Strange as I found some of the Orthodox customs to be, I was not inclined to argue with them or challenge them but rather to accept them as genuine expressions – and really quite ancient ones at that – of the resurrection faith that all of us as Christians still proclaim. Neither strange customs nor unfamiliar languages can separate us from brothers in Christ who believe that "Christ is risen! He is risen indeed!" ☐

RESPONSE TO EASTER
A.D. 29 — 1967

TOMB'S EMPTY . . . SO WHAT!
I'm a scientific man
  detached . . .
    observing . . .
      get the facts . . .
Scarcity of evidence,
Conflicting reports,
  hardly proof . . .
Can't get beyond reasonable doubt.
          Sorry.
  I'm a skeptic
    doubting . . .
      questioning . . .
        hesitating . . .
  Perhaps if I could see
  Nail prints, wounds;
        feel — touch . . .
  Willing to believe
          IF . . .

TOMB'S EMPTY . . . SO WHAT?
Here's what:
  It makes a difference
    that's what I say . . .
      though not always . . .
Was a time I said, "Sure
I'll follow. Looks
  great . . .
    exciting . . .
      opportunity for promotion . . . "
But the dream bumped awake,
  bubble burst . . .
    harsh reality . . .
      Cross — death . . .
          END.
            NO!
BEGINNING!
  New life . . .
    spring . . .
      friends meeting again . . .
        sun chasing darkness. . . .
MY LORD AND MY GOD!

by Howard A. Miller

EARTHEN BOWL: FOR EASTER

A meadow on the mountainside
With cool cloud-shadows makes a cup
Where roots of purple flowers hide
Until the springtime wakes them up.
Then April brings each green leaf out,
Unwraps anemones, and places
Purple, green, and gray about
Arranged with color, shape, and spaces.
On Easter, when the crucible
In warm sunlight is meadowwide
God's gift becomes a bowl brimful
Of blossoms, on the mountainside.

by Myrtle Chance Allen

THE CENTURION SPEAKS

So I was right! That time on Calvary
I'd wondered at the nature of the man.
When I had hammered in the spikes,
  His voice
Had uttered not a sound: no cry, no
  curse,
No plea or whimper — just a sigh, a sigh
Which spoke of pity — pity meant for
  me!
And hours later, when I stood beneath
  the cross
And studied Him, He hadn't changed.
The face I saw revealed no hate, no wish
For vengeance on us Romans, or the
  Jews
Who gave Him to us. Though the face
  was taut
With suffering, behind the flesh there
  glowed
A light which I could not then recognize.
It wasn't pride. It made that sign
  above His head
A clumsy lie. "King of the Jews," it
  read.
This man was more than royalty. He
  hung
In quiet dignity between two thieves —

Two ruffians who railed at Him
From crosses of their own, and to the one
Who did relent, and asked to be remembered,
He granted room in Paradise! Indeed,
This man was greater far than any king!
I saw that well enough.

I saw it ever clearer as the day
Drew on. Six hours had He hung
Upon that wretched cross when heaven's face
Began to darken — faintly at the first —
And then the ground just trembled underfoot.
As time increased, the sullen darkness thickened;
Black clouds rode angry winds across the sky
Until the hours came to number nine
That He had suffered there. He cried aloud,
Gave up to death, and sagged upon the cross.
Then blackness seemed to swallow up the sun
Completely; lightning slashed the air, and thunder
Bellowed forth the anger of a God!
The earth beneath us heaved so as to shake our bones
Within our flesh, and soldiers, priests, and rabble —
All the multitude — were swept from off their feet
To sprawl upon the twisting earth! But then
We who had been so certain that our deaths
Had come, as that the Earth had met its end,
Discovered that the ground had ceased to quake and heard
The thunder lose its voice; we saw the smile
Of the sun break through the dark, receding clouds.
I, sensing this, raised up my eyes
From off the ground and fixed them on this Man
Who still hung from the cross — and in the sun,
I saw a smile clinging to His face.
That smile spoke of peace and love — for me,
For all of us — His murderers, His foes.
And then my heart spoke through my lips, and many heard:
"Truly," were its words, "this was the Son of God!"

by Stanley Burriss

WHICH CROSS?

Dear Lord, my cross is heavy. The weight of it —
With other things — is bending down my head.
My knees are weak . . . My back and arms are sore.
Do I have to carry it any more?
Couldn't I just worship yours instead?

by Dan West

OF TRUTH

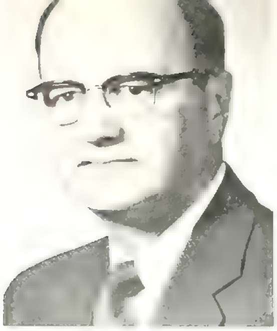
To talk to men of truth He tried;
But for it He was crucified,
For truth is easier denied.

by LaDona Garver Shives

BOTH

"I thirst," He cried —
The voice, humanity.
"Father, forgive — "
This, divinity.

by Elizabeth H. Emerson



How th

An interview with
RAYMOND R. PETERS

Raymond R. Peters, pastor of the Manchester church, Indiana, was elected moderator of Annual Conference last June after serving a year as moderator-elect. He will be the presiding officer at the 181st Recorded Conference, scheduled to be held at Eugene, Oregon, June 20-25. During his term of office the moderator is regarded as the official head of the church. He makes many contacts with districts and local churches, also meeting with the General Brotherhood Board. Midway during Moderator Peters' term of office *Messenger* put to him a number of questions including the following:

Q. *Frequently the moderator has been referred to as a "man on the move" because of his invitations to meet with local churches and various groups throughout the Brotherhood. Where have your duties as moderator taken you thus far?*
A. Because of a trip to Nigeria my travel here in the States has had to be limited. Therefore, I accepted invitations from a limited number of districts. I have served in district conferences in Iowa, Kansas, and Southern Pennsylvania and at a pastors and moderators' conference in what was the Eastern Maryland district. I will be meeting with the ministers in Northern Ohio and have accepted invitations for later in the summer of 1967 in Middle Indiana and Northern Indiana. I also spent two days in a retreat for ministers in the Florida district. I have been to several local churches for dedications and special meetings.

Q. *Do you find Brethren eager to talk with the moderator?*
A. People seem to be appreciative of a moderator's interest. They are eager to talk to him about their concerns. This experience has given me an opportunity to listen as well as to give some reassurance to people individually and in groups. I try to encourage people to speak their feelings. I have attempted to listen and then refer the concerns to the related program people.

Q. *How about correspondence? Does the moderator receive a number of letters expressing concerns? Do you actually initiate some of this correspondence?*
A. Yes, the moderator's office handles a regular flow of letters. I try to answer each letter personally, including also carbon copies of letters to others. At two points I initiated correspondence. I wrote early in December to the district moderators, asking them to reflect the mood, the attitude, and the concerns they felt in their districts. I also asked them to offer any suggestions they might have for the forthcoming Annual Conference and for me as moderator. In general I was eager to build a sense of comradeship with district moderators. The second approach has been to district executive secretaries. I am eager also to get their reflections.

Q. *Out of these contacts can you tell us some of the things that are "bugging" the Brotherhood at the present time?*
A. Immediately following the Louisville Conference a good many people raised questions about the Friday night worship service at the conference. This reaction has since subsided as attention was directed to the National Youth Conference. There is some feeling on the part of some of our leaders that the church is going "too far too fast." They definitely want to go along with the Brotherhood, but at this point they want to call a halt, to put down stakes for awhile, and to reassess where we are.

The letters from district moderators reflect confidence and trust and hope for the future. They think we can handle such things as the reaction that came at Louisville and at the National Youth Conference, believing that we can look at a problem, we can talk about it, we can express our feelings and still plan for the future. In other words, I think at this moment the mood of the Brotherhood is to face whatever differences we have seriously and honestly and openly, intellectually and not just emotionally.

Q. *What was it about the Conference worship service or the Youth Conference that so many people found upsetting? Did they object to the idea of witnessing to the world today or were they chiefly concerned with the particular forms of witness, such as a jazz liturgy or a coffeehouse ministry or something like this?*
A. I think the new forms have brought us close to a fact that we have not as Brethren fully recognized, that we are now in a new age. We just do not understand the meaning of the twentieth century. The idea of a jazz worship or of some other forms of expression of new ministries for the church reminds us sharply that we are living in a different kind of a world, and we feel threatened. Part of the trouble is that we are just beginning to be awakened to the new age, and we do not like the change.

Q. *In any of these particular issues do you feel that there is danger of the gap getting so wide that there may be a real threat to the unity of the Brotherhood?*
A. Brethren are part of a total Protestant and American scene, and there is going on within our church some of the reshuffling that we read about in Protestantism. Some individuals have asked for their letters from their local churches so that they could affiliate with a more "conservative" church. The possibility of this is greater than it has been at any time in my life. This came to my attention first during the last presidential election. Some people feel strongly that the church should stay away from programs of social concern, while many others feel that the church cannot be

moderator gauges the mood of the church today

relevant and cannot be true to its mission unless it is involved in the great issues that affect the destiny of mankind.

The report of the Resolutions Committee to the Louisville Conference mentioned three groups that may have become a little more distinctly discernible since last summer. We recognize the Brethren Revival Fellowship and their concern. As moderator I have not received many reactions from that group. The largest group in the church would be those who would hold to traditional Brethrenism. They insist we have to reestablish our historical position in terms of the basics of our faith. They believe this is reflected in our attitudes toward peace, temperance, personal integrity, and our involvement in various types of worship including the communion service. These people have articulate spokesmen. And then, of course, there is another group of those who are very much concerned that the church be involved in the deep issues of our time, that we turn to the world, and that we seek to be where the decisions are made. Some of these people feel that to do this we need to be involved more effectively with other Christians even to the point of merger. But none of these groups is calling for division at this moment.

Q. *In the light of this what do you regard as the role of an Annual Conference such as the one for which you will be the moderator in Eugene? Will Annual Conference bring us closer together or might it further divide us?*

A. In planning the program for Eugene, the Conference Central Committee is attempting to develop bridges of understanding. We hope our Conference will reflect this kind of concern. For instance, in four Bible hour sessions Dale Brown will lead us to examine again some of the biblical meanings of the world and other implications of the Mission One theme, "God loves the world so." We want also to keep in focus the need of persons to have a sense of personal integrity and wholeness. Paul H. Bowman is speaking in this vein. Others will try to help us as Brethren to look at some of the issues involved in the twentieth century and how we can deal with change and move into it with some creativity. We want to keep our focus on persons and the world.

We will close the Conference with a Sunday morning service this year. Robert Sherfy will be preaching and will be calling us to a sense of dedication, commitment, and service. We hope we can leave Eugene not just concerned about ourselves, but, recognizing our differences, still determined to face the future, knowing that God has promised to lead us all the way.

Q. *A recent commentator accused churches of spending too much time looking in the rear-view mirror and not on the road ahead. Do you think the Eugene Conference will be forward-looking?*

A. I do not think we can or should forget Louisville and what has happened since. But I hope we are able to reflect on the past, recognize our current feelings, but certainly also project plans for the future. I think we can lean back somewhat to recognize the feelings of people, but we certainly cannot turn back as a church.

Q. *One of the criticisms being voiced widely today about the church is that it lacks a note of hope and joy. Where in the Church of the Brethren do you see signs of hope?*

A. Part of our hope is the fact that we have a rather unusual number of capable, dedicated young pastors who are honestly seeking to make the church relevant for our time. There are a number of laymen who join in this. I think the seminary is pointed in this direction. Many elements within our own Brotherhood program can be regarded as taking us in a positive direction. Yet, we still work within the framework of an institution, and, therefore, we have whatever liabilities are associated with the establishment, the historical structure, the organized aspect of the church. There are some young people in particular who feel that the church in its present form and ministry has no real hope for the future. I think we must recognize that this element is among us and with us. There is a gap between our most thoughtful college students and the institutional churches as they see them near their campuses and back home.

Q. *Many laymen also ask about hope. Where do they find a dynamic?*

A. I am not sure that I have an answer. Some laymen say that on many occasions they feel discouraged. But surely there is within the Christian faith a dynamic than can say to us, regardless of the problems or how dark it is, that there is within this universe a God of love and concern and understanding who will support us even to the end. I think many people are beginning to find the dynamic they seek, some of them in small groups, some in worship services, and some in deeds of service.

Q. *What is the present status of our ecumenical relationships? At a standstill, or are we moving ahead?*

A. One of the responsibilities which I have had during the past year is to serve as a fraternal delegate in taking greetings to other groups, to the Friends in their meeting in Earlham College at Richmond, Indiana, to the Brethren Church in their meeting in Ashland, Ohio; also I served as official delegate to the General Assembly of the National Council of Churches in Miami Beach. We need to see that the Church of the Brethren is already involved in the ecumenical world. The Fraternal Relations Committee report last year reflected a positive direction with reference to the conciliar movement. We must continue to look at the possible role of the Church of the Brethren in the future as it may be related to other denominations. It is my own personal feeling that we have a rather dismal future if we try to go it alone without fellowship with our fellow Christians in some fashion. □

news

Strides taken in planning for an all-Christian Bible

A common Bible – meaning a Bible based on a common or universal text for use by all Protestant, Catholic, and Orthodox Christians – is in the offing. Its significance has been hailed as "one of the most important developments in contemporary Christian history."

Coordinating the new project is an *ad hoc* committee of twenty-two representatives of the Roman Catholic Church and of the United Bible Societies, the Protestant organization that publishes Bibles the world over and of which the American Bible Society is the largest segment. It is possible that out of accord already reached the new study committee very soon will have the common Bible source in hand, based on texts of the Hebrew Old Testament and the Greek New Testament, together with the best ancient text of what is called the "deuterocanonical" books, or Apocrypha.

The advent of the common Bible is fostered by breakthroughs in ecumenical relations, to be sure, but also by discoveries gained in objective, scientific scholarship. Experts in ancient languages have reached broad agreement on what the Hebrew and Greek originals of the Bible said.

Arsenal or bond: The development reflects a new stress by Roman Catholics upon widespread reading of the scriptures. However, to Father Walter M. Abbott, an American Jesuit who is the Vatican emissary to the project, the matter is seen as a restoration rather than a revolution, as is the return to liturgy in the vernacular language. The significance, he said, is that the Bible, after serving for many centuries as an arsenal for theological disputes between Christian bodies, now can become a bond of unity.

The value of a common Bible and of cooperation in its translation and distribution go beyond furthering ecumenicity, Father Abbott stressed. "This is merely a repair job for only about one third of the world's population. Beyond us lies the work of the People of God: 'That the world may believe.' "

Among the practical difficulties to be resolved are differing views on the need for interpretive notes to the biblical texts and on the books that make up the Apocrypha, which are recognized as part of the Bible by Catholics but not by most Protestant bodies. The Bible societies generally have distributed the gospels without notes and commentary, except for noncontroversial "helps to readers" explanning Hebrew and Greek terms.

Interpretation: But even to translate is to interpret, scholars acknowledge. And since there is substantial agreement by scholars on what are the earliest and most reliable Greek and Hebrew manuscripts to use as the basis of interpretation, there is the move to reconcile less consequential differences.

Once the text is agreed upon, still there will be the immense task of translation. There are about 2,200 languages and dialects in the world, and some 1,000 of these do not yet have a Bible translation.

Impetus for a common Bible grew out of the Second Vatican Council's decree on Divine Revelation, which stressed the need for making the Bible both more universally available and more universally read. Last November Pope Paul VI authorized study to begin, and Father Abbott, who had stimulated the interest of Vatican II in the idea, was named to direct the studies, working under Augustin Cardinal Bea, head of the Vatican's Secretariat for Christian Unity.

More than a year ago the Revised Standard Version, which was translated and published in 1946 and 1952 under the sponsorship of the National Council of Churches, was annotated and published by a group of English Catholics. Their edition differed from the Protestant translation in sixty-seven places. Last May, Richard Cardinal Cushing, Archbishop of Boston, reportedly seeing the distinctions as more embarrassing than fruitful, authorized the new Oxford edition of the RSV for such nonliturgical use as study and devotions.

Last fall the new Jerusalem Bible (to be reviewed soon in Messenger) was produced in Great Britain by Catholic scholars. It was the first Catholic translation from original sources since the Latin Vulgate of the fifth century.

Archeological discoveries have long cast doubt on the reliability of much of the Vulgate, which was the basis of the Catholic's Douay Bible, as well as on the reliability of some of the Greek and Hebrew manuscripts available to King James translators in 1611.

The latter, in spite of its being produced by a committee of scholars and at the order of King James I, contained some of the finest English ever written and became the basic Protestant text for the next three centuries.

Scholars feel that present and forthcoming versions of the Bible will continue to be useful. These versions, say the experts, bring insights and nuances which help readers discern the biblical message in fresh ways.

No one translation: "It is now recognized that no one translation can meet all the needs of even a single church," the *New York Times*' Edward B. Fiske reported, indicating the unlikelihood of any translation, even an interfaith one, playing the dominant role which the King James and Douay Bibles have in the past.

"Few Christians in the future," said the *Times,* "will defend any single translation with the determination with which one woman is reported to have held the King James: 'If the Saint (sic) James Bible was good enough for Jesus it's good enough for me.'"

Speakers named for 181st

AFTER ELEVEN YEARS the University of Oregon campus at Eugene again will be host to the Church of the Brethren Annual Conference, June 20-25. Seven speakers have been named to address the general sessions.

The university's president, Arthur S. Flemming, will keynote the conference Tuesday evening. Dr. Flemming is the newly elected president of the National Council of Churches, having begun a three-year term in December. He formerly was chairman of the National Council's Priority Committee on Peace and has served the council and his own Methodist Church in various capacities. Under the Eisenhower administration he was Secretary of Health, Education, and Welfare.

Annual Conference Moderator Raymond R. Peters, pastor, North Manchester, Ind., will deliver the moderator's address on Wednesday evening. Dr. and Mrs. Peters earlier this year visited Church of the Brethren program operations in Europe and Nigeria. He was until last June chairman of the Brethren Service Commission of the General Brotherhood Board; he previously has served the Board as chairman, executive secretary, Christian Education Commission executive, and youth director. He was formerly pastor of the Mack Memorial church, Dayton, Ohio, executive secretary of the Church Federation of Greater Dayton, and chairman of the Ohio Pastors Conference.

Paul H. Bowman, psychologist and director of a community research program at Kansas City, will speak Thursday evening. Mr. Bowman formerly was a member of the General Brotherhood Board and a Brethren Service worker in Ecuador.

Harry K. Zeller, Jr., pastor of the La Verne church, Calif., will speak on Friday evening. Mr. and Mrs. Zeller last summer engaged in a preaching exchange throughout Great Britain. A former Annual Conference moderator, he is chairman of the Ministry and Home Mission Commission of the General Brotherhood Board. He formerly was pastor at McPherson, Kansas, Elgin, Ill., and Indianapolis, Ind.

Robert E. Faus, campus minister at Juniata College, Huntingdon, Pa., will coordinate the Saturday evening program aimed at highlighting persons working on the cutting edge of Christian mission. Mr. Faus formerly was pastor at Cedar Rapids, Iowa.

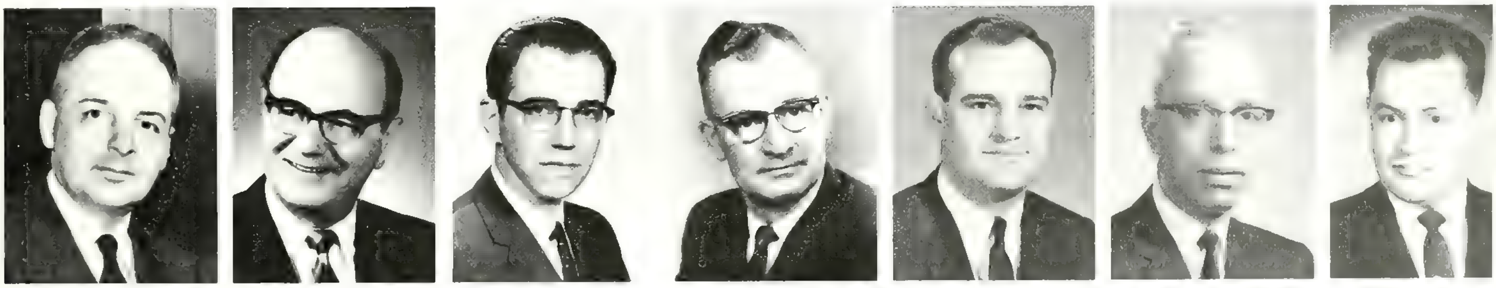
Robert L. Sherfy, pastor, Bridgewater, Va., will deliver the Sunday morning sermon. Fourth in a five-generation line of Brethren ministers, he has served pastorates previously at Harrisonburg, Va., New Carlisle and Canton, Ohio, Kokomo, Ind., and Frederick, Md., and as a member of the Brotherhood Board.

Bible hour presentations will be given by Dale W. Brown, associate professor of Christian theology, Bethany Theological Seminary, Oak Brook, Ill. Mr. Brown is chairman of the Fraternal Relations Committee. He formerly was pastor at Des Moines, Iowa, religious life director and assistant professor of religion and philosophy at McPherson College, and a member of the General Brotherhood Board.

The current Brotherhood theme, "God loves the world so . . . " will be the theme of the general Conference sessions.

Other highlights of the 181st recorded Annual Conference program will occur at luncheon and dinner meetings, post-breakfast conferences, and in theological conversations.

Members of the Central Committee planning the Conference are Raymond R. Peters, M. Guy West, Morley J. Mays, Dean L. Frantz, Samuel A. Harley, Floyd E. Bantz, Donald E. Rowe, and Robert G. Greiner.



To address general conference sessions (l. to r.): A. Flemming, R. Peters, P. Bowman, H. Zeller, R. Faus, R. Sherfy, D. Brown

A viable sex ethic

Out of the diverse and sometimes radical understandings of morality advanced today, can Christian youth delineate a viable sex ethic?

This was the concern before the forty-six participants in the Brethren Student Christian Movement Conference at Bridgewater College in December, convened on the theme of "Love, Pleasure, and the Good News." On hand to guide the inquiry was theologian William Johnson, professor of religion at New York University and Union Seminary and Danforth Foundation lecturer.

Concerned that in some views the sex act becomes a "gymnastic activity" instead of a "moral consideration," Dr. Johnson pointed to guidelines which place the sex act in a context of profound meaning. Each ethical choice, he said, must be considered as a unique situation and the moral decision based on the circumstances of that situation. Yet, the Christian approaches each situation with all the helpful religious and social heritage which is available.

The final determining factor in a given situation is love, that is, the decision must be based on what love dictates, Dr. Johnson stressed. He defined this love as the agape love taught by Jesus, which in terms of sex ethics means "the conscious willing of the eternal well-being of another person."

Conscious willing of the eternal . . .

Drawn to the Bridgewater gathering were representatives of four Church of the Brethren colleges, Bethany Theological Seminary, and three state universities. Donald L. Lowdermilk of the Brotherhood's youth ministry staff is coordinator of the group.

In terms of future activity, the BSCM cabinet approved a survey to help determine if the conventional once-a-year conference is the best means of arriving at meaningful group experiences and whether alternative approaches should be examined.

Carl Henry to lecture

To deliver the 1967 Wieand Lectures at Bethany Theological Seminary, April 19-20, is Carl F. H. Henry, editor of *Christianity Today*, a fortnightly journal published at Washington, D.C.

The eminent churchman is a Baptist minister with a Th.D. from Northern Baptist Theological Seminary, Bethany's next-door neighbor at Oak Brook, Ill., and a Ph.D from Boston University. He formerly held a professorship at Fuller Theological Seminary, Pasadena, Calif.

Spirited defender: Dr. Henry's editorial writing in the decade since *Christianity Today* was launched has covered varied topics seen from a conservative evangelical viewpoint. His writing style, rich and forceful even if rhetorical at times, and his editorial direction have produced a magazine widely respected for its spirited defense of an important stream of historical Christianity.

Last fall Dr. Henry, in a tenth anniversary project of *Christianity Today*, chaired the World Congress on Evangelism (Messenger 1-5-67), inviting to Berlin, Germany, some 1,200 evangelical church leaders from around the world. At the outset of the Congress, Dr. Henry declared: "We repudiate the inversion of the New Testament by current emphases on the revolutionizing of social structures rather than on the regeneration of individuals."

However, some of the other evangelicals speaking to the Congress stressed that spiritual conversion must find expression in movements aimed at remedying social wrongs. Through the years *Christianity Today* has reflected a degree of concern for the social implications of the gospel.

Bethany's spectrum: Bethany President Paul M. Robinson, in announcing Dr. Henry's lectures, indicated Bethany's aim is to expose students to a broad spectrum of religious thought. Other Bethany lectures of recent years have included William Hamilton (Death of God), Bruno Bettleheim (Development of Character and Personality), Colin W. Williams (The Church's Involvement in the World), and John Courtney Murray, S. J., (Developments in Catholic Theology).

Districts consolidate

Headlining district developments in recent weeks has been the shaping up of the new Mid-Atlantic District by sixty-one churches in the East. A special district conference at Frederick, Md., gave approval to the constitution for the new district and to the dissolution, effective Sept. 30, of the present Mardela and Eastern and Middle Maryland districts. Included also in the new alignment are several congregations presently in Eastern Virginia.

Officers of the Mid-Atlantic District include Harry M. Gardner, moderator; Paul M. Groff, associate moderator; and Curtis W. Dubble, chairman of the board.

In April a special conference similarly will be held at Peoria, Ill., to create the District of Illinois and Wisconsin, now two districts. Some fifty congregations will be involved in the consolidation. The uniting conference will be held Aug. 18-20 at Illinois Wesleyan University, Bloomington, Ill.

Elsewhere, the North Atlantic District of Pennsylvania has entered into explorations on possible merger with the Eastern Pennsylvania District, and the Idaho District with the new Oregon-Washington District.

SPECIAL REPORT / *Is numerical church extension and God-and-man reconcilation the essence of evangelism?*

A WORLD-ORIENTED EVANGELISM

When it comes to evangelism and the churches, has there been a switch from a hard sell to a no sell?

Have the churches become so enmeshed in politics and social problems as to neglect conversion and the spiritual life?

Is there a danger that in affirming the world the emphasis on calling sinners to repentance and new life in Christ may be lost?

Questions such as these reflect the worry and disquiet heard from within the church. In the critics' eyes, soul saving in too many parishes has been rendered old-fashioned, and in its stead there is a stir of religious activism centering in secular matters.

The expression of social concern has a place, many of the same critics concede, if it were not for the fact that seemingly neither energy nor time are available to be expended in what they term the church's primary task, the winning of souls. And in light of diminishing gains or outright decline in church membership, they question if now is the time for the church to risk controversy over "peripheral" issues.

Or core issues? But to many other clergymen and laymen alike, the war in Vietnam or extension of the draft or discrimination in housing are not peripheral concerns. They are core concerns of the church, integral to evangelism — an evangelism which embraces the totality of man's life. Says Colin W. Williams of the National Council of Churches: "Evangelism must include both the pointing to the presence of Christ as Lord in the affairs of the world and the pointing to the call of Christ as Savior of each of us." This world orientation is the new dimension in evangelism today.

What are the ramifications? Some observers contend that Christian churches — high, low, liturgical, free, rural, suburban, urban, liberal, conservative, whatever their stripe — likely are or will be caught up in a transformation, a revolution which could be more far-reaching than the Reformation of Luther. That sixteenth century occurrence, says *The Secular City* author, Harvey G. Cox, was chiefly a reformation of the church, leaving an important but largely indirect impact on society. "Our present reformation," he explains, "is primarily concerned with the church's relationship to the secular order and only secondarily with the church's internal life."

Earthliness: The "secularization" school — given its intitial push by the French theologian Teilhard de Chardin and the German martyr Dietrich Bonhoeffer — sees God's activity in history as decidedly earthly. "It is the earthliness of the incarnation story which makes us say that the gospel is secular," states Albert van den Heuvel, a world youth leader. Because the gospel is specific, recounting again and again how the people of God were called back by the prophets from metaphysical speculations to testifying to a God who acted concretely in history, the Christian's sphere of obedience is not primarily in the church or in a spiritual realm but in the immediate world, proponents declare.

One upshot is that the church corporately is beginning to take note of the words of Jesus long held up to individuals: "Whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it." That is, the church is beginning to assess her preoccupation with her own life. "An overwhelming tide of thought and feeling today promises to break the church loose from the moorings of a relative introversion," asserts Victor E. W. Hayward of the World Council of Churches.

And also swept in by the tide has been some hard-nosed questioning of the institutional church and its traditional aims and approaches. There is mounting inquiry, for example, into old notions of evangelism which tended to stress numbers at the expense of conviction, church attendance without due regard for putting faith into daily action, adherence to form rather than to essentials of belief, and "change of heart" without change in social attitudes.

Where God is: Central in the emerging outlook is the point that God speaks to the church through the world as well as to the world through the church. This is a decided shift, states Hans Jochen Margull, former executive secretary of the World Council of Churches Department on Studies in Evangelism, from the old concept in which God was conceived of as "in the church" and the world was conceived of as without God. Dr. Margull claims that the rediscovery of the church as "the light of the world" led to the realization that the task was not one simply of redoubling efforts to bring people back into the church but of being "present in this world of man." It is the world, he adds, "in which our church has to be present since its Master died there and not in any other world. This world, we believe, is Christ's and not man's."

The spoken word: In this world-oriented evangelism the spoken gospel indeed has a place, when it is spoken in a situation that enables authentic human encounter, where there is willingness to listen and respond. Yet a degree of verbal reticence seems to exist, stemming perhaps from a misgiving that the church has been long on talking and preaching and short on dialogue and action and needs now to earn the right to be heard.

To find that there is a time for speaking and a time for listening is something the church needs yet to learn, suggests Gabriel Fackre, ethics professor at Lancaster Theological Seminary. He maintains that neither the "incognito evangelism" of the coffeehouses nor the "lapel evangelism" which asks, "Brother, are you saved?" is adequate for the church of the secular era. The trouble with the first technique, he says, is that the church does all the listening, while in the second it does all the talking. He calls for a "dialogical" evangelism in which there is "partnership in conversation."

Other facets: There are other dimensions stressed for evangelism in a new age; among the foremost are personal relationship, involvement, Christian presence, and servanthood.

Personal relationships – through family, job, community – are seen as affording basic opportunity for living one's faith. "The chief witness of the 'ordinary' Christian man or woman will be borne by loving service and care for persons as persons, no matter what their race or creed," declared 200 delegates at an international convocation on World Mission and Evangelism in 1963.

At the point of personal ethics the church is inclined to be less judgmental, less of a moral dispenser than it once was, while in the social realm, on such controversies as open-occupancy housing or settlement of the Vietnam war the churches are coming increasingly to bring their moral influence to bear. "Speaking of God in a secular fashion . . . entails our discerning where God is working and then joining his work," wrote Harvey Cox in *The Secular City*. "Standing in a picket line is a way of speaking. By doing it, a Christian speaks of God."

The point of such involvement is not an ecclesiastical power play but the rendering of a Christian presence which testifies to the scope and sphere of God's activity. To suffer, to sacrifice, to endure at the point of mankind's sorest needs may be one of the highest expressions of evangelism today, say those who stress that the Servant Christ is inseparable from the Savior Christ. Underscoring the theme of servanthood, British church leader Kathleen Bliss states: "For many people today the Christ they see is not on the cross, but on his knees before mankind washing men's feet."

Meaning of conversion: An aspect of evangelism in need of intense study, theologians feel, is an understanding of conversion. Stereotypes of the term make the penetration of its biblical meaning difficult.

Among points suggested by scholars for consideration in studies of the World Council of Churches are the following:

– Conversion biblically is not primarily an isolated event or a one-time happening. It usually is a long-term process.

– Conversion depends on God's initiative; he issues the call. Priests and prophets are but his mouthpieces.

– Conversion has a collective connotation; the person attains his significance and meaning within the covenant.

– Conversion is not *in the first place* a saving of one's own soul or the joining of a community, but it is being caught up in the activity of God and being open to the future, to move with God.

– Conversion has a secular meaning; it does not refer to an affirmation of metaphysical beliefs but to concrete obedience here and now. There is an indissoluble relation between conversion and social action.

This interrelation is described by Arnold Come in *Agents of Reconciliation* in these terms:

"Reconciliation with one's self, realized in the event of reconciliation with God, must eventuate in reconciliation with the world. In fact, these three dimensions of reconciliation are not worked out in any chronological sequence but only simultaneously with each other. . . .

"The Christian church and the individuals who comprise it are not simply the self-contained, reconciled community but also the agency of reconciliation. The maturity and acceptance that the church knows in Christ is not meant for itself alone but for the world."

Numerical goal? There is much ground to be covered before current studies spell out a precise strategy for evangelism. Perhaps never will there be such clear-cut formulas as in the recent past. One of the areas of probing is for an interpretation of mission that goes beyond numerical church extension – "the accumulative process by which an increasing number of people become Christians until finally all nations kneel at the feet of Jesus." In "God's Arithmetic" (*Frontier*, winter 1963) Hans-Ruedi Weber startlingly comments on the biblical goal of conversion.

"God's purpose is the salvation of *all*, of the total *cosmos*, yet in order to achieve this, God elects, calls, and converts a *few*. This began with Abraham. . . . The same paradox is seen in the New Testament. In order to save the *cosmos* God sends the One, his own Son. Christ calls a few, the representative twelve, and he sends them into the whole inhabited world to be witnesses to his cosmic redemption. . . . The few are given the promise of growth, and the author of the book of Acts carefully reported the number of those who were called. Yet again the history of the church is no success story. . . .

"Numbers and growth are important in God's arithmetic; not necessarily large and increasing numbers, but representative numbers and growth in grace. The representative few stand for all. Their mission consists not in propaganda in order that many may be induced to become like the few. Rather it consists in being *pars pro toto*, the part standing for the whole, being the light of the *cosmos*, salt of the earth, good seed sown in the field of the world. The key question is not how churches can grow numerically, but how they can grow in grace and so become God's representative number."

In this view the witness of the church – the quality of the witness – rather than the size of church membership becomes the new order of the day. This, say leaders of current thought, calls for a church that brings word and deed together, that truly embodies the gospel rather than merely speaks it, and that becomes servant and a sign of God's love in human society.

Brethren outlook: Through the adoption of the Mission One emphasis, the Church of the Brethren has joined in efforts to plumb the meaning of evangelism. "In affirming that 'God loves the world so . . . ,'" says Mission One coordinator Carl E. Myers, who carries responsibility for directing the Brotherhood evangelism program, "we Brethren have confessed our faith that the object of God's concern is the entire world. And we have committed ourselves to seek to be sensitive to the presence of God as he works among persons in the world, and to join with him there in his redemptive work. We are striving to take the world seriously."

But what about those among the Brethren who feel that the emphasis upon the world-oriented ministry diverts energies away from the more essential work of winning converts to Christ? What about those who contend that the preaching of an individualistic gospel itself will effect reconciliation?

The stance of the still unfolding evangelism is not to run from such questions as these. But neither is it limited by the partial understanding which it sees such questions reflecting.

Commenting on the tendency to cast evangelism in a broader, more pervading perspective, Norman Baugher, executive secretary of the General Brotherhood Board, observes that "the emerging view and the more traditional understanding of evangelism must hear and learn from each other. Personal evangelism must incorporate more of the 'world' school. The 'world' evangelists must remain sensitive to the central validity of personal conversion. But they dare not be allowed to play against each other, each seeking its own adherents. Rather, the strengths and validities of each must be helpfully joined together for the sake of a *new* evangelism." — H.E.R.

Periscoping the Brotherhood

Food for the Delta: Church of the Brethren congregations in the Midwest and Brethren Service Center personnel have been instrumental in recent weeks in efforts to collect 300,000 pounds of food for the Mississippi Delta.

An estimated 800,000 Delta residents, largely Negro, were reported to lack adequate food, largely owing to the declining cotton labor market. High unemployment has resulted from mechanization, the use of chemical weed killers, reduction in cotton acreage, and reaction to civil rights activity.

Also taking part in the food drive are the Disciples, United Presbyterian Church, Protestant Episcopal Church, and United Church of Christ.

Operation Understanding: A communitywide interchange brought members of the Church of the Brethren, Methodist, Presbyterian, Roman Catholic and two Lutheran churches together at Stanley, Wis.

On succeeding Sunday afternoons the sponsoring parishes held open house during which discussions, demonstrations, and displays were used to interpret distinctive features of congregational life. Numerous participants expressed the hope that as a next step the churches might engage in a worship service together, possibly joining in a Brethren love feast in the setting of one of the other churches.

Executive named: Named executive secretary of the Rural Life Association is Manchester College sociology professor Leon Neher. He succeeded Rufus B. King, Manchester College director of development who has been coordinator for the past five years.

Neher

The association in its twenty-five-year history has emphasized rural values and sought to strengthen the leadership and services of the rural community. Colleges principally involved are Goshen, Bluffton, Manchester, Earlham, and Wilmington, with Manchester the current headquarters.

Mr. Neher is a native Kansan, a McPherson College, Bethany Seminary, and Ohio State University graduate, former Western Region youth director, and Manchester College teacher since 1963. He and his wife, the former Linda Faw, have three children.

Sermon chosen: Robert F. Williams, an ordained Church of the Brethren minister serving as chaplain at the Church of Reflections, Knott's Berry Farm, Buena Park, Calif., is one of fifty-two contributors to *Best Sermons, Volume X*, edited by Paul Butler. He formerly was a lay member of the Valley View church, Whittier. His sermon was one of 52 selected out of the 7,000 submitted for publication.

Williams

"Good neighboring": Four Brethren congregations in southern California — Glendale, Pasadena, Bella Vista, and Panorama City — engaged in a cooperative "Good Neighbor" calling program on four recent Sunday afternoons.

Taking the community around each church in turn, teams of callers contacted up to 2,500 homes per Sunday, leaving with the residents a brochure introducing the local church.

"There was nervous reservation about the whole approach," commented D. Conrad Burton, Panorama City pastor, referring to the first carload from his church to participate, joining in the calling at Glendale. "But on our return home we heard only unanimous opinion that each had participated in a worthwhile activity. The meaning of discipleship had sharpened a bit, and each one was glad to have gone."

Miss Naal: To meet a person and not run

From the family album

BRETHREN VOLUNTEER SERVICE displays many complexions. In its ranks are tender fledglings fresh out of high school and seasoned workers well into the mature years.

Beyond differences in age and appearance, notable variation is seen in the cultural background and experience backlog of recruits, as well as in the project assignments they are given.

Close-ups of two volunteers portray something of the composite and individual richness that is BVS.

International volunteer: For some people pacifism is a way of life that provokes no sweat. However, for Yvette Naal of Paris, France, it is an investment of self in other selves to create human and political peace.

After entering BVS in January of 1966, Miss Naal was assigned first to the National Institutes of Health, Bethesda, Md., then to Bar 41 Ranch at Cle Elum, Wash. The latter serves as a camp in summer and as a home for delinquent boys in winter.

Miss Naal came into BVS after extensive work with other peace-oriented groups. In 1961 she joined a Paris-to-Moscow Peace March. In 1962 she entered into membership with the Community of the Ark, a brotherhood ruled by nonviolence, service, and cultured poverty. Following the stay in the Community – she later returned for nine months – she attended the University of Peace in Huy, Belgium. In 1965 she served as a secretary in the London office of the Fellowship of Reconciliation. She also participated in a three-day fast and prayer vigil in Rome while the Vatican Council debated Schema 13, the church's expression of concern about war and peace. To travel, Yvette supported herself through clerical and craft skills.

Yvette described BVS and the Bar 41 Ranch assignment as "one of the most challenging projects . . . hence one of the more enjoyable and rewarding . . . I can think of among the experiences I have had."

To Yvette Naal, strategic to pacifism is personal relationships – to be able to share with others in life's crisis moments and to help them comprehend the meaning of these experiences. She sees pacifism also as the relationship of a person to his own environment: "Let a man be a man in his own environment," she says; "no more internationalism, no more universalism."

Are these words expressive of a narrow, isolationist viewpoint? Definitely not for one who has traveled so widely outside her own culture and who has worked hard to identify even with delinquents.

Behind the constant traveling and learning, says Yvette Naal, is a desire "to cross borders to prove you don't have to cross borders."

"Man is not universal," she insists; "he is human." To her this means that to meet a person as he is without running away from him or his problems brings the security of peace, the peaceful state of human union.

Volunteer at home: Louise Showalter holds a distinction rare among BVSers. She engaged in a year of volunteer work and never left home.

A widow living at Bridgewater, Va., she discerned many needs for volunteer help right in her home community. For example, there was the development program at Bridgewater College. Her late husband, C. Ray Showalter, had directed the program for thirteen years, part of which time Louise had accompanied him in the field. In various ways she rendered assistance to the new director and to the new office secretary.

In the course of the year her voluntarism overflowed to the local church, where she hosted conference groups and kept the congregation appraised of college events, to a women's camp in West Virginia, where she led sessions on the role of the Christian woman, and to an area Fellowship of Reconciliation conference, for which she became the secretary and was joyously inspired by the ecumenical and interracial encounters it afforded. Impressed by one of the conference leaders, Father Philip Berrigan of Baltimore's inner city, she commented: "I would be a Catholic if I wasn't a Brethren – if I could be one like Father Berrigan!"

Unlike most BVSers, Louise Showalter supported herself entirely on her own, though she worked in liaison with the Elgin BVS office. She also kept clippings and records of the tasks undertaken, which at year's end resulted in an impressive BVS scrapbook.

"Volunteer work can be just as exciting in the home community as away from home," Louise Showalter maintains. "And there are needs at home likely just as urgent." She urges retired persons especially to take on jobs that would free others for specialized tasks.

Her year completed, she left Bridgewater to go to Detroit to care for two of her four grandchildren while a daughter taught in the nursing arts. "This is BVS too," she explained, "even if it is in the family and away from home."

Louise Showalter: BVS is needed at home

day by day

On our first evening in Quito, Ecuador, a large crowd began to gather outside our hotel. Whether the gathering was politically or religiously motivated, we were not certain. To get a better view, our hotel owner permitted us to stand on a second-floor balcony. The Plaza de Independencia (the square) beneath us held masses of people. We had never seen so many at once except on the television reports of the Freedom March in Washington. Perhaps one third of the people carried torches or candles. Distant chanting voices came closer, and we were told this was the ceremony of the Virgin of Quinche. A statue of the Virgin was being brought from Quinche (four miles away) to the large cathedral in Quito for a two-week period. We saw the life-sized, white-robed statue pass beneath us, borne on the shoulders of priests who led the crowd in responsive chants. Policemen with clubs kept the people from pushing the statue over as they clamored to get close and shower it with rose petals. Moving past us and up the street, they spontaneously burst into a hymnlike tune (in the minor key, incidentally). The ragged clothes and obvious acute poverty of the faithful, visible to us by their flickering lights, contrasted sharply with the ornate and lavishly gold-decorated interior of their churches.

Later, an American Catholic priest addressing our group spoke of the poverty, the illiteracy, the religion that borders on idolatry and spiritism that one finds in Ecuador and observed, "Even American Catholics would be appalled." He added, "The trouble with these people is that they still worship the Christ on the cross – a dead saint. They need to know the story of the empty tomb and that he lives!"

Do you believe that Christ is alive? What proof can you give? What difference does it make in your life?

DAILY DEVOTIONAL GUIDE

SUNDAY, MARCH 19
Zech. 9:9. Do you crown Christ "King for a Day," or is he your king for every day? To what or to whom do you give your highest devotion and service?

MONDAY, MARCH 20
John 19:38-42. Seeds are hidden in the ground before growth and fruit can develop. Before we can live, we must die. Self must be buried before Christ can be served.

TUESDAY, MARCH 21
Luke 24:1-8.

"Death cannot keep his prey –
  Jesus my Savior!
He tore the bars away –
  Jesus my Lord! . . .
Hallelujah! Christ arose!"
        – Robert Lowry

WEDNESDAY, MARCH 22
Luke 24:25-35. Only those whose eyes are opened can recognize Christ as the living, risen Lord. "Open my eyes that I may see and know thee."

THURSDAY, MARCH 23
Luke 24:44-53. Jesus performed his part of God's plan of salvation perfectly. Our part is simply to believe and to tell others. Have we?

FRIDAY, MARCH 24
John 11:21-27. The paradox of living and dying: You must believe to live. "For it is in dying that we are born to eternal life" (prayer of St. Francis).

SATURDAY, MARCH 25
Col. 3:1-4. With Christ living within you, material things assume a secondary importance. "Only what's done for Christ will last."

SUNDAY, MARCH 26
Gal. 2:16-21. Christ lives in you! By your words, deeds, facial expressions, and silences, the people around you should see him. Is the image clear and true?

MONDAY, MARCH 27
Matt. 28:16-20. If you are a Christian, this Christ, to whom was given all power, lives within you. Like Paul, you have the power to do all things with his strength.

TUESDAY, MARCH 28
Col. 2:1-3. If you are a Christian, this Christ, in whom are all treasures of wisdom and knowledge, lives within you. Have you tapped this resource when "at wits' end"?

WEDNESDAY, MARCH 29
2 Cor. 4:3-6. If you are a Christian, Christ, the image of God, lives within you. Everywhere you go, you take him along. Is God "at home" in the places you go?

THURSDAY, MARCH 30
Col. 1:15-19. If you are a Christian, Christ, who existed before all things, lives within you. God is not dependent upon history, but history is dependent upon God and his will.

FRIDAY, MARCH 31
2 Tim. 4:1-5. If you are a Christian, Christ, who will someday be the final judge, lives within you. Your conscience directs you to do the right thing. Why disobey?

SATURDAY, APRIL 1
1 Tim. 6:14b-16. If you are a Christian, Christ, who is King of kings and Lord of lords, lives within you. Obey him in gratefulness and service, and praise his name!

Christ lives in me

The miracle of the resurrection is a stumbling block to some practical-minded people. Explanations, scientific and otherwise, designed to circumvent the fact of Christ's resurrection leave one spiritually cold. In 1 Cor. 15:12-19 Paul says that if it were not for the resurrection our faith would be pointless.

In simple faith most children accept the empty tomb. They encounter difficulty with their next question: "If Jesus is alive, where is he today?" You may say, "In heaven," and be partly right, or you may say, "In the hearts of Christians – those who love him." But, then, what does that mean?

One day when Randy had finished a bowl of soup, he patted his stomach and declared, "Jesus is really full today." For a moment we were puzzled. Then we asked, "Did you say that because Jesus is in your heart?" "Yes," he replied, "and he's really full!"

During these two weeks you may frequently be singing "He Lives," "Into My Heart," and the old hymn, "Christ Liveth in Me." Discuss what these familiar words really mean. Does everyone have Christ living within him? Can you tell who does and who does not, and if so, how? What is the name for the part of God who lives within us? In what ways are we made aware of his presence? What are some of the things he does? (You may want to check the "Day by Day" pages in the Oct. 13, 1966, MESSENGER to refresh your memory.)

In the Garden of the Tomb

Early in the afternoon of the day we arrived in Jerusalem, our tour group went to the Garden of the Tomb. Walking along a dusty, narrow Jerusalem street with beggars on both sides appealing to us, we approached the entrance to the garden above the door of which were the printed words, "I am the Resurrection and the Life." Solemnly and with reverent steps we entered the sanctuary of this garden, alive with greenery and flowers everywhere. The guide with deep feeling and conviction unfolded the biblical account of the resurrection while a tour member's tape machine recorded every word and inflection. Without completing the story, the guide invited every tourist to enter the five-grave family tomb. With increased emotion he said, "Now I want to relate to you the best part of this story. Look, the tomb is empty. Jesus is alive! Jesus is alive! He lives!"

Suddenly the marvelous truth of the gospel of hope seemed so close to us. Standing in the rear of the group, I could see the reactions occurring. A widow of recent years caught the new vision of the hope of reunion; a widower of recent months could be seen in prayer; tears moistened the eyes of most of us as we thought of the Savior who defied death and the grave. Because he lives, we too shall live.

Early at 6:30 a.m. the following Sunday morning our tour group stole quietly into the garden to worship. The Hotel Palace management provided bread and green grape juice for a "bread and cup" communion service. The Arab Christian guide joined us. We sang, prayed, and confessed our sins under the trees in the garden. Then six at one time approached the opening of the tomb wherein the bread and cup were set and ate of the bread and drank of the cup of our Lord. Having received, each retreated within shadow distance of the tomb and waited. Several other persons (unknown to us) joined us and shared the communion. After all had received, the group sang "He Lives!"

We left the garden filled to overflowing. Easter was no longer an event, a holiday, a season. Easter is always an experience with the living Lord!

Worship center ideas

Forcing flowers such as forsythia, pussywillows, apple blossoms, or crocus bulbs into blooming shows the emergence of life from something seemingly dead. In the next few weeks, point out the budding trees, sprouting grass, and other signs of life in the springtime.

The worship center for the family could include items which spring forth into life, such as an old cocoon shell, an egg, a grain of wheat, a potato, or a flower bulb. Each dies or gives up himself to live. With families of small children, these could be used as object lessons for the resurrection truth.

Every Day Is Easter

Every day is Easter for me, for I know that Jesus lives. Hundreds saw his resurrected body, and I've even seen his empty tomb.
But the most convincing proof is he lives within my heart.
Just today, while I was downtown, I saw this woman whom I dislike. "I'll pretend I don't see her," I said to myself. Then Jesus stirred within me and reminded me that he loved her enough to die for her.
Next thing I was talking to her, and she seemed so grateful. Guess I never really took the time to know her before.
Then there was the time the grocery clerk forgot to include the sack of potatoes in the bottom of my cart.
I even paid the bill and was starting to leave, but Jesus stirred within me and I could not go on. I had to tell the truth.
Frankly, he does not give me a day's rest. He's always telling me to invite someone to church, to sort through our clothes and share them with the needy, to visit someone who is lonely or sick, to help a busy mother, or to give more than I'd intended to. I could go on and on.
He's always there, too, when I'm the one who is lonely or scared.
I can see him in the sprouting buds of springtime, the trusting smiles of an infant, the love between husbands and wives, and the healing of the sick.
His wonders are limitless.
I *know* in whom I believe and what's more –
I *know* God is alive. He lives within me.

– EARL AND VIVIAN ZIEGLER

LIKE PARENTS–LIKE CHILDREN

by John Drescher

■ Since it was raining outside, the children were playing in the living room. Mother, working in the kitchen, heard quarreling. The noise became louder and louder.

"Stop quarreling!" she said as she stepped into the living room. "You know that never settles anything. Quiet down and quit fussing at each other."

Imagine her surprise when one of the children replied, "But, Mother, we aren't fussing. We are only playing Daddy and Mother." Those parents did not know what they were teaching.

From earliest moments of life the child is a "copycat." It is a way of learning. This copying covers every area of life. Play is patterned after the parents' actions. So children also imitate body posture, habits, tone of voice, diction, and vocabulary. Much baby talk is merely the result of adults talking baby talk. It is usually just as easy for a child to copy correct words as incorrect ones. Hohman writes in *As the Twig Is Bent*. "The most potent influence in child culture is imitation."

The atmosphere of the home cannot be touched. But it can be felt. It is a thing of the spirit. No photographic plate is as sensitive as the spirit of a child. The images which lodge there determine the direction and destiny of life. By numberless little things and unconscious influence, we weave our child's character, thread by thread. As surely as we provide our child's clothes and food, we, by our example, help form his habits and give him what will strengthen or weaken him for life.

Home molds child's character

As a child grows, he carries in his character the subtle impressions of his home. If the atmosphere is one of love, he absorbs it. If the atmosphere is one of trust and fidelity, he goes forward trusting and to be trusted.

What creates the atmosphere of a home? Our attitudes toward one another and toward others help create it. The basic factors in our day-to-day living help determine the atmosphere in our homes and also are the essence of our faith. It is this which we pass on to our children.

By simple means we earn respect and love. If we have time for our children, we find that our children have time for us. If we express love and devotion by the way we speak to our children, by the way we hold them close, and even by the way we exchange smiles, we build love and devotion.

If we prove by our actions that we want our children today, our children will want us tomorrow. If we say kind things about them and express sincere concern for others, our children will learn to respect, love, and care for others. The opposite is also true. Our irritations are rubbed off on our children. Our gossip sets their "teeth on edge."

Many times the atmosphere of our homes is determined more by our reactions than by our actions. The calm response of one father to the cursing and accusations of an angry neighbor left an indelible impression upon a young man who today serves with confidence and calmness in a most difficult and critical position.

How do we react to catastrophe? Have you noticed how some children react when they fall out of a swing or get hurt while playing? Some jump up, brush off the dust, and go back to play without blaming anyone else. Others cry angrily, fix the blame on someone else, and run off to pout. By our reactions, we parents often determine how our children respond in these situations. Children react the way they see us react.

Children register reactions

Emotional reactions attract children quickly. In *Parenthood and the Newer Psychology* F. H. Richardson writes, "We know that the child can and does unconsciously register parental tricks and habits and mannerisms at an age which seems impossible that he should be taking conscious note of his surroundings."

Attitudes are as catching as the whooping cough and much more lasting. Here is where we parents most often give ourselves away. We can teach disrespect for the law by our attitudes. I know a father who deplores juvenile delinquency yet disregards speed limits and stop signs. He brags in front of his children of the time he was caught speeding but cleverly escaped from paying a fine. Should such a father be surprised when his son is a lawbreaker in the community?

Sometimes active church members cannot understand why their children do not seem interested in the church and its activities. But what kinds of attitudes are rubbed off when parents complain about the amount of time the church claims, about the preacher's long sermons, and the choir's poor singing?

One father, on learning that his son stole several pencils from the department store, scolded him severely and said, "You ought to know better than to steal. I can pick up all the pencils you need at the office."

What lessons in honesty do our children learn when parents bring home pencils, stationery, tools, and other items belonging to employers? What can we expect to result from the devious business deal or sly income tax deduction discussed over the dinner table? Is it surprising that in a recent survey many college students said that cheating is standard practice, and some saw nothing wrong as long as one did not get caught?

"The other evening," a Christian leader wrote, "I attended a Cub Scout meeting. The son of my friend was to be advanced a rank. One of the pledges exacted of the boy was that he should not smoke tobacco. No one in the group even smiled when the lad took the oath with upraised hand, and twelve mothers and fathers in the group smoked either cigarettes, cigars, or pipes."

I know a father who practices keeping his promises. No matter how small the child or the promise, he seeks to keep his promise. Confidence, honesty, and integrity are being built into his son. I also know a father who pushes his child off with promises, only to forget them. This father destroys the very structure of character which is hard to rebuild.

So, also, when we give our children a dollar for amusements and a dime for the church offering, we tell them that self-indulgence is ten times more important than Christian benevolence.

A small child carefully constructed a building with blocks. He was intensely interested in his project. Suddenly it was time for bed. His father called for him to come. Furthermore, it was time to put the blocks away – now! In spite of the cries or feelings of his child, with one sweep and without further explanation, he crumbled his child's creation.

Sometime later this child, impulsively and seemingly without concern of conscience, destroyed a prized possession of his parents. Was there any resemblance to the father's action?

My small daughter and I were waiting our turn in the doctor's office. A family entered with two small boys. The smaller son would not allow his parents to remove his heavy jacket or cap out of fear of the doctor.

Soon, however, he was playing happily but too noisily for a doctor's office. To keep him from breaking the lamp, tearing the magazines, and annoying others, the parents tried to scare him into obedience a dozen times by telling him the doctor was coming, the bogeyman would get him, or that he would get a spanking when he got home. The little fellow, after a warning or two, paid no attention. Why should he? Such parents were teaching their child not only to fear a friend but also to mistrust their own words.

Children usually live up to the reputation parents give them. Sometime ago I was in a home where the parents were continually commenting concerning the awful behavior of their three-year-old. Time and again the parents said, "He's a bad one," "He's a little rascal," or "He doesn't know how to behave."

And the three-year-old demonstrated before us that he was doing all in his power to live up to his reputation. Think of the power positive comments could well have had.

Child echoed parents

Here are parents who find their son expelled from school because he spoke disrespectfully to a teacher. Not only did they find him unrepentant, but he rebelled against making any admission that he did wrong. The parents were horrified. However, they did not reflect on the times when they, in their son's presence, had spoken disparagingly of the school administrators and the school faculty.

Seemingly they did not think they were teaching when they made such statements as, "Teaching used to be a respected profession. Today it's a job for misfits and those who can't do anything else."

As parents we are teachers without a holiday. Since the actions of our children which disturb us most are usually reflections of our own performance, we should look honestly at ourselves. We must seek to be real persons – void of hypocrisy. We must put more emphasis on being the right kind of examples.

We must be alert to teaching opportunities in direct teaching situations. But more, since most of our teaching is indirect and since we are really teaching all the time whether we want to or not, we must be on guard, exercising self-control and constantly depending on divine help.

Years ago a mother wrote, "Do you ask what will educate your son? Your example will educate him; your conversation with your friends; the business he sees you transact; the likings and dislikings he sees you express – these will educate him. . . . Education goes on every instant of time; you neither stop it nor turn its course. What these have a tendency to make your child, that he will be all of his life." □

FAITH LOOKS UP

I AM PART of the church, one among thousands, but I am one – and this I never forget! I know the church is far from perfect because I am not perfect. But I also remember that it is of the church that Jesus said no power of earth – even death itself – shall ever overpower or destroy it. Horace Bushnell once said, "Persecution has not crushed the church; power has not beaten it back; time has not abated its forces; and, what is most wonderful of all, the abuses of its friends have not shaken its stability." And in spite of its weaknesses and failures it is the one power which through two thousand years has stood for peace, brotherhood, and the cause of the poor and distressed and which is responsible for preaching and teaching the gospel of Christ that saves people from their sins unto eternal life.

I am proud to be part of that church! And I do not share in downgrading the church so that even members lose respect for it. The church enriched my childhood with the teachings of Jesus, guided me during the stress of adolescence, sanctified my marriage, and blessed my home; it helped me train my children for Christlike living; it called me early to service because it believed in me and did its best to inspire me to live the highest ideals, the teachings of Christ; and it gives me hope of another day more wonderful and glorious even than the days of this life.

Yes, I repeat, I am proud of the church and I shall support it with my attendance; I will be generous in my gifts, kind in my criticisms, creative in my suggestions, loving in my attitudes.

"I love thy church, O God!" – Eldo R. Henricks

ELDO R. HENRICKS recently retired as associate pastor of the Mt. Morris church, Ill. A graduate of Mt. Morris college who later earned a Master's degree at the University of Illinois, he was a teacher for thirty years and a full-time pastor at La Place, Ill., for twelve years. He and Mrs. Henricks celebrated their golden wedding anniversary last August. They have two sons and nine grandchildren. A grandson was killed in Vietnam last September.

How About Homonyms?

by Carol Conner

Do homonyms stump you? They are simply words with the same sound but different meanings, like *pale* and *pail*. See how quickly you can figure these out:

1. Janet lost the homemade j__ in the traffic j__.
2. Have you s___ the first s____ of the play?
3. Listen to her g____ when she sees how I've g____.
4. Let's r__ to the ski r__.
5. When w___ the lawyer draw up the new w___?
6. In the w__ hours of the morning w_ started our trip.
7. Dave said a b___ of chili made him b___ better.
8. The horses can d___ the wagon through the d___.
9. Did John l____ before his l____ was up?
10. He was in a d___ for d___ after the accident.
11. She h____ the h___ of stampeding cattle.
12. When the d___ d___, what do the fawns do?

Answers

1. Jam, jam
2. Seen, scene
3. Groan, grown
4. Run, run
5. Will, will
6. Wee, we
7. Bowl, bowl
8. Draw, draw
9. Leave, leave
10. Daze, days
11. Heard, herd
12. Does, doze

? questions you ask

Sometime ago an article appeared in our newspaper indicating that Jesus' disciples begged for a living. Is this true? If not, what was the source of their income?

The Gospels give very little information about the personal life of Jesus and his disciples. It seems clear that after the call of Christ to follow him, the disciples left their normal occupations to be in constant association with their Master (Mark 10:28). They undoubtedly pooled their financial resources and had a common treasury with Judas as the treasurer (John 13:29).

It is likely also that there were supporters of their ministry who made contributions to them. Luke 8:3 refers to certain women who helped provide for the needs of the disciples. This was rather common in that time since the rabbis, or teachers, often had patrons who contributed to them financially.

This kind of support would certainly be quite different from the ordinary concept of begging. Begging was common in the time of Jesus but was usually practiced by those who had some kind of physical infirmity which made it impossible for them to work. While it was a generally accepted custom, there seemed to be a kind of social stigma applied to a beggar as there still is today.

We could hardly say that Jesus and his disciples begged for a living but, rather, that they received gifts from those who supported their ministry.

Certainly, occasionally the disciples must have engaged in some kind of remunerative employment which would contribute to their common coffer. Also, it was the custom in that time to allow persons such as Jesus and his disciples to pluck handfuls of grain from the fields for their own use as food. This practice probably also contributed to their sustenance.

When was the first hymnal of the Church of the Brethren produced?

The first English hymnbook for the Church of the Brethren was published in 1791.

The Brethren first used the *Davidische Psalterspiel,* a large and costly German book, containing nearly one thousand hymns, which first appeared in 1718. This book was used both in Europe and in America.

Encouraged by Alexander Mack, Peter Becker, and others, in 1744 Christopher Sower published an abridgment of this hymnal and called it *Das Kleine Davidische Psalterspiel,* which passed through at least thirteen editions. Thus the Brethren introduced the most widely used German hymnbook in Colonial America before they had a book of their own. — Paul M. Robinson

A Man for All Seasons

"A Man for All Seasons" is an impressive film which deserves the plaudits it has been getting. If it has any fault it is that the scope of ideas presented and the literate script perhaps make it less effective for mass audiences. Yet, the very fact that compromises were not made with Robert Bolt's play in order to give it wider appeal is indicative of the integrity this film exudes.

And integrity is the foundation block of the movie's purpose. Thomas More's understanding of who he is – as a follower of Christ, as a member of the Roman Catholic Church, and as a loyal subject of King Henry VIII – informs all his actions. When these loyalties clash, he is able to reach inside himself for truth about the destructiveness of compromised convictions. "A Man for All Seasons" is psychological-historical drama, but the psychology involved is that of the healthful, whole man who finds himself within a diseased period of history.

This intense integrity of More (Paul Scofield) interacts with the practicality of his wife (Wendy Hiller), the scheming machinations of first Cardinal Wolsey (Orson Welles) and then Secretary Cromwell (Leo McKern), the overbearing insistence of his king (Robert Shaw), the treachery of Richard Rich (John Hurt), the inconsistency of his friend, the Duke of Norfolk (Nigel Davenport), the anti-Romanism of his son-in-law (Corin Redgrave), and even the doubts of his daughter (Susannah York). More most desperately wants his daughter, Meg, to understand the reason for his refusal to sign the oath recognizing Henry as head of the church. She comes closest to realizing his own sense of integrity, and Miss York gives Meg the sense of inner character that this part needs.

Although More tells his wife, "I am not the stuff of which martyrs are made," in the specific sense of that word – which means "to witness" – he is precisely a martyr. He is witnessing to what happens when a man is true to himself in a consistent, insightful fashion. Mr. Scofield gives a masterful performance in this role with nuances of meaning and depth of characterization far beyond normative movie acting. The cast as a whole elicits excellent acting.

It is usually difficult to transpose a work of art originally intended for one medium into another. The demands of the stage and of the screen are so different that good plays rarely turn out as outstanding films. This year we have had two examples of successful transposition: the present film and "Who's Afraid of Virginia Woolf?" These are undoubtedly the two best films of the year.

The reason for successful transposition lies in the kind of directing which understands the nature of both media. Fred Zinnemann, who to my knowledge has never worked in the theater, has obviously had much help from Robert Bolt, who has fashioned the screenplay from his own drama. Zinnemann has not strayed far from the confines of the stage production, successfully using the river Thames as a thread to tie together the *mise en scene* of his drama. The power of the encounter between More and all the others is thus left free to be its own spokesman.

One small quarrel with the script is that Bolt has left out the character of the Common Man, who brought many things into perspective in the play. By losing this character we lose a little of the force of the historical moment for our own time – a time when older Americans have to suffer the indignity of signing an anticommunist oath in order to receive Medicare. Thomas More's form of witness was not needed just in the sixteenth century.

It is striking to realize how much more young people (and others) can learn about the meaning of Christianity by seeing a film like "A Man for All Seasons" than from the inane biblical spectaculars, which are notable for their lack of integrity. To the extent that the Christian message can be conveyed on film, it is here evident through the integrity both of More and of his movie. – Dave Pomeroy

Was it only a plot that failed?

THE PASSOVER PLOT, by Hugh J. Schonfield. Bernard Geis Associates (distributed by Random House), 1966. 287 pages, $4.95

WHAT DOES an educated Jew who has studied the New Testament and other early Christian literature think of Jesus? Dr. Hugh Schonfield from his youth has had an intense interest in Jesus. For more than forty years he has attempted to discover who Jesus really was. This search has led him to the production of a series of books including a modern translation of the New Testament, a volume on Paul, one on the Dead Sea Scrolls, and this one on the life and death of Jesus.

Here Dr. Schonfield gives full weight to both the tenets of the scientific age, that is, the twentieth century, and to the historical realities of the first century A. D., in which Jesus lived and the early church began. He is particularly careful not to start with "theological" Jesus as constructed and developed by pious Christians over the centuries. While Schonfield's Jesus differs markedly from the traditional God-man, always loving and compassionate, whose every word was a pearl of divine wisdom, nevertheless, he clothes Jesus with flesh whereby he becomes "a man of his own time, country, and people." He feels that he accomplishes this without detracting from Jesus' "greatness and uniqueness." In fact, Jesus emerges "at the very least [as] a most exceptional man, who placed his own indelible stamp on the story of human experience and achievement."

It is of real significance to note how this Jewish scholar gives more credence to the nontheological aspects of the gospel records as portraying a historical picture of Jesus than do many modern Christian critics who see the early Christian communities as the creative force in the founding of the early Christian church and faith.

Jesus emerges as a genius who believed he was the Messiah of Israel foretold in the Old Testament who was to bring in the kingdom of God. Convinced of his mission even before his baptism by John, he dramatically and methodically plotted his career with an eye to fulfilling the prophesies of the Old Testament.

To this end Jesus went to the Jordan to be baptized by John. This moment he regarded as his designation as King of Israel and God's acknowledgment of him as the Messiah and representative.

To this end he journeyed to Jerusalem and made his triumphal entry into the city as messianic King. To this end he contrived to be arrested on Thursday and crucified on Friday, knowing that he would be taken from the cross before sunset which marked the onset of the Sabbath, temporarily removed to a tomb by accomplices, and then nursed back to life from his wounds and deathlike trance. The only part of the plot that failed was the final act. Instead of responding to nursing, he died. But it was too risky to return his body to the tomb; therefore, the belief arose that he had been resurrected.

Yet, he did not live and die in vain. " . . . he is still the leader, worthy to be followed, not of a lost cause, but of one ever demanding full realization." He himself saw to it that he would not be forgotten, that he would be continually with us, pestering and challenging us. Thus we are challenged, strengthened, and encouraged "because he is bone of our bone and flesh of our flesh and not God incarnate." Therefore, stimulated by "the mind that was in the Messiah," we can eventually win the victory for which Jesus continually schemed, and peace will come throughout the earth.

The above imaginative reconstruction of the personality and deeds of Jesus is the essence of part one, "The Man Who Believed He Was the Messiah." The critical foundation for this is found in part two, "The Sources and Growth of the Legend." Many will question such views as these: his late dating of the gospels, the emphasis on the Nazoreans as a most important influence in early Christianity, the influence on Christianity of the myth of the death and resurrection of Adonis-Tammuz, the Alexandrian origin of the Gospel of Matthew, the late dates for the ministry of Jesus, and the confidence Dr. Schonfield places in noncanonical sources in his total reconstruction.

While it seems much too artificial to see the career of Jesus as a "passover plot" planned well before his baptism and carried out with methodical thoroughness – Jesus' constant and absolute dependence on God and his continual searching for the divine will belie this – Dr. Schonfield's insistence on the Jewishness of Jesus and his credible reconstruction of the Jewish messianic expectations in first-century Palestine are important corrections for Christians accustomed to think of Jesus in universal idealized theological concepts and to make him into a pale personification of our middle-class American ideals. To this reviewer human achievement comes through loud and clear rather than the grace of God, works rather than gospel.

This book must be read. But it must be read with discrimination and appreciation. – DAVID J. WIEAND

REVIEWS / RECORDS

Six for Easter

Easter Oratorio: Bach (Angel) is one of the master's less familiar works, consisting mostly of arias and recitatives which sketch rather than depict the story of the resurrection. It is small-scaled and filled with a kind of secular gaiety that betrays the origin of much of the music, which was borrowed from a birthday canata for a duke. Each of the three arias eams a vocal soloist with flute, recorders, or oboe d'amore. This and a long sinfonia with oboe solo give the work an ngratiating pastoral feeling. Both singing and playing under Wolfgang Gönnenwein are capably done in this undemanding oratorio.

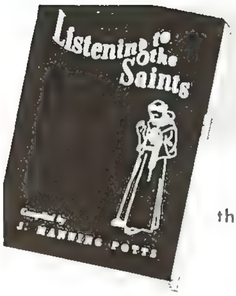
Mass in B-Minor: Bach (Philips) is currently available in a dozen recordings. Lorin Maazel, the young American conductor who has made dazzling versions of Tchaikovsky and other nineteenth-century composers with the major orchestras of Europe, has a great deal to learn about Bach. He is considerably out of his depth here and has neither evoked the spirit of Bach nor followed any rules of authenticity. The result is plodding and overblown, no threat to the three or four exciting performances available on other labels.

St. John Passion: Bach (Telefunken) has been getting a number of fine interpretations during the past few years, amounting virtually to its rediscovery. This new set features a Viennese group directed by Hans Gillesberger. It is utterly superb in every respect, a discovery in itself. It claims to be the first recorded performance of the original edition, using the same instrumentation and the same number of performers that Bach used in 1723. I thought Richter, Willcocks, and Thomas had pretty much done this already, but there is an authenticity, an intimacy, and a refinement of detail in Gillesberger's version that clearly outshines them, with tonal qualities to match. None of the singers are internationally known, but perhaps they should be after this, for it is a no-star cast turning in an all-star performance that belongs in every collection of sacred music on records.

Misa Gitana (London International) is a version of the mass as sung in Andalusia by Spanish gypsies with castanets and, above all, with the guitar and the melismatic, keening chant that usually go by the name *flamenco*. Splendidly performed, it is an exciting work deserving to rank with the Missa Luba, Misa Cirolla, and other topnotch folk masses. Given his recent dour edict against jazz masses, one wonders what Pope Paul VI thinks of music like this. The words, in Spanish, are not a translation but a broad adaptation of the formal Latin text. To author Rodriguez-Buzon, guitarist Pepe Martinez, and the singers are due an accolade for enriching the means at our disposal for expressing our faith, whatever the pope may think about it.

Symphony No. 7: Bruckner (London) finds conductor Georg Solti in an unaccustomed role. Solti is a first-rate interpreter of Bartók and a capable Beethoven man, and he is in the front rank of today's Wagner conductors. He brings to Bruckner a masterly grasp of the large orchestra which the symphony requires, and he brings out the heroism and power of the score, but he does not allow sufficient contrast in the slower tempos for the distinctively Brucknerian grandeur and exaltation to emerge. The final side, as in the Klemperer recording, is devoted to Wagner's *Siegfried Idyll* — a valid reading, though different from Klemperer's. The same kind of difference in the Bruckner, however, only points up the merits of Solti's competitor.

Mose in Egitto: Rossini (Philips) was first performed during Lent in 1818. This is its first appearance on records. Standing somewhere on the boundary between opera and oratorio, "Moses in Egypt" abounds with the jaunty melodic melodramatics familiar from Rossini's three dozen other operas, although it is perhaps saddled with a bit more recitative. There is plenty of bombast, excitement, and opportunities to showcase the ebullient voice of Nicola Rossi Lemeni as Moses. Tullio Serafin conducts the chorus and orchestra of Naples' Teatro di San Carlo — unfortunately with rather flat acoustics. — William Robert Miller



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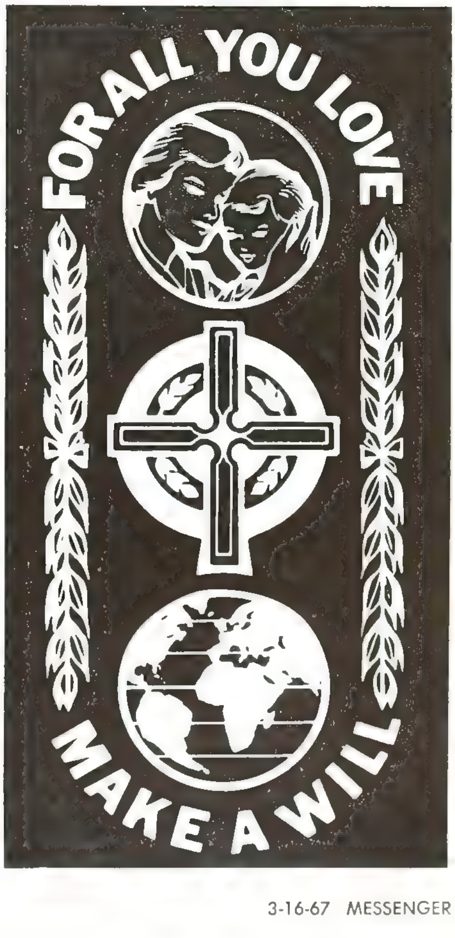

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associated with the use of tobacco and alcohol I believe he has largely ignored the more basic factors underlying these health and social problems. If we are to "think modern," we should be willing to examine what it is in our culture that has made smoking and drinking such widespread problems and then apply these same principles to ourselves whether or not we smoke or drink. We as Brethren, I feel, are too quick to point an accusing finger when it comes to a vice that we strenuously avoid, and we are too slow to see the same moral decay working in us through other forms of self-gratification, some of which have the same potential for impairing health and effective living.

Just to mention a few examples, first, let me point out our participation with the rest of the nation in the consumption of excessive calories and rich foods while we have become less active and truly sedentary as compared to the rest of the world. The vast health problem created by arteriosclerosis can be attributed to this pattern of living probably more than to any other combination of factors; and it exacts a heavy toll of life every year, significantly in the ranks of men in their creative years, forty to sixty. It is also significant that the average weight indices of Americans have risen steadily. The moral implication of this trend in the face of fifty percent world hunger is condemning. Certainly our values are twisted if we so feed our bodies to their ultimate detriment and neglect our brothers' need or the nurture of our own souls.

Second, alcohol plays several roles in our society: as a social symbol and as a drug, to name two. It is in this latter category that the greatest danger lies. And as such it has plenty of company in the countless other drugs used to calm us down or pep us up or to make us forget. The very complexities of our society that demand alertness and quick, clear decisions have also produced our insomnia, anxieties, and neuroses. The great danger in alcohol lies in its ability to rapidly and efficiently tranquilize and dull our senses and, more significantly, in the ease with which it can be obtained in practically any quantity. It is important to realize that addiction is predominantly a psychological phenomenon; these people are emotionally sick, and alcohol is a crutch to which they cling, but this only compounds the problem. The wasted money, the suffering of the alcoholic's family, the destruction of personality, and the associated moral decay are much greater problems than the actual physical health damage. And this same pattern occurs in varying degrees in any drug addiction.

Certainly the misery and suffering caused by alcoholism and drug addiction are deplorable and cry out for understanding and Christian social action. But let us look at our own use of drugs before we point any pious fingers. Do you rely on pep pills to get you through the final exam? Do you use sleeping pills more often than you know you should or your doctor advised? And a more common practice: Do you drink coffee as an occasional beverage or do you need it to wake you up in the morning or to get you through the day? This is truly the "Pepsi generation" that consumes stimulants in amazing quantities (Pepsi has more than half the kick of a cup of coffee). The point is that you cannot remove the crutch without first diagnosing and remedying the underlying condition. The spiritual and social disease that festers in the poor rural areas and the slums and tenements of our cities is no worse an offender in this respect than the broken homes, moral decay, and godlessness of our middle classes.

Besides the drug habit inherent in smoking, the health hazard is irrefutable and grows increasingly more serious. However, smoking in one sense has been described as personal air pollution. The same type of coal tars and carbon compounds that puff from cigarettes also belch from smokestacks and auto exhausts, polluting to a greater or lesser extent the air we all breathe. We should not neglect our health or that of our family and community by simply refraining from smoking and teaching our children the same. We must be conscious of and cooperate with the efforts of those who are working to bring a reduction of harmful materials in the air.

A modern interpretation of temperance, I believe, should lead us to an appropriate concern for our personal and corporate health, and to the proper use of our material resources and time in significant living (since simple living is probably impossible in our society). This pattern of living is essential if we are to have sufficient energy left for spiritual growth and the development of that "sensitivity to bring healing to the wider world."

DONALD L. PARKER, M.D.
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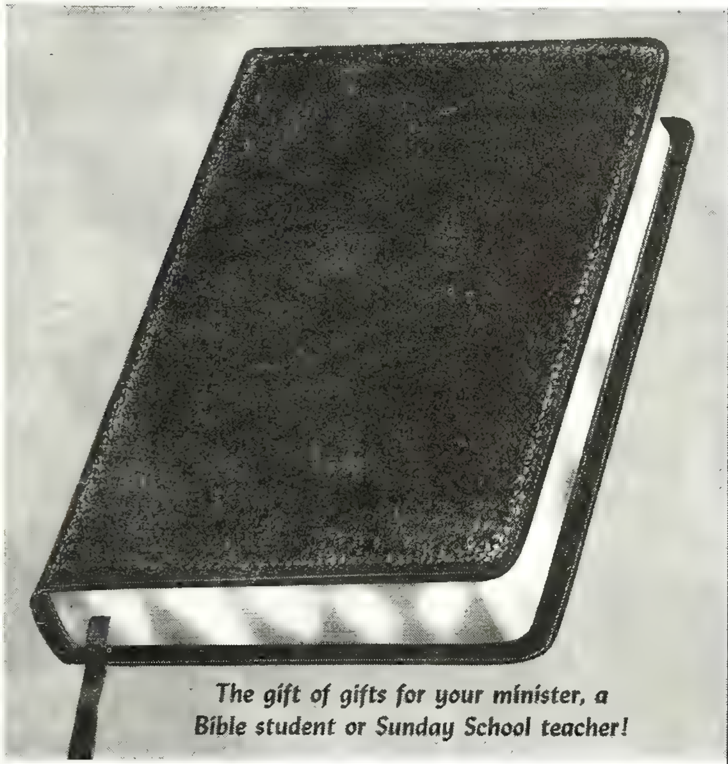
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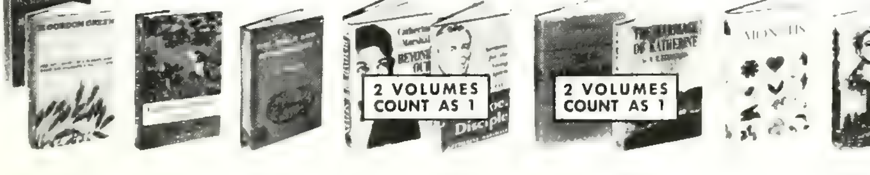

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in brief

PERSONAL MENTION

Harold B. Brumbaugh, vice-president for development of Juniata College, has been chosen chairman-elect for 1967-68 by District 2 of the American Alumni Council. District 2 represents 346 colleges and universities in the Middle Atlantic States and, in addition, members in seven foreign countries. In 1963 Mr. Brumbaugh was honored by the Alumni Council "for a quarter century of outstanding service to the cause of higher education and the advancement of alumni interest."

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Two Brethren were among the contributors to the February issue of the International Journal of Religious Education. **A. Stauffer Curry** of the Brotherhood's Christian Education staff is the author of an article on "Peace Education in the Family." **C. Wayne Zunkel,** pastor of the First church, Harrisburg, Pa., wrote the article on "Your Local Church at the Crossroads of the World." The entire issue was devoted to the theme, "Education for World Responsibility."

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Merle Crouse, Brethren missionary churchman in Ecuador, presented one of seven lectures given at the recent annual meeting of the Ecuadorian Association of Philosophy. The week-long conference discussed "The Philosophy of Freedom and Religious Freedom." Mr. Crouse, one of the two Protestants invited to the meeting for the first time in its history, spoke on "The Sense of Religious Freedom in the Protestant Churches."

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The Pleasant Plains congregation, Okla., and the Oklahoma District honored **Ernest L. Ikenberry,** pastor of the church, on the fiftieth anniversary of his ordination to the ministry. . . . The Princeton University Press has accepted for publication **Vernard Eller's** book, *Kierkegaard From a New Perspective: A Protestant's Protestant.* Mr. Eller is on the faculty of La Verne College, Calif.

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Carl W. Zeigler, associate professor of religion and philosophy at Elizabethtown, has been named acting head of the religion and philosophy department, succeeding **Robert A. Byerly.** The latter resigned from the faculty to become director of the University Center at Harrisburg, Pa. . . . **H. Robert Gemmer,** executive director of the Council of Churches of the Mohawk Valley Area, will become executive director of the Council of Churches of Greater St. Petersburg, Fla., in April.

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George Monroe succeeded Mr. and Mrs. Francis Wampler, one-year adult volunteers, as director of the Denver, Colo., Church World Service Center. George was on the New Windsor material aid trucking crew after being a part of the April 1966 BVS unit. . . . **I. E. Weaver,** Memorial Home, Warren, Ind., was honored with an "Elder Statesman Award" at the Popcorn Growers Convention in February.

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Edward Zook, pastor of the Covington church near Kent, Wash., is serving as president of the Kent Ministerial Association. . . . **Walter Berkebile,** who for thirty-eight years was pastor of the Rockwood and Middlecreek churches, Western Pennsylvania, died recently. In addition to his pastoral duties, he was a merchant and chairman of the trustees of the Windber Brethren Home.

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Congratulations go to the following couples who have celebrated more than sixty years of marriage: **Charles A. and Anna Miller,** Mont Ida congregation, Kansas, sixty-ninth; **Mr. and Mrs. Thomas I. Bowman,** Port Republic, Va., and **Harry C. and Minnie R. Greenleaf,** each their sixty-second. Those who have observed more than fifty wedding anniversaries include: **Eldie and Harriet M. Smith,** Martinsburg, Pa., and **David and Elizabeth R. Miller,** their fifty-seventh; **George B. and Josephine H. Wineland,** Martinsburg, Pa., **Mr. and Mrs. Isaac Hawbecker,** Lanark, Ill., and **Mr. and Mrs. Morvin C. Wisler,** Royersford, Pa., their fifty-fifth; **Mr. and Mrs. Walter Collins,** Lanark, Ill., their fifty-fourth; **Mr. and Mrs. Floyd Zuck,** Lanark, Ill., their fifty-first.

NOTEWORTHY

The board of managers of the **Good Shepherd Home** for the Aging at Fostoria, Ohio, has signed a contract with a construction company for the new building at the home. The board has received approval of a grant from the U. S. Public Health Service under the Hill-Burton Act.

The theme of the mid-February **Pastors and Workers Institute,** held at the Theological Study Center of the Evangelical United Church of Ecuador, was "The Missionary Vocation of the Church." Rev. Jorge Lara Braud of the Hispanik-American Institute of Texas was the main resource person at this leadership training workshop.

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The **Fresno congregation,** Calif., dedicated its education building on March 5, with Harry K. Zeller, Jr., pastor of the La Verne church, Calif., as the speaker for the dedication service. Dwight Enberg brought the morning message.

The **Ft. Myers congregation,** Fla., dedicated a new sanctuary on Feb. 26. D. O. Cottrell preached at the morning service, Robert Goshorn delivered the dedicatory sermon, and S. Clyde Weaver brought the message in the evening.

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Because more churches are turning to the every-home plan for Messenger readership, circulation director Ralph Delk reports that **circulation figures** are rising again. The printing order for the March 2 issue was 46,000.

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On Jan. 1, nine years after building the new church house, the **Salkum congregation,** Wash., burned the mortgage. . . . **Salamonie church,** Ind., was given an award by the Farm Bureau district in which the church is located. The church was judged first in the rural church improvement project. . . . The **Hartville congregation** in Northern Ohio has purchased sixteen acres of wooded land on which they will relocate.

Church membership reported for 1966 in the *Yearbook of American Churches* reached a total of 124,682,422, an increase of 1,374,973 over the previous year, but less than the population increase. Protestant membership was reported as 69,088,183 and Roman Catholic as 46,246,175.

HINGS TO COME

Mount Morris congregation, Northern Illinois and Wiscon-in, is observing its centennial this year with special services cheduled at various times during the year. On Easter, March 26, the congregation will commemorate the first service held n Easter 1867 and the first service in the present building n Easter 1957. The mortgage on the present building will e burned on this occasion. Other dates for special services re: May 7, Christian College Sunday; July 23, ministry and nissions emphasis; Aug. 25-27, the climaxing weekend.

. . .

The Church of the Brethren congregations in Western ennsylvania are planning a **mass meeting** at the Johnstown Var Memorial on Pentecost, May 14, at 7:00 p.m. Scheduled o speak is Tobias F. Henry, retired college professor and a ormer pastor of the Roxbury congregation, Johnstown.

. . .

The Historical Committee of Middle Pennsylvania has ommissioned Earl C. Kaylor, Jr., to write an interpretive **his-ory of the two hundred years of Brethren** activity in that listrict. Mr. Kaylor, professor of religion at Juniata College, opes to complete the manuscript by 1970. The history was uthorized by the district meeting of 1961.

PPORTUNITIES

A **summer science training program in chemistry** for sec-ndary school students will be held on the Manchester College ampus this coming summer, June 19 to Aug. 5. The National cience Foundation has provided a grant of $9,635 in support f the project. About thirty-two students from throughout the U. S. will be selected from the upper ten percent of the junior nd senior classes to participate in the program.

A church-related missionary agency needs a mature man for the responsible position of **staff treasurer** in a city location. If qualified and interested, contact: Joel K. Thompson, Director of Mission Education and Recruitment, 1451 Dundee Ave., Elgin, Ill. 60120.

If anyone has the first edition of the **Inglenook Cookbook** she would like to dispose of, get in touch with Harvey J. Saylor, 21 W. Fourth St., Waynesboro, Pa. 17268, who is eager to obtain a copy.

ON THE AIR

Two programs remain in the Children's Film Festival series sponsored by Xerox. On March 19 will be telecast "White Mane," a French film, and on March 26, "Hand in Hand," a British production. The films are telecast over the CBS-TV network on Sunday afternoons at four o'clock Eastern time. All the films are masterpieces from six foreign countries, Japan, Russia, France, Poland, Yugoslavia, and Great Britian.

DEATHS

Adolph, Jake, Worthington, Minn., on Nov. 14, 1966, aged 89
Alexander, Fred, Wabash, Ind., on Sept. 18, 1966, aged 59
Ausherman, Herbert L., York, Pa., on Aug. 16, 1966, aged 60
Barkdoll, Elsie, Geneva, Ill., on Nov. 16, 1966, aged 83
Barnhart, Mabel, North Manchester, Ind., on Nov. 12, 1966, aged 71
Bergmann, Werner W., York, Pa., on May 10, 1966, aged 48
Bickett, Alice, Yuba City, Calif., on Oct. 8, 1966, aged 75
Breidenstine, John D., Lebanon, Pa., on Dec. 4, 1966, aged 88
Brown, Lavon, Leesburg, Ind., on May 31, 1966, aged 55
Bryant, Charles, Pierceton, Ind., on May 3, 1966, aged 65
Burgard, Verna, York, Pa., on July 22, 1966, aged 75
Caslow, Elizabeth P., Hummelstown, Pa., on Oct. 20, 1966, aged 84
Crawford, George E., York, Pa., on April 28, 1966, aged 64
Crofton, Bernard, Lanark, Ill., on Oct. 9, 1966, aged 64
Cutlip, Henry, York, Pa., in August 1966, aged 90
Dabler, Amanda, York, Pa., on July 19, 1966, aged 83
Delauter, Leon, York, Pa., on Jan. 11, 1966, aged 65
Dolly, Bradye Herbert, Flintstone, Md., on Nov. 22, 1966, aged 60
Evans, James Matthew, Myerstown, Pa., on Nov. 22, 1966, aged 19
Evers, William Daniel, Bridgewater, Va., on Nov. 18, 1966, aged 80

. . .

Fink, Lizzie, York, Pa., on Nov. 16, 1966, aged 80
Flenar, Lola, Warsaw, Ind., Jan 7, 1966
Frey, Sarah, North Manchester, Ind., on Nov. 13, 1966
Fultz, Harriet, Lima, Ohio, on Oct. 9, 1966, aged 29
Garber, David, Williamsburg, Pa., July 27, 1966, aged 86
Garst, Laura, Bridgewater, Va., on Jan. 7, 1966, aged 96
Grabill, Mary G., Altoona, Pa., in November 1966, aged 83
Hartman, P. S., Live Oak, Calif., on Sept. 22, 1966, aged 84
Hasselwander, Amelia, Billings, Okla., on Nov. 11, 1966
Hildebrand, Edna, Bridgewater, Va., on Nov. 18, 1966, aged 85
Hoff, Charles Melvin, Miami, Fla., on Nov. 16, 1966, aged 52
Hoover, Ida Mae, Greenville, Ohio, on Dec. 12, 1966, aged 92
Holtzapple, Hettie, York, Pa., on Feb. 13, 1966, aged 73
Jamison, Queenie, York, Pa., on April 1, 1966, aged 63
Kauk, W. C., Marysville, Calif., on Aug. 22, 1966, aged 77
Keifer, C. D., Dayton, Ohio, on Dec. 2, 1966, aged 85
Keller, Leon Z., Lebanon, Pa., on Dec. 5, 1966, aged 38
Kettering, Warring, Ashland, Ohio, on Nov. 24, 1966, aged 62
Krall, Mary S., Lebanon, Pa., on Nov. 24, 1966, aged 73

. . .

Schreve, Bruce Harrison, Flintstone, Md., on Nov. 25, 1966, aged 54
Shideler, Noah, North Manchester, Ind., on Sept. 9, 1966
Shively, Anna Susan, Bakersfield, Calf., on Dec. 4, 1966, aged 69
Shores, Stella, Hutchinson, Kansas, on Nov. 5, 1966, aged 80
Smith, Mahlon, Reading, Minn., on Dec. 1, 1966, aged 86
Sollenberger, Annie, Williamsburg, Pa., on April 15, 1966, aged 80
Sollenberger, Herman K., Roaring Spring, Pa., on Nov. 21, 1966, aged 83
Staufler, Burt P., Polo, Ill., on Sept. 8, 1966, aged 74
Stremmel, Gary L., Hanover, Pa., on Oct. 16, 1966, aged 18
Terry, Edna Ruth, Worthington, Minn., on Oct. 8, 1966
Trimmer, Sanford, York, Pa., on Dec. 1, 1966, aged 66
Webb, Lester, Shrewsburg, Pa., on Dec. 7, 1966, aged 57
Wells, Alice, Billings, Okla., on Nov. 21, 1966
Welty, Anna, York, Pa., on March 9, 1966, aged 51
Wilson, John, Williamsburg, Pa., on Aug. 9, 1966, aged 76
Wyatt, Mary Ann, Leeton, Mo., on Sept. 30, 1966, aged 75

CALENDAR

March 19	**Palm Sunday**
March 24	**Good Friday**
March 26	**Easter**
April 2-7	**Brethren Adult Seminar, Washington, D. C.**
April 9	**National Christian College Day**
April 30	**Rural Life Sunday**
May 1-7	**Mental Health Week**
May 5	**May Fellowship Day**
May 7-14	**Christian Family Week**
May 14	**Pentecost**
May 14	**Annual Conference Offering**
May 14	**Festival of the Christian Home; Mother's Day**

The medium and the message

■ Marshall McLuan, a Canadian professor who has been hailed as "the new spokesman of the electronic age," has made a provocative study of communications media and has come up with some equally provocative conclusions. One of his favorite themes is the contention that "the medium is the message." He seems to be saying that the means men have used to communicate with one another have been far more than techniques to transmit the content of information and ideas. To a greater extent than most people realize, insists McLuan, the media of communication have themselves transformed the thinking as well as the actions of men. Therefore, he insists that "the medium is the message."

This is not the occasion to try to evaluate how widely such a generalization can be applied or to examine its implications for society when we think of the effects of electronic communications upon our life today. Even if we thought we really understood what the Canadian professor is saying – and that is doubtful – we could not do justice to him on one page. But we would like to take another look at his thesis that the medium is not just a framework for a message, but that often the means of expression may itself become the message.

The proposal recalls a central affirmation of our Christian faith. Because God so loved the world he incorporated his message of love for all mankind in the form of a person, and the Word became flesh – in Jesus Christ – and dwelt among us. There are other ways by which God makes himself known, by his actions in history, by the writings of discerning prophets who are sensitive to observe God's moving among men and then record what they perceive, but no other means of communication can compare to the embodiment – the incarnation – of God's love in the person of Christ. While Jesus used words to help convey the message he carried, it was not so much what he said as what he was and what he did that most of all communicated God's "word" to men. In a very real sense the "message" of the Christian revelation is the "medium" by which God spoke to us. For while "in many and various ways God spoke of old to our fathers by the prophets . . . these last days he has spoken to us by a Son." And so "God was in Christ reconciling the world to himself." We can look at the life and the death and the resurrection of our Lord and discover the message God would communicate through the medium of his Son.

We can easily understand why the message of the church – at least when it has been most genuinely the church – has been to tell the story of Christ. Yet, through the years the message has frequently become confused with the means that were used to express it. The words of sacred literature, for example, often came to be regarded not as means of learning to know Christ but as ends in themselves, as holy objects worthy of worship. Even in our time we are tempted to think that by some verbal expression of the story of Christ we have succeeded in communicating him, forgetting that our methods of expression, whether by sacrament or scripture, may become the message that people hear, with the result that Christ is relegated to a formula in a creed or a phrase in a ceremony.

Is it not true that today, as well as once in Palestine, the love of God is made known to men who need his forgiveness by means of personality? Only as we are able – inadequately, to be sure – to incarnate the love of Christ in our love and concern for other persons can we communicate the message of salvation. So often in our discussions about evangelism we overlook the significant fact that while we can share information *about* Christ with others we cannot really *share* Christ unless we become as a Christ in relation to them, loving, forgiving, serving, and even sacrificing ourselves for them. Otherwise, the message we proclaim by our words is denied by the medium of our deeds. It should not surprise us that many persons in our time are a little skeptical of the verbal messages we direct toward them, especially if our attitudes and actions communicate something quite the contrary.

Surely if God found the best medium to express his love for us in the person of a Servant Lord, the same message can best be shared if it is incarnated in the life of a servant people, in whom and through whom Christ is made known. If in our relationships with others we can embody his spirit, if we can at least begin to live as he lived, then the medium of our daily witness can carry the message of his love. – K.M.

DAVID R. MACE
youth considers
youth considers
youth considers parents as people
youth considers personal moods
youth considers sex
youth asks

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LOOK FOR THESE FEATURES IN THIS **messenger**

The Mystery of Being Human. *What kind of God is God? The event of Easter tells us what sort of God he is.* by Chad Walsh. page 1

And Suddenly There Was Light. *At the climax of their Easter vigil Eastern Orthodox worshipers follow ancient customs as they celebrate the resurrection of Christ.* by Kenneth I. Morse. page 3

An Interview With Raymond R. Peters. *The moderator of Annual Conference answers questions regarding the mood of the church today and its prospects for the future.* page 10

A World-Oriented Evangelism. *Is numerical church extension the essence of evangelism? Or is it concerned also with the transformation of society? Recent studies and discussions are summarized in a special news report.* by Howard E. Royer. page 15

Like Parents — Like Children. *Parents are teachers — for good or ill — without any holiday. They must set the right kind of example.* by John M. Drescher. page 21

OTHER FEATURES include two pages of poetry by Howard A. Miller, Myrtle Chance Allen, Stanley Burriss, Dan West, LaDona Garver Shives, and Elizabeth H. Emerson (pages 8 and 9), a news story about Annual Conference speakers (page 13), "Faith Looks Up," by Eldo R. Henricks (page 23), a feature for children (page 24), the review of a new film, "A Man for All Seasons," by Dave Pomeroy (page 25), and the review of a new book, *The Passover Plot,* by David J. Wieand (page 26).

COMING NEXT

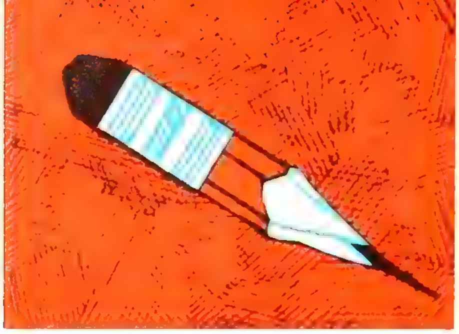
Gail Petre, a volunteer nurse who has served on the S. S. HOPE describes her experiences in "Who Is My Patient?" . . . Jayne Beckner tells how the telephone can be used to summon prayer volunteers in case of need. . . . Richard Gardner reviews recent books regarding New Testament study. . . . And the editor describes an international peace center, Freundschaftsheim in Germany, with which Brethren have had many associations.

PHOTO CREDITS: 3 Philip Shellhaas, 6 exterior and interior of the Russian Orthodox Church of the Assumption near Paris; 10 Martin; 14 Max Tharpe; 18 Don Honick; 21 Paul Schrock; 23 Houghton Studio; 25 Religious News Service; front cover Ed Eckstein

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; ELIZABETH WEIGLE, editorial assistant; HOWARD E. ROYER, director of news service. MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Filing date, Oct. 1, 1966. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill. MESSENGER is copyright 1966 by the General Brotherhood Board, Church of the Brethren. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 116 NO. 6

messenger
CHURCH OF THE BRETHREN 3/30/67



readers write

ON HEARING A GREAT SERMON

[illegible]

G. O. Stutsman

La Verne, Calif.

HOW ALIKE WE ARE

[illegible] light of the world!

[illegible]

POWER THROUGH THE HOLY SPIRIT

"Sensitivity to Life Begins With [illegible] sole preventive for drinking and smoking. [illegible] not" kind of thinking which may have [illegible] for self-destruction rather than merely dwelling upon two physically destructive [illegible] need.

We would suggest [illegible] our own, often sad, resources leads us into unproductive living at best and self-destructive and aggressive living at worst. Does not our Christian message go to the very heart of life's basic problems? And is it not essential to proclaim the central fact that lives can find a transforming power and all-sufficiency through the Holy Spirit? And if so, how? There is so much to explore!

[illegible]

[illegible] H. Thompson

[illegible]

NOT AFRAID OF VIRGINIA WOOLF

[illegible] y all quoted [illegible]

[illegible] all its ugliness and sordidness. Never for one moment is evil glamorized or made [illegible] lical titles (movies which we do not pro- [illegible] blatant about it). In this movie one is dramatically repelled from this kind of life. [illegible] deterrent to immorality that I have seen for a long time. . . .

[illegible] lives, the unchristian half. Certainly, one [illegible] be asked: How are we to bring our compassion to bear on these kinds of problems if [illegible]

This discussion has implications for our Mission I program. The tendency for us [illegible] effectively to the immoral — either those in the ghetto or in "high society" or the intellectually sophisticated. . . .

[illegible] ministry.

[illegible] was criticized for spending his time wit [illegible] whose anger was directed toward the ma [illegible]

[illegible]

Ashland, Ohio

FOR MORE TIMELY REVIEWS

What is to be more feared, a review o [illegible] religious journal that is so decent, sterile [illegible] "this kind of poppycock"? I. W. Dieh [illegible] quite obviously did not like "Who's Afrai [illegible] many others who did not like this movie. This is their right, and I do not intend t dispute that right or their opinion

I will, however, dispute their suggestio [illegible] not print reviews of other like films. In th [illegible] what I should or should not like. I can de [illegible]

More on page 27

BYLINES: A graduate nurse, **Gail Petre** had more than five years of experience in hospitals befor joining Project HOPE in 1964. She is the daughter of the Silas Petres of Hagerstown, Maryland. . **Earl S. Kipp** of Newport, Pennsylvania, is a retired pastor and schoolteacher. . . . After retirin from schoolteaching, **Russell F. Helstern** and his wife, Vinna, spent nearly two years as adul volunteers in the Brethren Service European program. He is an active churchman. . . . **Richard B Gardner,** a Chuch of the Brethren minister and a former pastor, is taking work at Fuller Theologica Seminary, California.

by GAIL PETRE

WHO IS MY PATIENT?

The little girl's dark hair and dark skin seemed even darker in contrast to mine as she clasped my hand. Her sad black eyes followed me as I helped the doctor prepare to put her to sleep. But she was not frightened, and as she went quietly to sleep, I wondered about the child behind the shy grin – the child who had so much trust in us. And she was a child – a ten-year-old in surgery for the removal of a goiter the size of a baseball. Why did she have this goiter? Where did she come from? What would happen to her? Who was my patient?

Angelina was her name – Angelina Perez. She lived with her parents and seven brothers and sisters in a thatched-roofed house on the edge of a large cotton plantation near Corinto, Nicaragua. Angelina and her mother had been among the hundreds of people lining the pier to welcome the S. S. HOPE to Nicaragua.

The reception of the HOPE in Nicaragua was one the ship has never had before. As we approached the port of Corinto, we saw hundreds of people heading for the pier to greet us. Some were barefoot children dressed in ragged clothing. Some were young mothers carrying babies. Some were young men weary from the labors of the cotton fields. And some were old people walking slowly in the blazing Nicaraguan sun. But all had expectant faces filled with hope and faith in our white hospital ship. Bands played stirring Sousa marches. Nicaraguan air force planes buzzed the ship,

Gail Petre joined Project HOPE in 1964, serving first in Peru, then in Nicaragua. Early this year she sailed again on S. S. HOPE, this time bound for Cartagena, Colombia

and the army responded with a twenty-one gun salute. One almost thought that some of the many volcanoes that line the coast of Nicaragua were also participating in our greeting. I doubt that there were many dry-eyed "Hopies" at this reception. It was such a touching experience, and I had to wonder if we could possibly live up to their expectations.

The visit of S. S. HOPE to Niçaragua was to be chapter five of a story that began as a dream in 1958. Project HOPE began when President Eisenhower asked for the initiation of a program to teach medical, nursing, dental, and technological personnel in developing countries the latest techniques of U. S. medical science.

The S. S. HOPE was the dream of Dr. William B. Walsh, a prominent Washington, D. C., heart specialist, who first conceived the idea of a floating hospital. Dr. Walsh is now president and medical director of Project HOPE.

The HOPE is the 15,000-ton U. S. S. Consolation, a veteran of World War II and Korea. She was loaned to the foundation by the U. S. navy, refitted and rechristened the S. S. HOPE (Health Opportunity for People Everywhere), a fitting name for a program that in six years would treat more than a hundred thousand persons, train more than three thousand physicians, nurses, dentists, and technologists, and immunize more than one million people.

The HOPE is equipped as a hundred-bed hospital, containing three large wards for men, women, and children, intensive care unit, three operating rooms, record room, laboratory, pharmacy, physical therapy, X-ray and dietary departments in addition to eye, ear, nose and throat, and dental clinics, and housekeeping and medical stores departments.

The HOPE is staffed by a hundred-member permanent medical staff. These nurses, secretaries, and technicians are salaried, but the twenty-five to thirty members of the physician staff are volunteers who serve for periods of two months without pay. HOPE has now been served by Hopies from each of the fifty states and several other countries.

Project HOPE is financed primarily by private resources and tax-free contributions from thousands of individuals and groups, including support from organized labor, business, and industry. About $5 million annually is needed to sustain the operation of the S. S. HOPE and Project HOPE's land-based programs.

The HOPE sailed from Philadelphia on January 9, 1966. Not only did crowds of friends and relatives wish us a safe voyage and happy and successful year, but we were showered with flowers dropped from a helicopter, thrown from the Delaware Memorial Bridge, and lifted abroad via ropes from several small boats which greeted us in the bay. These lovely red roses graced the tables in the dining room for almost a week.

The voyage to Nicaragua was filled with activity. It was not a pleasure cruise. The HOPE had been in dry dock for four months. Every inch of ceiling, walls, floors, and equipment in the three operating rooms was scrubbed by the nurses. Some of the surgeons who made the trip with us helped with the monumental job, and even Dr. Walsh, who joined us in Panama, could be found pushing a mop.

At last after a busy but exciting ten-day trip, the HOPE was docked in Corinto, the port to which we had been invited by our Nicaraguan hosts. Corinto itself is a small town but a very important one. It is the largest port on the western coast of Nicaragua, and it is from the port of Corinto that most of the cotton produced in the country is exported. The pier is usually filled with hugh piles of cotton bales and bags of cotton seed waiting to be loaded aboard the many ships that stop in Corinto.

Corinto is an interesting town, and like every Spanish town has a central plaza or park filled with flowers and trees. The town is both old and new. It was just as common to see a cart drawn by a team of oxen directly in front of a new Mercedes or Chevrolet as it was to see a new and modern building right beside a thatched-roofed house. Everywhere in Corinto could be seen colorful street markets where one could buy anything from shoestrings to pigs to pineapples — the most juicy and delicious I have ever eaten. And just at the edge of Corinto are the sandy beaches where many Hopies enjoyed off-duty hours in the surf and sun.

The nicest thing about Nicaragua, however, was her friendly people. From the moment of the arrival of the ship, Hopies began making friends everywhere. Nicaraguan children who were patients in pediatrics had their favorite nurses, and HOPE personnel had their favorite little patients. How could one resist the child behind the shining black eyes of a Nicaraguan child? We became especially attached to our hospital workers who served us so well. Many Hopies were invited to homes of friends, and how hard it would be to have to say good-byes to our Nicaraguan counterparts.

The HOPE had come by invitation to Nicaragua for one reason — to teach. And teach we did. Teaching programs were soon set up by each hospital department from the operating rooms to pediatrics to housekeeping. Wherever a Hopie is found at work, he will be seen showing, helping, explaining, teaching.

Much of the teaching was done by the counterpart system. Each Nicaraguan who worked on the ship was assigned a North American counterpart. Much more learning results from this one-to-one relationship. But this does not replace a formal class system. Regular classes were held in each area, and every Hopie participated in the lectures, demonstrations, seminars, and conferences.

The first of the 1,581 operations on the HOPE in Nicaragua was done on Tuesday, January 25. There are three well-equipped operating rooms on the ship, and we averaged about eight cases per day. This may not seem like a very heavy case load, but we were teaching nurses, medical students, residents, doctors, and auxiliary personnel; everything takes twice as much time as it would at home. We did not go to Nicaragua to break speed records, do record numbers of cases, or demonstrate complicated machines and procedures. We did not go to Nicaragua to cure all of the country's ill. We went to teach and help the Nicaraguans help themselves.

Each Nicaraguan who worked on the ship would be going back to his own hospital. And we hoped each would share what he had learned with all with whom he worked. We also felt the need to develop a shore program in addition to that of the ship. Because of the interest and willingness of many Nicaraguans, the shore program in Nicaragua was begun earlier than any other shore program of a previous voyage.

Most of the shore work was done at San Vicente hospital in Leon. Leon is the second largest city in Nicaragua. It was an hour's drive by car from the ship. This hospital is the teaching hospital for the University of Leon, the only university in Nicaragua which has a medical school. The hospital is a series of buildings housing the various services from maternity to orthopedics and medicine and surgery. The buildings are connected by covered passageways, and between the buildings are patios with trees and beautiful flowers.

Much of the hospital is quite old, and many repairs were needed. Much cleaning needed to be done, and many techniques needed to be changed. Neither the North Americans nor the Nicaraguans could do this task alone. Many HOPE nurses, doctors, and technicians sweated out the cleaning, fixing, and painting of pediatrics, the operating room suite, the maternity department, and many medical and surgical wards. But they did not work alone. They worked side by side with Nicaraguan nurses, doctors, medical students, and technicians, teaching, showing, and helping.

There are now screens on the operating room doors and windows. Now one rarely sees a fly in surgery. People no longer walk in and out of the operating rooms just as you walk in and out of a department store, "just looking." Everyone changes clothing and shoes and knows how to wear a cap and mask properly. "No Smoking" signs went up, and people no longer smoke in the rooms while anesthetics are being given. Cupboards were rearranged to save space and time. Packs of linen and instruments were revised.

Of course, all this progress was not made in one day. Nor was it made without a series of daily crises. But as one HOPE nurse so aptly said to me, "Everything we do in Leon, no matter how small, is a major victory."

We gave a course in operating room techniques for the fourteen auxiliaries working in the department. These girls had had no formal training. What they knew had been learned from people who preceded them. We were most happy about the progress of the auxiliary program. These girls were the most willing students we had ever had. They were so eager to learn, and it was a joy to watch them progress in spite of all the trials and tribulations. They could hardly wait until we could teach them to work as *instrumentistas* or instrument technicians. Until this time there was no one in the operating rooms to pass instruments to the surgeon during the operation. Our auxiliaries are now doing an excellent job, and the Nicaraguan surgeons are quite pleased with them.

But much of the credit for the success of this program goes to the Nicaraguans themselves. The wife of the hospital director served as interpreter for our classes. Some classes were given by our Nicaraguan counterparts from the ship. This helped us with the heavy load and gave them an opportunity to practice teaching. And many Nicaraguan surgeons postponed elective cases in the afternoons to give us time for classes.

The operating room in Leon now has a nurse operating room supervisor for the first time. This young nurse worked on the ship for three months, then returned to San Vicente hospital as supervisor in surgery. Because we wanted to help her as much as possible we sent her North American counterpart back to Leon to work with her. Together these nurses were able to solve many problems.

The work is not yet finished in Leon, but few Nicaraguan physicians or hospital personnel will ever be satisfied again to slip back to the pre-HOPE Leon. Much still remains to be done, but we had never intended to cure all of Nicaragua's ill or change all their methods. HOPE in Nicaragua will continue. The University of Nicaragua has asked for a land-based program to be established there, and soon HOPE doctors, nurses, and technicians will return to Nicaragua to carry out this project.

Much was accomplished while we were in Nicaragua. Seventeen hundred Nicaraguan patients were admitted to the ship. Many Nicaraguan nurses, medical students, physicians, and auxiliary personnel were trained. Thousands of children received immunizations against polio, diphtheria, tetanus, and whooping cough. Thousands of cartons of milk made by the ship's "iron cow" were distributed to children in the slum areas around Corinto.

But at last it was time to come home. One could no longer think of the confusion, frustrations, and difficulties and wonder why we had come here when things are much easier in other jobs. When we remember the occasion of the arrival and departure of the HOPE in Nicaragua, there can be no doubt.

Between fifteen and twenty thousand persons lined the dock in Corinto on Saturday, November 19, to bid farewell to the HOPE. Many were former patients, many were hospital workers who had served so well, and many were simply friends of HOPE and her Hopies. Many came bearing gifts — fruit, mementoes of Nicaragua, pictures. But the finest gifts were their shining faces smiling through the tears. There was no fanfare, no ceremony, no speeches. They waited quietly. It was a sad but happy day for them as well as for us, and there were few dry-eyed Nicaraguans or Hopies. As we slowly moved away from the pier, we saluted Nicaragua and her people with her blue and white flag and showered Corinto Bay with flowers. The crowd followed slowly along the beach for a last glimpse of the white hospital ship, and we waved our last good-byes just as the sun set over the Pacific Ocean.

The impact of the HOPE has been great wherever the ship has gone. Children, streets, and even restaurants have been named for her. It is said that in Indonesia time is reckoned by two dates — the war and the coming of the HOPE. We cannot be sure what will happen in Nicaragua, but surely the ship will never be completely forgotten. This can best be illustrated when I remember a small brown Nicaraguan boy playing on a sandy beach outside of Corinto. I watched quietly from behind him unnoticed, as he sat alone drawing a picture in the sand with his finger. It was a picture of the ship, her stacks, and her flags, and in it he carefully printed the letters *H O P E*. Who was this little boy? Perhaps he too had been my patient on the S. S. HOPE.

But this is not the end of the story, for the saga of Project HOPE continues in each of the continents to which the ship has gone. Land programs continue in Indonesia, Peru, Ecuador, Guinea, Nicaragua, and now, as this article appears, we are on our way to Colombia. ☐

Telephone Calls for Help

Author's Note: *Jayne Beckner is a member of the Groesbeck Methodist church in Cincinnati, Ohio. She belongs to the prayer chain described in this article. The article has been read and approved by Mrs. Donald Gilmore, wife of the pastor of the church.*

Mrs. Beckner was a member of the Church of the Brethren until a few years ago when she and her dentist husband moved to Cincinnati. Both Dr. and Mrs. Beckner attended Manchester College.

I hung up the telephone. The call had been from a friend of mine — a new member in our church. Her panicky voice explained that her husband had suffered a heart attack. She had called from the hospital to ask if our church had facilities for emergency prayers.

How glad I was to be able to reassure the frightened woman. I told her that within minutes the prayer chain would know about her husband and would be praying for him.

The prayer chain in our church was a very real group to me. Nearly a year before, our little boy had received its help during a serious illness. My husband and I had discovered the healing power of multiple prayers and experienced the spiritual serenity that worried parents can feel when friends are praying.

Our group is relatively new. It was formed about three years ago. At that

by Jayne Moore Beckner

time, several persons felt that our church should have a plan for quickly passing the news along when special prayers were needed.

The idea was given consideration, and, as is always true when Christian love is combined with prayer, a wonderful answer came. A prayer chain would be established. A system emerged for setting up a method of communication so that emergency intercession could be obtained in the minimum time.

The members of the original group planned to be available only in the event of a sudden crisis. They really hoped that their services would never be needed, that no church member would find himself wanting this type of help. But this was not to be the case. No sooner had the final details been worked out than there were two or three requests for prayer each day.

These appeals were not limited to emergencies, nor were they received only from church members. They came from many sources. Sam Fuller's neighbor was hurt in a fall. The injured man was not a church member, but Sam was. Sam requested prayer for his friend.

Sally Johnson was entering the hospital for tests; she asked that the prayer chain keep her lifted for two days. Sally was not a churchgoer, but she had heard of the group, and she did have faith in prayer.

After three years, the prayer chain still finds that its services are needed an average of three times a day. Could it be possible that this many people really need prayer? The prayer chain would answer that it certainly is. Prayers are requested from many sources. Religious affiliation or race, age, or sex make no difference when it comes to a sudden need for spiritual help.

The majority of requests do come for health problems, but not all are limited to that. Once the group was asked to pray for a career woman during a business crisis.

Another time the pastor was given the prayer chain's services. During our minister's annual leave he substituted in a pulpit near where he was vacationing. Though divided by miles, the prayer chain gave him their support as he prepared his sermon for that Sunday.

The calls for prayers seem to fall into three categories. For example, Mary, a fourteen-year-old girl, asked for prayers to rid her of fear for a coming doctor's appointment. She did not need continual prayer, and so the day before her dreaded visit she was remembered during each member's daily devotional time.

But Jimmy, an infant who was having a hernia operation, needed concentrated prayer during the critical hours of surgery. Each person who was able gave time to pray for the little fellow at that urgent period. Later each member of the chain prayed again for him during their regular prayer period.

However, when Jon Tyler, a young man in the church, lay in critical condition in the hospital following an automobile accident, the prayer chain used its plan for a twenty-four-hour vigil. Not until the doctors had pronounced Jon out of danger was this concentrated prayer discontinued.

When the group organized, they wondered, How can we find a person for each hour of the day and night? And having faith that the project was right, they posed this challenge to the volunteers. Surprisingly, this proved to be no barrier at all. As the members began to sign up for a time they felt they could always meet, each spot of the schedule was filled. A mother with preschoolers could give her time at 10:00 p.m. A secretary would give fifteen minutes of her half-hour lunch period during an emergency. A retired couple volunteered to awaken during the night to add their help when needed. It was quickly obvious that people did not mind giving their time to pray for others. One member of the chain explained it, "After all, prayer is not the least you can do for someone; it is the most."

The method devised for contacting each person is a simple plan. The parsonage telephone number is given for the original emergency call. Whoever receives this — it is usually the pastor's wife — calls two people. These two start the telephoning on their specific lists. They are responsible for seeing that each person is reached. To minimize the number of phone calls for one individual, each name on the lists usually calls the next one and the request passes that way through the group. This method of more than one list seems to be the most expedient.

Since human error occurs, there is a necessity that each caller be very precise in the wording he uses. For this reason, the original message is always kept very simple. An effort is made not to relay negative ideas. Often the illness or affliction is not mentioned — only the desired result is relayed. A message might simply say, "Pray for Susan Smith for wholeness during your regular devotional time."

Once a call was relayed requesting prayer for Ann for twenty-four hours. The question arose several times, "Ann who?" One sensible person answered, "I don't know, but the Lord does."

The prayer chain is often asked, "Why a group? Why do you need so many people to pray?" This is a difficult thing to explain, but somehow concentrated prayers are more effective than a single request. It is as though many people can open up a bigger channel in which to let God's blessings pour through.

This group operates on the faith that

Christ meant what he was teaching when he promised in Matt. 18:19 (RSV), "If two of you agree on earth about anything they ask, it will be done for them by my Father in heaven."

And just what type of answers has the prayer chain received? One member notes, "In every case there has been an answer – either a physical healing, a change in emotional attitude, or a spiritual growth."

One of the most dramatic examples of answered prayer concerned a teen-age youth. He was so badly injured in a traffic accident that the hospital emergency staff did not clean him up on his arrival. At his family's request, the youth's name was quickly telephoned through the chain. Miraculously he lived through the first few hours. The doctors then began the job of examining his injuries. Their verdict, "Still no hope."

The chain continued the constant vigil for several days. Finally his physical health seemed to improve, and he was considered out of danger. His continued recovery and recuperation was a long, tedious process, and throughout that period the prayer chain continued to give spiritual lifting whenever it was requested.

Not every result is so dramatic, but there is always a change of some kind. The family of the man with terminal cancer requested prayers. When he died, his relatives told the prayer chain how thankful they were for the prayers said in his behalf. They described how mercifully painless his last hours had been, a thing which particularly amazed the attending physician.

The parents of a toddler, whose name had been on the prayer chain, feel that his sudden recovery precipitated the spiritual growth in their family life. The child had a sudden and complete recovery after his name was telephoned through the chain. The parents could only believe that the prayers had been answered. The doctors could give no explanation for the recovery. But the entire spiritual life of the family suddenly changed and deepened. Their prayer life evolved from one of supper graces and bedtime requests to a way of living where personal communion with God is a daily habit – even a necessity – for each person. One of the first things they did was to request membership on the prayer chain.

Just what types of people are members of the prayer chain? Some, like the above family, ask to join after having a personal experience. Many belong to the prayer groups in the church. These members experience the strength of multiple prayer through their church groups and are eager to be of service to anyone who needs their prayers.

As you might expect, a few are the ones you instinctively turn to in case of an emergency – people such as the pastor, a church leader, or the sunny little lady who sits in the front pew each Sunday morning.

Many of the members would not consider themselves very religious or even well versed in the art of prayer. They volunteer their time simply because they believe that prayer is a joy to use and an obligation to share with all.

Most people on the chain will agree on one fact, however. It was organized to give service to others, but the members have received much more in return than they could ever begin to give.

The time involved for these prayers is minimal compared to the spiritual growth received. One person observed, "Spiritual development can mature only when it is given out. We must share our blessings in order to receive."

A prayer chain in every church in Christendom would not be enough. But it might be a goal. You might start one in your own congregation. As witnessed by our church, you do not have to be experienced in prayer to begin. Just start where you are. Anyone can ask a simple prayer of intercession for another and then thank God for the answer which his faith tells him is coming.

Brother Mandus, an international prayer leader, writes in his booklet, *The Wondrous Ways of Answered Prayer,* "Our need today is for people to come together again, to join in fellowship in prayer, that we may use this wonderful power, this love, in prayer for other people. One great change taking place today is the formation of hundreds of prayer groups, prayer circles, all over the world – lighthouses of power, posed there week after week, sending light and love into the world. That quickening is taking place, and as it quickens, the tensions of the world are dying down. You are the light of the world, the eternal sons and daughters of God."

Is your telephone ringing? □

LOOK UP AND SEE BEYOND

by Earl S. Kipp

"For he looked forward to the city which has foundations, whose builder and maker is God" (Heb. 11:10). "I tell you, lift up your eyes, and see how the fields are already white for harvest" (John 4:35).

■ Sometime ago one of the four Beatles made an announcement that they were more popular than Jesus Christ. There was a great excitement and anger over Christendom, especially in the United States, because the Beatles were on the very eve of touring the States. Programs were canceled, and in many ways anger was shown. Before that time, a man looking over the church and the world predicted that by the year 2000, the church would no longer be relevant to society. It would cease to have any impact or effect on any of the councils or the attitudes and conduct of men. Again there was a great deal of excitement, anger, and protest. Just as much as there was at the time when someone had the audacity to say that "there is no God."

But rather than be angry and unduly disturbed about all these pronouncements, would it not be well for the church to take a good look at itself and to examine its own heart, and its own life as a church and as the body of Christ? If the church is accused of moving toward the point where it is no longer relevant to society and the needs of society, might we not ask ourselves why? If one of the Beatles has the nerve to say that they are more popular than Jesus Christ, would it not be well for the church to investigate its own heart and life to see why such a statement was made? If there is someone who says, "There is no God" would it not be well for the church to see what it has done to make possible the acceptance of such an idea?

If the church is to meet the need of the human heart, if the church is to be worthy of the purpose for which Christ intended it, if the church is to fulfill its mission more fully, then, among other things, there are certain responsibilities that we need to remind ourselves of that will justify its existence in our communities and upon the earth.

There are three responsibilities that the church will have to accept and meet. One, it must have a vision of the ultimate destiny of the church, and it must find ways to share it with others. Secondly, it must show the way to perfect peace. Third, it must provide food and nourishment along life's journey.

I like the story we have in Hebrews 11 and discussed in much more detail in Genesis. A man by the name of Abraham was called out of his homeland, the Ur of the Chaldees. He did not know where he was going, but, led by the Spirit of God, with his family and his father, he started along the Tigris-Euphrates Valley and stopped at Haran. He stayed there until his father died. Then he went westward across the desert and down, eventually, into Egypt where he had a lapse of faith. Then he went back again north into the country that later became Palestine, or the home of the Hebrew people.

The interesting thing is that the account in Hebrews says that Abraham's vision was beyond the immediate, that he was looking for a city that has foundations whose builder and maker is God. Beyond Ur of Chaldees and Haran and Egypt and throughout that earthly journey, Abraham constantly lifted his eyes beyond the bend of the road, and the vision of that which lay before him kept him going and kept him on the way. There are times when he was disturbed, as you know when you read the story of his life, but you know also that, in spite of lapses of faith and probably discouragement brought on by hardship and threats of danger to himself and his family, he still continued.

This is the parable of the church. We are not certain what lies immediately ahead for the church. Changes are taking place all the time, whether we like it or not. We must accept that fact. But, centrally, there is that which should never lose itself in the vision of the church, and that is its ultimate destiny. It will be unfortunate when we become so concerned about the present moment that we forget to look ahead. Eternity is in what we do today. We live in three tenses all the time. We live in the past, and we never shake it off. We live in the present which is vitally important to all of us, but we cannot disregard the future. We get a great deal of encouragement from the story of Abraham. The reason he stopped at Haran so long was because of family conditions. There are times when the church stops and wonders whether it should go on or go back. There are times when we do have to pause and evaluate our positions, but then, like Abraham, with new courage, new incentive, and renewed vigor and energy, we need to move on to that which lies before.

There is a vision beyond our traveling; there is something beyond the bend of the road for everyone of us as individuals and as a church. We have to accept it. We would indeed be very weak, stumbling, inefficient, and ineffective children of God were we not to believe that. Else why do we sing, "I'm pressing on the upward way, new heights I'm gaining every day"? Why do we sing it if we do not believe it? Here is the first challenge the church has to meet.

I know full well that in the thirty-eight years I served one church, changes came about in Mt. Olivet, in the people, in the attitudes, and in the outlook. But why not? We are living today, not forty years ago. Why should we not accept changes that promote the kingdom of God? Since when have we a right to believe that we must live as men did two generations ago? We are living today, not yesterday. Abraham could turn around and go back. He knew the route over which he had traveled but he chose to go on, and so must we. As the poet Browning said, "A man's reach should exceed his grasp, else what's a heaven for." Whether we are old or young, makes little difference. There should always be a reaching out for something beyond the bend of the road. We should not be happy and satisfied with the place where we are right now. When progress stops, we become isolated as individuals and as a church. The minute that we withdraw from this vision of what we can do and the great possibilities of work that is yet to be done, we become self-centered, self-satisfied, and ineffective in the ministry of the church. There is a vision beyond our travelings, and it should ever be there until we lay down this life, and mortality puts on immortality.

There is another "beyond" of God. The church must provide food and drink that cannot be necessarily earned with dollars and cents. We are a very dissatisfied people. No other nation comes close in per capita income. We have much. A frequently used phrase is the "affluent society." This is nothing other than saying a very wealthy and prosperous community. We are that. Even with an abundance of food, hunger is evident, a kind of hunger and thirst that is not satisfied by bread and water. We do not lack shelter, but, believe me, there is a sense of insecurity on every hand. We do not lack clothing or a means to get it. What too often we lack is a warmth of friendship and love.

A teacher who taught many years said, as he was about to conclude his career, "My observation of the American people is that they have become more selfish all the time." With all that we have that should make us comfortable and satisfied, we are as dissatisfied as can be. It is only natural that we be concerned about food, shelter, and clothing. This is a normal responsibility we assume as parents and bread earners. The church will have to go beyond this and will have to show, not only to those who make up its membership but to all the world, that there is a food that cannot be earned; that there is a water of life that cannot be found in hillside springs; and that there is clothing that will provide warmth that is not found in any clothing that can be purchased. Should we not hold before the world the bread of life and the water of life? Should not the church provide a shelter from the storms of life? Should not the church open the way for those who desire to wear the garments of righteousness which is in Christ Jesus?

This is the challenge and responsibility of the church. Insofar as it fails to measure up, to that degree men and women, boys and girls will turn elsewhere and seek what the church does not offer. Often this is what is happening. The church must do what was stated in our Annual Conference as the mission of the church, "Go down where the action is." We have to become a part of life, we have to make our impression upon others. Coming to services on Sunday morning is not enough. Going to Wednesday night prayer meeting is not enough. Reading our Bible is not enough. Praying daily is not enough. We must do more than that. The demonstration of your life and of mine is how we live from day to day when we rub elbows with one another. It shows whether these contacts with God have been meaningful and have made it possible for us to be more effective witnesses for him.

A third responsibility of the church is to show that there is a peace beyond the rest prescribed by a doctor or a longed-for vacation. Tons of sleeping pills are consumed by nerve-racked people. There are serious illnesses and a weariness that are not always of the body. So has it always been. The doctor in Shakespeare's play had been summoned by Macbeth, who noticed his wife doing strange things. She had been guilty of murder. The doctor looked at her, saw her conduct and her actions, and said, "What she needs is more of the divine than of the physician."

We are restless because we do not have peace in our hearts. We have sought a kind of sedative in pills, vacations, rest periods, coffee breaks, and in every device conceivable to make us happy. But we are not happy. We are ill at ease. The psychiatrist is the busiest physician in the United States. The demands for his services are on every hand. The church has the answer in Jesus Christ. Are we ready as a church, as a people, and as individuals to point people to him who provides the peace of God that passes all understanding, that rules and guards every heart? We have to have that peace first of all in our own hearts; then we can share it with others. We have to have the peace of God that comes from a forgiven spirit and life. "Thou dost keep him in perfect peace, whose mind is stayed on thee," the scripture tells us. It also indicates that perfect peace comes to him that has forgiveness of sins. Possibly one of the reasons for this restlessness around the country is because men are not at peace with God.

When the church can point out a way to take, a journey to pursue that is more than the world offers; when the church can provide a food that cannot be earned with dollars and cents; and when the church can point out the secret of a spirit-filled life of peace, then will it have justified its existence. This is what God wants us to do. He would say, "Lift up your eyes and see beyond the immediate, look into the future, but don't forget that what you are doing right now has eternity in it." □

news

New exchange to relate Brethren and Orthodox

MUTUAL CONCERNS ON PEACE will be discussed in depth by Church of the Brethren representatives and a deputation from the Russian Orthodox Church, March 31 – April 14. The talks will center at the Church of the Brethren General Offices and Bethany Theological Seminary, both near Chicago.

To head the Orthodox delegation is Metropolitan Nicodim of Leningrad and Lagoda, who is in charge of the church's department of foreign affairs. He will be accompanied by Aleksey Buevsky, a lay theologian; Boris Kudinkin, assistant in the foreign affairs department; Boris Kotelkin, an interpreter; and Metropolitan John of New York City, the church's exarch of North and South America.

Metropolitan Nicodim is the Russian Orthodox Church prelate most widely known among Western churchmen. He is credited with having brought about the Russian Church's affiliation with the World Council of Churches in 1961.

Mr. Buevsky is the only member of the current Orthodox team to have participated in the initial exchange with Brethren in 1963. At that time he and six other team members visited Brethren in Maryland, Virginia, Pennsylvania, Indiana, and Illinois.

Team to Russia: W. Harold Row, Brethren Service executive, will be coordinator for the exchange as he was in 1963. He also will head the Church of the Brethren deputation in their visit in Russia this September as guests of the Orthodox Church.

Other team members named for the forthcoming deputation to the Soviet Union are DeWitt L. Miller, pastor, Hagerstown, Md., and 1964 Annual Conference moderator, and Donald E. Miller, associate professor of Christian education and ethics, Bethany Theological Seminary. The Brethren segment of the exchange is sponsored by the General Brotherhood Board.

Brethren involved in next week's key dialogue with the Orthodox will be, from the General Offices, Harold Row, S. Loren Bowman, Donald E. Fancher, and Leland Wilson, and from Bethany Seminary, professors Warren F. Groff, Dale W. Brown, Donald F. Durnbaugh, and Donald E. Miller.

Areas for exploration will include the biblical and theological basis of peace, the respective traditions of the two communions on peace and social concerns, peace movements in the United States and in Europe, and the role of the church in confronting revolution.

A special convocation in honor of the Orthodox will be held at Bethany Seminary on Friday evening, April 7. The visitors will be guests of Brethren congregations at Elgin and York Center, Ill., on April 2, Mount Morris, Ill., on April 9, and First church, York, Pa., on April 12. They will also visit Pennsylvania's Elizabethtown College and the National Council of Churches in New York City.

However, unlike the previous exchange in which the Orthodox primarily sought to experience American church life firsthand through visits with congregations, colleges, camps, and service centers, the sequel this time will focus sharply on the dialogue group.

Proposals: Since the two-way exchange in 1963, the two church groups have had "on ice" plans for a series of peace seminars and an exchange of theological professors. It is anticipated that such programs, designed to foster mutual understanding between Christian bodies, can soon be implemented.

The Russian Orthodox Church recently has been subject to internal strain arising from charges within that communist authorities are using the church as a propaganda tool. According to one Western expert on Orthodoxy, the Russian Orthodox leadership has sought to resist such submission and to serve only spiritual ends.

Persistence: In spite of the pressures

Metropolitan Nicodim, l., who will lead the forthcoming Orthodox delegation, is seen here with W. Harold Row. At the right is Archpriest Juvenali, who headed the 1963 visit to the Brethren upon the church, observers outside Russia say there is a "persistence of faith in millions of young and old in the Soviet Union." They stress that the task for anyone living in Western freedom is not to judge the Russian church in its struggle, but rather to try to understand that "they who resist and they who seek accommodation are both struggling" to keep the church alive.

Pressures from the state, Brethren are reminded, once fell to their lot. Great as the contrasts between Brethren and Orthodox may appear today, there is also a base of commonality which a depth exchange should make clearer.

"Amish School Children:" Marguerite de Angeli in 1967 UNICEF Calendar (used by permission)

The freedom seekers

The beleagured Amish, insistent upon maintaining their own schools staffed by their own teachers, are plagued by unresolved school controversies in Kansas, Iowa, and Michigan. In Arkansas, however, a small band seemed to have found something of a solution to the vexations of modern life, drastic though their solution is.

At Yoder, Kansas, the case of an Amish father convicted of violating school laws will be appealed to the U.S. Supreme Court.

Involved in the case — which is seen as raising issues of religious freedom and parents' rights in education — is Amish farmer Leroy Garber, who refused to send his fifteen-year-old daughter Sharon to an accredited high school. A district court held that the Amish school which Sharon attends does not meet required standards.

Aid from national committee: To assist Amishmen like Leroy Garber in legal actions by states seeking to force the sending of children to public school, a National Committee for Amish Religious Freedom has been formed. Among churchmen and educators on it are the National Council of Churches' religious liberty executive, Dean M. Kelley; Iowa Wesleyan College president Franklin H. Littell; and Mennonite theologian J. Lawrence Burkholder of Harvard Divinity School. The committee, which launched a fund-raising campaign, was prompted by the Amish refusal to defend themselves in court and to initiate or pay for legal action.

In Iowa last August Gov. Harold Hughes set aside fines totaling $4,360 levied against fourteen Amish fathers at Hazelton for not sending their children to state-approved schools. The three-year dispute may be resolved, the governor is hopeful, if the 1967 legislature establishes a permanent fund that will pay the cost of certified teachers for the Amish schools.

In Michigan, Amish members in Hillsdale County in 1965 protested the use of non-Amish instructors in their schools. They argued that to force them to use such instructors would violate religious freedom.

Gov. George Romney, in his "state of the state" message called for exemption of the religious sect from the compulsory school law but the state legislature subsequently turned back measures offering such exemption.

The final solution to the pressures as seen by eight families in Arkansas' Ozark Mountains is emigration — taking up a new start in Central America, in the jungleland of the British Honduras.

Harold Stoll, their spokesman, explained, "More and more we're out of line because of our simple way of living. We will fit better in another country."

The small band — called Mennonites by their neighbors but more closely akin to the Amish — fled in 1949 from what they saw as an engulfing tide of materialism and sophistication in Michigan, Ohio, Pennsylvania, and Indiana. Each family bought 150 acres of stony, hilly Ozark land costing $6 per acre. They developed the farms and soil well, working only with hands and horse-drawn equipment. Last fall they sold the land for $50 an acre.

No choice: Some of the youth are saddened by the move, but elders in the church felt they had no choice if they are to preserve their religion.

"We believe the teaching of evolution is contrary to the teaching of God's Word," Elder Stoll explained. "We do not believe emphasis on entertainment and sports is beneficial to the spiritual life. We cannot conscientiously send our children to public schools."

"We are thankful for the liberty we have had, but the government is gradually taking away our religious freedom," he added, referring particularly to the school controversies elsewhere.

Elder Stoll said he has not visited the British Honduras, "but others have, and they say there is a shortage of food there. They need good farmers."

Protest, penance, and peace

THERE NEVER has been a time when, with the nation at war, there has been so much conflict between church and state over that war as there is today.

This is the appraisal of John C. Bennett, president of New York's Union Theological Seminary. Backing for his observation is seen in the recurring outspokenness of churchmen against the prolonged military escalation in Vietnam.

Foremost among the expressions was the Jan. 31 – Feb. 1 mobilization in Washington, D. C., sponsored by the National Committee of Clergymen and Laymen Concerned About Vietnam. Among the 2,600 participants were 100 or more persons from the Church of the Brethren, assembled from across the country.

Leveling: Besides conducting a silent, hour-long vigil in front of the White House, the churchmen turned to their senators and representatives in a bid for some open leveling. A number, notably Senators Wayne Morse (D., Oregon), Ernest Gruening (D., Alaska), Eugene J. McCarthy (D., Minn.), J. William Fulbright (D., Ark.), Charles Percy (R., Ill.), and Mark Hatfield (R., Oregon) revealed criticism and proposals on Vietnam somewhat paralleling that of their callers. Some other congressional leaders offered decidedly hawkish views. "The attitudes of legislators differed considerably," said D. Eugene Lichty, pastor of the Bear Creek Church of the Brethren, Dayton, Ohio. "But at least they became aware that a significant number of concerned churchmen were willing to take the time and bear the expense to come to the nation's capital and share their anguish about the killing in Vietnam."

Steps to peace: From their vantage point, the church leaders condemned as morally irresponsible U.S. military intervention in Vietnam's civil war, pleaded that brutal warfare against civilians be stopped, and pressed congressmen to declare themselves on steps needed to secure a negotiated peace. The United States should "seek peace without victory – a peace that can come only on terms agreeable to all at a conference table," the group's own position paper asserted.

Out of the Capitol Hill visits, the general impression which many churchmen gained was that "most of the congressmen feel powerless to determine the direction in which the nation will go." So summed up *The Christian Century's* Kyle Haselden. He went on to deplore what he saw as the abdication of responsibility by congressmen to determine whether the United States fights a war, entrusting that crucial decision to the President and four or five men who work with him.

Disconcerting as the visitors in Washington found this to be, they were prepared to carry elsewhere the concern that all is not right in America's foreign affairs, that something is morally askew. For one thing, few expected the vigil to end in the nation's capital; rather, the fervor generated by the gathering would need be redirected to congregations and communities back home. The task, as called for in the position paper, was to spark "a new ground swell of public outcry that will force a reappraisal and a new direction" in America's actions in Asia.

"Fast, man": The aspiration for local, even personal involvement in assessing what is happening in and because of Vietnam prompted workshops, forums, and prayer vigils at many places. For an estimated one million Christians and Jews, it led to a Lenten fast, for many their first fast of a lifetime. The act of penance was observed by some for three days beginning on Ash Wednesday; for others it was practiced each Wednesday for several weeks. Said one Brethren layman at the outset: "At first the whole idea seemed pointless. Yet, as I reflected on my feeling of detachment in regard to Vietnam issues, it occurred to me that a fast might at least lead me to be more involved and, perhaps with others equally concerned, to arrive at some new action or understanding. At any rate, I'm fasting. Who knows where it will lead!"

Behind the Washington mobilization and Lenten fast and other measures of protest and penance was a feeling voiced by Presbyterian minister Robert McAfee Brown: "Silence and inaction are no longer merely irresponsible, they are immoral."

Dr. Brown, a Stanford University professor who drew up the statement adopted by the churchmen in Washington, added, "We of the churches and synagogues, who should for years have been sensitizing the conscience of the nation, bear a particular burden of guilt for what has happened. Therefore, we have a particular burden of responsibility for righting the wrong and initiating a new direction."

Counter views: Not everywhere, of course, was there ready accord that a wrong needed to be righted or a new direction launched. At the time of the White House vigil, some 200 countermarchers from Carl McIntire's American Council of Christian Churches paraded across the street with signs reading, "Let's fight or get out," "God and the devil don't co-exist," and "Unleash Chiang!" *Christianity Today's* editor Carl Henry, whose office in Washington overlooks the White House and Pennsylvania Avenue, said in an editorial addressed to both groups of demonstrators, "Preachers, go home." To this directive *The Christian Century* retorted parenthetically: "We have to mark McIntire's group higher than Henry's. It at least knows what world it lives in and, however erroneously, is involved."

As to the fasting, an Atlanta minister said the act carried "a touch of cowardice" and a Boise minister responded, "There are more intelligent ways to solve our problems."

In Detroit, American Baptist Edwin T. Dahlberg defended the Vietnam protest march at the White House as being in keeping with the Lenten spirit. At a noonday community service he told worshipers that "we have to dare to be ridiculous; 'we are fools for Christ's sake,' as the Apostle Paul said. Jesus set the example. He endured the mockery – one of the most shameful features

"Silence and inaction are no longer merely irresponsible; they are immoral"

of his trial and crucifixion. How can we expect to be his followers in this crucial time if we are unwilling to face ridicule in standing up for our convictions?"

Brethren endeavors: Brethren participants in the Washington mobilization came from as far away as Oregon, California, and Kansas. From the Dayton, Ohio, area, about half of a busload were Brethren. A group of Bethany Theological Seminary students participated as did W. Harold Row of the Brotherhood staff. C. Wayne Zunkel, Harrisburg, Pa., and John H. Eberly, Washington, D. C., were listed among the area coordinators for the vigil.

Prayer vigils or weekly meetings of persons concerned about Vietnam were engaged in by Brethren congregations at Ashland and West Milton, Ohio, Kansas City, Kansas, Roanoke, Va., Elgin, Ill. – to cite but a few locales.

One Washington participant, Franklin Grove, Ill., pastor Alan G. Kieffaber, in a public statement issued upon his return home termed the Vietnam war as immoral, inconsistent, and incredible. "In war, it is said, truth is the first casualty. We subscribe to such half-truths as: we are saving the Vietnamese; we are honorably pledged there with the majority support of the people; we face a united, unchanging world communist force; our military action is righteous while that of the Vietnamese revolutionaries is 'aggression.' I believe such assertions to be distorted and demonstrably false.

"I do not presume easy answers," Mr. Kieffaber continued. "Communism is a fact. We may endure it, oppose it constructively, even politely acknowledge it, or we may spend ourselves to nothingness, quickly with a bomb or gradually with a century of Vietnams, finally going the way of other 'eternal' empires. . . .

"'Liberty or death' may suit a revolutionary, but is not a commendable policy for a nation of our stature in a world which demands honesty, world- rather than nation-centeredness, coexistence, and peace on negotiated terms. There is no alternative but national, perhaps world suicide."

Groping: Beyond the Washington demonstration and subsequent congregational responses, church leaders sought to keep on top of the groping for peace in Vietnam. Four world churchmen – among them the late A. J. Muste of the Fellowship of Reconciliation – engaged in a "peace and sympathy" mission to Hanoi. Pope Paul VI appealed for last month's holiday truce to be transformed into peace negotiations. From many quarters came calls for clarification of U. S. policy in Vietnam.

Much clarification still is needed: Not only on government policy but on the validity and imperative of the church's aggressive pursuit of peace.

Theologian Peter Riga tackled this need at an interfaith conference on peace in San Francisco. He said that "for a person always to declare that the state knows best in matters of war and peace is a blasphemy for the Christian conscience; it is to be a coward to the spirit of God."

War ethos: A now pervasive war ethos, he said, dominates the nation and even "the curious spiritual life of the peoples of Christendom to the point where many of them actually believe that Christianity today must be defended by a nuclear arsenal and where Christian values are to be defended by the physical killing of our enemies."

To Peter Riga, a Catholic, as no less to his counterparts in Protestantism and Judaism, any serious peace probe today indicts not only the government and society but the church itself.

Seemingly, then, an act of penance may mark a meaningful beginning. – H.E.R.

U.S. policy in Vietnam was the focus of 2,600 churchmen gathered in Washington. Here a group talks with Sen. Ted Kennedy

Presbyterian Robert McAfee Brown at White House gate reads plea for U.S. to take "unconditional initiative" for peace

Obnoxious? Evil? A lamb of sacrifice?

In defense of Adam

However the white, Anglo-Saxon, church-related community regarded Adam Clayton Powell as a minister and congressman, it is evident that the Negro community, many prominent churchmen included, extends to the Harlem politician a reservoir of sympathy and support.

What really made many of his colleagues in the church indignant was that they felt Mr. Powell was being made "the exclusive object of moral reform."

"It is not that the Negro condones all of Powell's action," said one national church executive, Benjamin F. Payton. "The Negro position is: If Adam is punished, then let all be punished."

To Mr. Payton the initial House of Representatives' "disbarment" of Powell was "a ritual of expiation" in which the white legislators absolved their sense of guilt over their own misdeeds "through use of Adam as the traditional lamb of sacrifice."

Another Negro minister, Andrew J. Young, an associate of Martin Luther King in the Southern Christian Leadership Conference, said that though he regarded Powell as "personally very obnoxious, an evil man," he too felt his "clobbering" in Congress was "for all the wrong reasons."

Last month a National Committee of Negro Churchmen cited Powell for "an unexcelled legislative record" and called on Congress to seat the controversial figure and return him as chairman of the House Education and Labor Committee.

The committee said that the actions taken against Mr. Powell "have been arbitrary, cynical, and imply racial bias when compared with acts against other congressmen." They cited as examples Rep. Thomas Lane of Massachusetts, who in 1956 was seated and his seniority left untouched "though he was convicted and jailed for income tax evasion" and Connecticut's Senator Thomas Dodd's not being asked to stand aside while he is currently being investigated over the misuse of campaign funds.

"We do not argue," the churchmen held, "that Powell did no wrong, nor do we conclude that he should not be punished, if found guilty by impartial rules and appropriate agencies. We do argue that in the absence of a set of objective guidelines and given the peculiar circumstances of Powell's race and reputation, Congress was bound to respond arbitrarily and unjustly to his case."

Films selected for 1966

For the first time in its annual film awards, a biblical film was singled out for honor by the National Council of Churches Broadcasting and Film Commission.

The film — also the first foreign production to be cited — was "The Gospel According to St. Matthew." The Italian-made release was acclaimed by the commission for "retelling in imaginative cinematic terms one version of the New Testament story, thus revealing Christ's life and passion as a realistic and human experience for contemporary audiences."

Also a top choice for the 1966 film awards was the widely honored "A Man for All Seasons," which depicts the trials of Sir Thomas More who resigned as chancellor of England in the reign of King Henry VIII over the question of royal divorce. Refusing to recognize the king as head of the Church of England, Sir Thomas was charged with treason and beheaded. The motion picture treatment, the BFC noted, was "a profound statement presented with simple beauty."

Two of the 1966 films selected were recommended by the BFC "only for mature audiences." These were "Who's Afraid of Virginia Woolf?" cited for presenting "with compassion and honesty the human predicament," and "The Sand Pebbles," named for its portrayal of the "overriding problem of our time — the establishment of a human community under the authority of love and justice."

Unlike previous years when the category of "imagination, beauty, and honesty in children's films" was left unfilled, the BFC cited two films released in 1966 as outstanding for children. One was "And Now, Miguel," set in New Mexico, and the other, "Born Free," set in an African animal reservation.

"The Russians Are Coming . . . " with its "uncommon and delightfully humorous treatment of the international situation," was recommended for viewing by all.

Special commendation was voted for a Lutheran-produced documentary, "A Time for Burning," which reveals the reaction of churchmen in a "typically American city" to integration.

Messenger, through its film column by Dave Pomeroy, has carried reviews of the award-winning films as noted:

"The Gospel According to St. Matthew" — March 31, 1966. Also a news feature June 9, 1966.

"Born Free" — July 21, 1966.

"And Now, Miguel" — Aug. 4, 1966.

"Who's Afraid of Virginia Woolf?" — Oct. 27, 1966.

"A Time for Burning" — A news summary is slated to appear shortly.

In its selections the BFC board of managers has as its chief criterion "outstanding artistic merit." The awards program represents an effort to encourage excellency and depth in film communication.

BRETHREN NEWS-MAKERS

A.P. COVER GIRL: This photo of Mrs. Portia Arnold, ninety-three, a resident of Fahrney-Keedy Home, Boonsboro, Md., was syndicated by the Associated Press as a "Portrait of Thanksgiving." It appeared widely across the nation in newspapers and news telecasts after first being published in the Hagerstown, Md., *Daily Mail*. It was taken as Mrs. Arnold offered meal grace from her wheelchair.

LIFE SUBJECT: Conscientious objector Eldon Workinger, twenty, was pictured in a full-page spread in *Life* magazine's report last Aug. 12 on the reaction of one community, Massillon, Ohio, to the administration's policy in Vietnam. Eldon, member of the Mount Pleasant Church of the Brethren, is in alternative service at Akron City hospital. The *Life* account cited his basic patriotism, said the lanky, devout youth "would no more burn his draft card or picket the White House than he would drink liquor or smoke cigarettes." "I was brought up to believe 'Thou shalt not kill,' " the article quoted the former farm youth as saying.

news

SIXTY-YEAR VETERANS: Honored at the New Enterprise church in Middle Pennsylvania recently were a farm wife, Mrs. Catherine Dilling Replogle, for sixty years of continuous leadership training and development, and E. M. Detwiler (at the left) for sixty years in the Christian ministry. With them is New Enterprise pastor William F. Smith. The photo appeared in Bedford County area papers.

AMBULANCE VOLUNTEERS: For more than an hour an ambulance attendant literally held a human life in his hands. He was Harold Eberly (at the left), member of the Elizabethtown Church of the Brethren, Pa. He and John Shaud, driver, both volunteers, were credited by the Lancaster press for keeping alive a youth with a broken spine. Eberly massaged the youth's head seventy-five minutes.

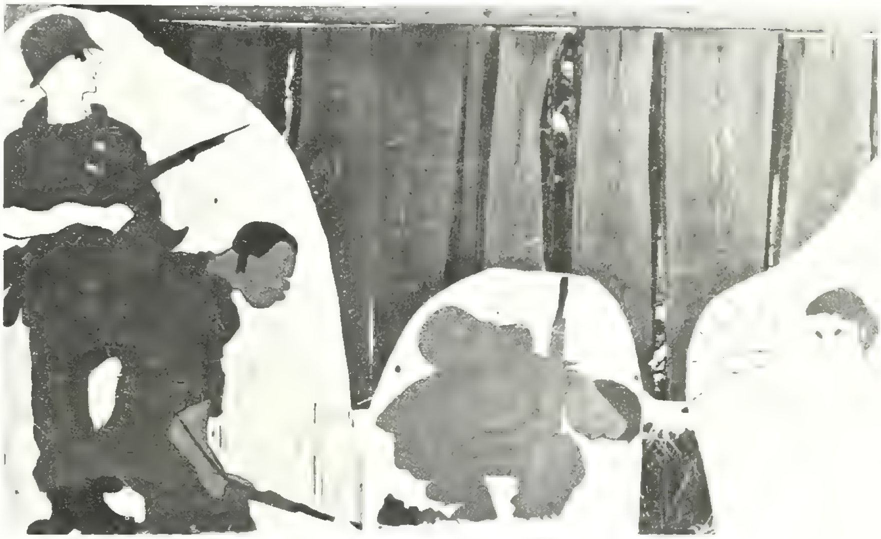
KINGS' MAGI: All night on the eve of Three Kings' Day in Puerto Rico, Nathan Leopold (in light robe) and fourteen workers from the Castañer Hospital donned apparel of the Magi and by jeep and horseback delivered toys to the poor in the mountain community for twenty miles around. Photo appeared in *El Mundo* at San Juan.

"DONNA, DONNA": The v
ren Volunteer Service worker
pictorial feature in the Har
to twelve, participated in
Above, one club member, Su

Ferguson of Jonesboro, Tenn., while a Breth-
h, Harrisburg, Pa., was reported in a full-page
ng *News.* More than 100 children, ages six
n's Allison Hill community club programs.
eals how she regards the BVSer and her work.

GAY AND NINETY: Masquerades may be for kids, but some oldsters refuse to be dealt out when nonsense is afoot. At Fahrney-Keedy Home, Boonsboro, Md., three of its choice "vagabonds" decked out for Halloween and were caught by a press photographer. They are Mrs. William Sanger (left) and Mr. Sanger, both ninety, and Mrs. Lettie Cunningham, ninety-six. Mr. Sanger was originally from Easton, Md., and Mrs. Sanger from Eglon, W. Va.; one of her children is former moderator D. W. Bittinger. Mrs. Cunningham is from Vienna, Va.

BRETHREN NEWSMAKERS...



SILENT COMMENTARY: Described in a story in the *Wall Street Journal* was the unique nativity scene depicted by the West Manchester Church of the Brethren in Middle Indiana. Inspired by a cartoon in Charles Wells' *Between the Lines,* the youth-constructed creche showed life-sized soldiers of various races bowing before a Vietnamese mother, father, and newborn child.

Freundschaftsheim: an international peace center

Where soldiers once dug trenches, young volunteers now cultivate gardens and study the ways of peace

by Kenneth I. Morse

If you want to see what hard work and mighty few dollars, but a lot of sacrificial love and devotion can do to transform an old battleground into a place of beauty, drive to the western edge of Bueckeburg, a town in West Germany. There you will find *Freundschaftsheim* (Friendship House), an international peace center that in another year will celebrate its twentieth anniversary.

To appreciate the kind of change that has come over the place in such a short time you should know that where you now stand, looking at three modest buildings surrounded by fruit trees, gardens, and farmlands, there was once a place of execution known as a "gallows mound." Years ago boys in the neighborhood used to dig up the bones of men who had been hanged there. Also on the same hill are trenches once used by soldiers in training, part of an old windmill where refugees found shelter in wartime, and the ruins of an old gun-foundry built there two centuries ago by the man who introduced compulsory military service in that part of Europe.

Not only was "gallows mound" so steeped in association with death that it seemed an unlikely place for a peace center, but it was such poor ground that, right after World War II, when refugees were looking everywhere for land, no one wanted it. But this is exactly the kind of waste land that certain foolhardly Christians, weary of war and hatred, could transform into a haven for young people who would come there from all over the world to discover the things that make for peace. And that is what has happened at Freundschaftsheim.

There had been fighting at "gallows mound" during Easter week in 1945, and the bodies of six German soldiers were buried in one of the trenches there. But when I visited Freundschaftsheim a week after Easter last year the same hill was a scene of peace. While I was there fruit trees broke into blossom, and it would soon be time to plant the gardens recovered from the land that nobody wanted. And where soldiers once prepared for battle we did some last-minute painting in preparation for another season at the "mini-golf" course maintained by the volunteers.

Hiroko Yonai from Japan and Bette Jo Row from the United States are BVSers on the staff

Below: Once a gallows hill, now a place of gardens and flowering trees, Freundschaftsheim extends a welcome to youth of all nations

I can testify that Friendship House lives up to its name. On my arrival on a Sunday afternoon I was greeted by Bette Jo Row, a Brethren volunteer from Elgin, Illinois, who was glad to see a visitor from her hometown, and a little later at teatime I saw Dale Aukerman, Brethren minister now serving as director of students at the peace center, and met for the first time his German wife, Ruth.

Another member of the volunteer staff I learned to know quickly was a girl from Tokyo, Japan, who has joined the Brethren Service volunteer program in Europe and is already an enthusiastic BVS'er even though she has never been to the United States. She is Hiroko Yonai, graduate of a college in Kyoto, Japan, who learned about BVS almost by chance. In a UNESCO bulletin she read an article about volunteer work. One of the agencies mentioned in the bulletin was the Brethren Service Commission. Hiroko wrote to the BSC office in Geneva, telling about her interest in attending an international work camp. William Willoughby, then the European director of Brethren Service, told her about our programs for volunteers in Europe. Hiroko decided to become a volunteer, and she traveled with a Japanese group by boat, by air, and by train all the way from Tokyo to Geneva. Speaking English well, she was assigned to Freundschaftsheim, where most persons of the staff could speak English and where she would begin to learn German.

Freundschaftsheim's present director is Pastor Peter Schwenkhagen, a German Evangelical minister. In addition to those already mentioned there were two other Americans, both Quakers, on the volunteer staff. I soon learned that even that early in the spring, Friendship House could be a busy place and that most of the volunteers who stayed for one week or several weeks, as well as the visitors who came for a weekend or an evening, were young people in their teens and twenties. But age distinctions are not too apparent there. Many of the visitors and others who come for conferences are middle-aged or older. The youthfulness you observe is more a matter of attitude – or does it derive also from a kind of perennial hopefulness that characterizes persons who have a passion for peace?

A preoccupation with peace – this is what strikes a visitor to Freundschaftsheim, and I observed it from the moment I arrived. I did not find the same preoccupation in other centers I visited or at other conferences I attended in Europe, although they too were involved with deeply serious and Christian themes. But here at Friendship House peace was at the center of practically every activity, and it influenced almost everything a visitor would say or do, from times of quiet worship each morning after breakfast until a discussion ended long after dark.

Freundschaftsheim volunteers participate in an Easter peace march at Minden, Germany

The volunteers I met came from many countries. Jayne was a Brethren college student taking her junior year at the University of Goettingen. Karl was a young pacifist from Stockholm, Sweden, who had already been imprisoned because he rejected military service. Kristina was on her way from a peace conference in Italy to her home in Göteburg, Sweden, and she stopped in Germany to meet like-minded young people. Moses came from Tel Aviv, Israel, and was already a linguist. Ansah and Stanley came from Ghana; Aloysius from India; Brian and Marjorie from the United States. And several young Germans were frequent visitors, as well as a student from Iran and a journalist from the United States, a foreign correspondent living in Germany, who regards Freundschaftsheim as almost his second home. When I went back to Friendship House for a couple of days in June, accompanied by my family, we met there other volunteers from Denmark, Holland, and England.

What happens at a peace center? The simplest way to describe Freundschaftsheim's program is to mention four key words: *worship, work, study,* and *play.* Every morning there is a period of time set aside for group worship. Attendance is optional. Sometimes a volunteer will be asked to give guidance for worship. At other times individuals choose their own reading and meditate or pray in any way they prefer. A pattern of Quaker silence seems appropriate, but there is no pressure on any volunteer or visitor to participate unless he really chooses to seek direction in this manner. Many of them share in Sunday services at the church in a nearby village.

The work program is not quite so optional, although it allows some room for preferences. But every volunteer is expected to work at least four hours each day. And many of them do more than that. The center depends on the produce from its gardens and fruit trees, and it needs the help of every participant to maintain grounds and buildings, to provide hospitality for visitors, and to run a busy household. Sometimes the volunteers respond to a call for help from a church or institution in the area. But work has more than a practical purpose. As young people from strangely different cultures work side by side, they learn how to relate to one another, they gain understanding of one another, and they talk over the problems that create conflict and hatred among peoples. They discover that at least some of their prejudices are groundless, and they begin to realize to what extent such experiences in friendship help to create peace.

Along with the manual work expected of participants there is a schedule of study courses and conferences running from early in April until late in October, usually planned so that one topic will be pursued for two or three weeks. Under the direction of Dale Aukerman the special courses last summer included such topics as Germany today, international cooperation, human conflict, youth in today's world, and the East-West problem. During the time of my visit the theme was the interesting one of art and peace. Among the presentations was an illustrated lecture, "From Bethlehem to Guernica," telling how artists have viewed the inhuman slaughter of the innocent; a reading of recent poems dealing with war and militarism; a sharing of protest songs; and instruction in various crafts.

I was especially impressed with the contribution of Professor Ernst Rottger, an artist and teacher living in Kassel, Germany. He is the author of books that show teachers how to develop the creative interests of children through such artistic activities as woodcarving, paper cutting, and clay modeling. He believes that creativity is the opposite of destruction, that people who learn to work inventively with a medium will not seek to destroy one another. His work is not only with children and youth. Some years ago he discovered and encouraged a German "Grandma Moses," who painted her first picture at the age of seventy-nine. She became famous in her country during the five years she painted flowers and landscapes. Rottger said that "art comes to grips with the fallenness of human existence, recognizing the tension between what our life is and what it might be."

At Freundschaftsheim I listened to more freedom songs and protest songs, most of them originating in the civil rights movement in the U. S., than I was accustomed to hearing at home. Singing and folk dancing seemed to be the most popular recreations. One could hardly find a better place to discover the folk traditions of a number of countries in the world and to share in games growing out of various cultures. An international group of young people can respond to a wide range of moods – from the revolutionary demands of a protest song to the delicate phrase of a Japanese song describing cherry blossoms seen against an April sky.

What happens today at Freundschaftsheim must be viewed in the light of the purposes set for it from its beginning by the man whose dream it was. He was Pastor Wilhelm Mensching, who described the center, as he conceived it, in these words: "An institute for the study of peaceful ways, supported by a circle of friends in all continents, independent of organized religion, political parties, and governments. It strives to keep people of different races, classes, countries, and ideologies from remaining strange and incomprehensible to one another, to prevent them from becoming victims of propaganda directed against them or others, to prevent their being persuaded to fear, hate, maim, and kill one another, and to help them to learn to understand one another and work together on projects of mutual interest and importance."

As clearly formulated as these phrases are, they may seem to be a little abstract unless one knows something about the man who stated them. A number of the readers of MESSENGER must have heard him speak during some of his visits to this country many years ago. A few have been privileged to know him personally as one of the leaders working for peace in Germany before, during, and following the last world war.

In 1950 the American Friends Service Committee proposed the name of Pastor Mensching as one who deserved to receive the Nobel Peace Prize. It is doubtful if anyone would have been more worthy of such an honor. This German Lutheran pastor learned about war and its consequences when he was a missionary in Africa during the first world war, where he was treated in the Congo as an enemy alien. He was a prisoner of war in India, living there for four years and observing there how Gandhi sought for peace and justice through the practice of nonviolence.

In 1920 Mensching became pastor of

a small village church at Petzen in Germany, just a few miles from Freundschaftsheim. He remained there, serving the village parish in a unique way until 1952. But few Germans, whether or not they regarded themselves as Christians, maintained so consistent a witness to their convictions during the years of Hitler as did Pastor Mensching. Only a handful of Germans could say, as did he, that they had never said, "Heil, Hitler," as a greeting, or had refused to take a Nazi oath of allegiance. Although there were Nazi leaders in Petzen and they made their Nazi speeches there, Pastor Mensching went on preaching Christian love every Sunday in the village church. He did not hesitate to vote "No" at elections and to do it openly even though no one else would dare to oppose the Nazis. He continued with his ministry in spite of opposition. One reason may have been that his enemies could not help but observe that he loved them also. After the war, when the English took over, Mensching went to them to plead on behalf of the Nazi burgomeister of his village.

When I attended a Sunday morning service in the thousand-year-old village church at Petzen, where Wilhelm Mensching had been the pastor for thirty-two years, I sat in the balcony. Although I could not follow the sermon in German that morning, I could translate the scriptural quotation that stood out so prominently on the central arch, "My peace I give to you." It was evident that here, in this small German parish, one could really find a "peace church." And its wartime pastor deserves credit for emphasizing its unique witness.

With such a pastor, such a church, and such a testimony it is not surprising that Freundschaftsheim should have been located nearby. In December 1947 a young German gardener, a member of the church, handed his pastor 250 marks "to be used for peace." A year earlier Andre Trocme, a French Protestant pastor whose German mother had come from the same village, proposed that his German friends establish a peace center there similar to one he had started in the south of France. About the same time Pastor Mensching visited a Quaker college in England and folk high schools in Scandinavia. The result of all these endeavors was the banding together in January 1948 of a number of local people – laborers, farmers, housewives, teachers, and village officials – to make plans for a peace center. They obtained two quonset huts from the British military government – and Friendship House was on its way. The first summer about thirty volunteers joined in the hard work of erecting necessary buildings, but their study program went forward at the same time. It was not an easy time. About that first year Wilhelm Mensching wrote later, "We had not enough money to buy food, but the farmers and 'little people' of the neighborhood made generous contributions, and we had valuable help from the Church of the Brethren, and from pacifist societies in other countries."

On several occasions throughout the history of Freundschaftsheim Brethren have made contributions to its program and its development, either through gifts of food, as in the early years, or in the form of machinery (two garden tractors), or by assigning volunteer workers to the staff. Currently, in addition to the Brethren personnel already mentioned, the director of the European program of Brethren Service serves as a member of the center's board.

Last November the Brethren Service Commission took an action to recognize the value of Freundschaftsheim and expressed its desire to "make it an official part of the Brethren Service program in Germany." The commission declared its interest in continuing to assign volunteers to the project and also considered using it to provide orientation in Europe for volunteers who may later go on to other projects. Since there is an American Committee for Freundschaftsheim which promotes support of the center and receives gifts for that purpose, the commission will assist also in seeing that donations from American friends will be sent on to support the work in Germany.

In 1952 Milton Mayer wrote an article for *The Progressive* in which he told of a conference he attended at Freundschaftsheim at which he, an American Jew, together with a German Quaker who had been in a Nazi prison, a Polish woman who had been a slave laborer in Germany, and her Australian husband, a Methodist minister, spent an entire day sitting around a table with a half-dozen former Nazis. The man who had brought them all together was Wilhelm Mensching, the pastor whom the Nazis could not harm because he refused to hate them, the man who could help them now to see where they had been wrong, the man who also could encourage others, Jews or Christians, to accept former Nazis as fellow human beings. Speaking of what he observed and felt at Freundschaftsheim, Mayer writes about discovering "Christ at Bueckeburg." This is the title he gave his article.

Not all of the volunteers and visitors who come to Friendship House will use that terminology, though all those who knew Mensching personally remember him as a radiant Christian. But even though the founder died a few years ago, his convictions about the power of love and the wisdom of nonviolence are still taught and practiced in the center he established. It is a modest place, but its Christian influence continues to be felt around the world. □

day by day

In an annual charity baseball game between the Comedians and the Actors, Groucho Marx was made manager of the Comedians. He had Jack Benny lead off, and he said to him, "All right, Benny, hit a home run." Benny struck out. Whereupon Marx resigned, saying, "I can't manage a team that won't follow instructions!"

The rules of life's game have been established by God. Obedience is not only expected and within the ability of each person but is demanded of us. Although we may disobey, God never throws up his hands in despair or deserts us. Infractions of the rules are met with impartial judgment and firm discipline. As H. H. Farmer once said, "If you go against the grain of the universe, you get splinters!"

After a mother had repeatedly asked her small daughter to sit down, she finally held the little girl by the shoulders and forced her to sit. Looking at her mother resentfully, the little girl announced firmly, "I'm still standing up inside!"

Do you obey God's orders cheerfully or reluctantly? Do you obey to share an inner joy with others or to avoid punishment? Are you obedient on the outside but harboring inner resentments? What are the secrets of joyful obedience?

DAILY DEVOTIONAL GUIDE

SUNDAY, APRIL 2
John 14:13-15. Love prompts obedience. "The man who does something under orders is not unhappy; he is unhappy who does something against his will" (Seneca).

MONDAY, APRIL 3
John 15:8-14. "Between the great things we cannot do and the small things we will not do, the danger is that we shall do nothing" (Monod). "Do whatever he tells you" (John 2:5).

TUESDAY, APRIL 4
Luke 6:46-49.

"You call me Master, and obey me not,
You call me Light, and seek me not,
You call me Way, and walk me not,
You call me Life, and desire me not . . .
If I condemn you, blame me not."

WEDNESDAY, APRIL 5
Rom. 6:14-16

"O Lord of life and beauty,
thou livest for me;
As thou didst serve thy Father,
thy servant I'd be."

So wrote Kenneth Morse. Whom do you serve?

THURSDAY, APRIL 6
Joshua 24:22-24.

"The Lord is the head of this house
The unseen guest at every meal,
The silent listener to every conversation."

FRIDAY, APRIL 7
Acts 5:22-32. "If man will not be governed by God, he will be ruled by tyrants" (William Penn). "Resistance to tyrants is obedience to God" (Thomas Jefferson).

SATURDAY, APRIL 8
1 Peter 2:9-15. One life, lived in dedication to God, is worth a hundred sermons. The world is looking for more "sermons in shoes."

SUNDAY, APRIL 9
Heb. 13:15-17. "History proves that the only salvation for the individual, or the nation, is the knowledge of, and obedience to, the revealed Word of God" (T. R. Marshall).

MONDAY, APRIL 10
Heb. 11:8-10. Obedience sometimes requires venturing out into the unknown alone – with God. Disobedience may be the result of a weak or inadequate faith.

TUESDAY, APRIL 11
2 Kings 5:1, 9-14. Only by obedience could Naaman be healed. We must submit our wills to God before he can work in and through us. "Have thine own way, Lord, thou art the potter; I am the clay" (A. A. Pollard).

WEDNESDAY, APRIL 12
Micah 6:6-8. "It is better to do a kind deed at home than to go far away to burn incense" (old Chinese proverb). "Faith, by itself, if it has no works, is dead" (James 2:17).

THURSDAY, APRIL 13
Prov. 6:20-23. Believe it or not, parents sometimes give good advice. Experience taught them and love impels them to share what they have learned. Listen carefully.

FRIDAY, APRIL 14
Matt. 21:28-31. False promises do not get jobs done. The son who receives his father's blessing is the one who finishes his assigned task.

SATURDAY, APRIL 15
Eph. 6:1-8. Children expect parents to set rules. To keep in line, you must know where the boundaries are.

Some secrets of joyful obedience

1. Obedience should have purpose. "I wish to goodness that Sally wouldn't go to the early service every other Sunday," remarked one young nurse to another. "She always comes back in such a filthy temper." Obedience to a resented ordinance often results in irritability, dogmatism, or pure self-righteousness bordering on "Pharisaism." J. B. Phillips has raised the question: "If we are not refreshed or strengthened, if we do not really receive something of Christ which will make our light shine before men, is there really any point in blindly obeying an ordinance merely for the sake of obeying it?"

2. Obedience should be unlimited. Joyful submission means working at a job until it is finished, going beyond the call of duty, contributing the utmost of our resources. Many Christians are like

the son whose mother told him to wash his arms. Before beginning he asked, "For long or short sleeves?" These people are afraid of doing too much, of "getting involved," of assuming positions of leadership. They give up when faced with the least discouragement or opposition.

When a child has finished a task parents appreciate his asking, "What shall I do next?" Isn't it probable that such unlimited obedience is most pleasing to God also? Paradoxically, the child who serves unlimitably is usually happier than the one who hides, hoping he will not be assigned another task. The busy Christian has discovered the secret of joyful obedience which the lazy Christian denies himself by limiting his activity and involvement.

3. Obedience is an expression of love. A poet once told the story of a mother with several children. Each embraced her and said, "I love you, mother dear." However, when she asked them to do a small task, one pretended not to hear, one ran out to play, another said she'd do it, but later. Only one child said, "All right, mother, I'll do it right away." The poet ended by asking which child was most genuine in his expression of love.

A sophisticated clergyman from an established and very respected denomination visited a mission center in the heart of the city and was impressed. He said later, "I was amazed to see the joy, sheer joy, these people experienced in worship. I thought of the people in my church who expressed their joy by regularly checking their watches whenever I preach more than fifteen minutes!"

In human love relationships we know by experience that happiness is when the lovers are together. Separation is unpleasant and dreaded. If we do not enjoy communing with God and worshiping with fellow Christians, does this not indicate a lack of love?

4. Obedience takes priority. God sometimes commands us to do things "the world" sees as crazy. A brilliant and skilled doctor leaves a lucrative practice to serve illiterate natives in a remote jungle. A popular actress refuses an attractive part because of scenes she would have to play which she considers immoral. A radio announcer is fired because he refuses to read the commercials for alcoholic beverages. A businessman invites a colleague of a different race to attend a civic club meeting with him, thereby placing his own membership in jeopardy.

Once in a house there was a wedding festival. The musicians sat in a corner and played their instruments, the guests danced to the music and were merry, and the house was filled with joy. A deaf man passed outside the house. Looking through the window, he saw the people whirling about the room, leaping and throwing about their arms. "See how they fling themselves around," he cried. "It is a house filled with madmen." He concluded this for he could not hear the music to which they danced.

The world, likewise, will be critical of our witness, antics, and choices, for they do not hear the voice of God calling us. Jesus was so sure his disciples would be criticized that he warned, "Beware when men speak *well* of you!" (Luke 6:26). More important than public opinion is obedience to God's commands.

For family discussion and action

What is wrong in a home, schoolroom, or church when obedience results only after a physical or verbal spanking? List other ways that obedience can be motivated.

Because parents cannot supervise every action of their children everywhere at all times, they must establish inner controls. These would instill in the child the strength to resist temptation, even if it requires standing alone. How can such inner controls be developed?

How can one be sure God is calling him to do a certain task?

How does God punish his disobedient children?

What is needed for a person to be a faithful and willing worker in the home and in the church without feeling like a slave to anyone?

Across the top of your bulletin board you might write "Obedience counts." Then cut out and mount pictures of people engaged in occupations where obedience is a *must*. For example: a football player, an airplane pilot, a nurse, a soldier, an acrobat team member, a cook, a musician. Talk about the importance of taking orders and obeying them precisely in the professions you have illustrated. Then discuss why it is important for Christians to obey God's orders.

Hunt through the hymnal together for songs expressing love, dedication, and the willingness to be obedient to God. Families with a guitar accompanist may enjoy harmonizing with "When He Calls Me." An effective duet can be found in the song, "Speak, My Lord." One word of warning: Do not sing any of these songs unless you can do it truthfully, as an honest expression of your inner devotion. — Earl and Vivian Ziegler

MAKE A WORD

by Milt Hammer

Start with a word from column A and pick up another word in column B. Then combine both words into one. Write down your new words over the dashes.

	A	B	
1	LINK	MAD	_ _ _ _ _ _ _
2	PORT	SOCK	_ _ _ _ _ _ _ _
3	NO	END	_ _ _ _ _
4	FOR	AGE	_ _ _ _ _ _
5	HAS	ABLE	_ _ _ _ _ _ _
6	LEG	MAT	_ _ _ _ _ _

Answers:
1. Linkage
2. Portable
3. Nomad
4. Format
5. Hassock
6. Legend

questions you ask

Our church has had a controversy about the proper placement of flags, both American and Christian, in the sanctuary. Where is the proper place for the Christian flag?

In 1942 Congress passed legislation concerning the use of the American flag which provides that, when the American flag is displayed in the chancel of a church, it shall occupy the place of honor at the clergyman's or speaker's right as he faces the congregation. Any other flag should be placed at his left.

When the American flag is displayed from a staff elsewhere than in the chancel or on a platform, it shall be placed in a position of honor to the right of the congregation as they face the chancel. Any other flag shall be placed at the left of the congregation.

This legislation clearly places the American flag above the Christian flag in honor and symbolic respect, a fact which has disturbed many Christians. Some churches have defied the law of the land and given the Christian flag the place of honor, even over the protests of some patriotic organizations.

The real question to be asked is why the flag should be placed in the sanctuary at all. The practice of displaying the Christian and national flags in the church seems to be of very recent origin, about the time of the World War I.

Certainly there is no theological or liturgical justification for the display of flags in a place of worship. The fact that, when both flags are presented together, the American flag must always legally have the place of honor above the Christian flag raises serious questions about primary loyalties for Christians. To say even symbolically that the state should be honored above all else may in itself be idolatrous and even demonic.

Certainly there are far more meaningful expressions of patriotism than to place the American flag in the church. There are also many more authentic and appropriate symbols for the Christian faith than the Christian flag, which has never had any official sanction as a universal ecclesiastical banner.

So perhaps the best solution to the controversy of the flags is to remove them from the church altogether and, if symbols are needed, replace them with the kind of representation of the Christian faith that is theologically and liturgically relevant.

What is the official relationship between the National Council of Churches and the World Council of Churches?

There is no official relationship at all between these two ecumenical bodies. Both are constituted by member denominations of which the Church of the Brethren is one in each case.

The two bodies cooperate closely in program areas and in activities, and individual members of constituting communions may participate actively in both councils. However, national councils formed in various countries or geographical areas are not constituent members of the World Council of Churches. — Paul M. Robinson

speak up

"I Confess I Am Deeply Troubled"

Open Letter to the Editor
Dayton Daily News

Dear Sir:

It's tax time again! Tax paying is a privilege and a responsibility of every American citizen. To my knowledge I have never voted against a bond issue or a tax levy, nor have I ever been delinquent in the payment of my taxes. Good government and the needed community services can be secured and maintained only through the willingness of citizens to assume this civic responsibility.

Right now my desk is cluttered with income tax forms, family ledgers and accounts, scribbling paper, and a box of aspirins within easy reach. The aspirins are not alone for eyestrain and headache from long hours of juggling elusive figures but serve more as an opiate for a troubled conscience. As a Christian and a responsible world citizen I am genuinely disturbed as I sit here ready to write my income tax check.

For many years I have met the dilemma of conscience by sending with each income tax return and check a letter of protest for paying that portion of my tax that would be used for military purposes and requesting that it be allocated to humanitarian and legitimate constructive areas of service but at the same time knowing it would all go into the same till.

With poised pen ready to write the check, I become suddenly aware that last year's income tax check helped to purchase the bombs that fell on Hanoi, tearing huge, gaping craters in residential areas quite remote from military targets, as Harrison Salisbury of the *New York Times* has informed us by photos and news dispatches. It was my income tax check of last year that helped purchase napalm bombs that were dropped indiscriminately on areas of South Vietnam, inflicting unimaginable suffering and death on innocent and helpless women and children who, by the remotest stretch of imagination, could not be held responsible for any part of this conflict.

It was my income tax check of last year and the year before that helped pay the cost of the defoliation of the Vietnamese rice fields and croplands, accentuating the problem of hunger and starvation in a world much of which is already locked in a grim race with death from mass starvation.

The pen is still poised and I am deeply troubled. I stand before almighty God, who holds me individually responsible for the use I make of the resources he has placed at my disposal. (The Nürenberg war criminal trials taught us that!) I am not absolved of guilt for crimes committed at my country's insistence. And so as a Christian and one who tries to be a responsible world citizen I confess I am deeply disturbed.

Sincerely yours,

NOW AND FOREVER

I must not chide the day, nor night dismay,
While time spins tenderly for us to share.
We hold the hour to spend above despair,
To shape and cherish.
Should golden turn to gray, with work midway,
And should one perish,
I must remember moments make an art
To leave the living in each other's heart.

Myrtle Chance Allen

LOGISTICS

"We've got to send more soldiers over there to fight,"
He said, "and show those Viet Cong just what is right."
I turned to answer, but already he had gone
To chase the neighbor's children off his lawn.

Mildred Morris Gilbert

most family films, but I still consider myself a Christian. In fact, I'm even a licensed minister of Church of the Brethren, struggling my way toward an ordination.

Precisely because I am a Christian, these opinions that the MESSENGER exclude reviews of movies like "Who's Afraid of Virginia Woolf?" disturb me. Historically, as a group, Christians have been very courageous. They have had to be; some were thrown to the lions, some were boiled in oil, and others have chosen to go to prison or become walking medical experiments instead of killing their fellows. But now when Christianity has become an "in" thing and tradition highly important, Christians seem to be cowardly at times. We talk of the mission of the church in our times, but we obviously mean only those areas of the mission where no controversy arises. We speak of Christ as the answer for our rather troubled times but reserve the right to back out before Christ enters. Under these conditions we are afraid of Virginia Woolf and every other challenge to our Christian complacency. . . .

I, for one, applaud the new format of the MESSENGER and hope that in the future we will see more instead of fewer timely reviews and articles.

THOMAS J. LECLERC
Indiana State University
Terre Haute, Ind.

ACCURATE

Although I knew the article on the Sardinia project was to appear soon, I was surprised upon picking up the Jan. 5 issue to see my friend Djuro looking at me, and in the background the small cypress trees which he and I planted almost three years ago. He promised me he would faithfully tend them, and I see he has done so.

The author related quite factually the history of the project and described the families quite accurately.

J. IVAN HANSON
Palmyra, Pa.

DESTROYED THE PAGE

Three letters in "Readers Write" (Jan. 19) bring to mind something I had preferred to forget regarding the film review (Oct. 27).

The Oct. 27 issue contained an article that I wanted to share with some friends but that review blasted the thought! I couldn't pass it on. Something could be done. This: I neatly cut page 27 from the paper and destroyed the page, after which the MESSENGER could be passed on. This expresses my evaluation of the film review.

FLORENCE L. BRESHEARS
Omak, Wash.

THE LITTLE CHILDREN SUFFER

Perhaps the greatest tragedy of the war in Vietnam is the increasing number of children who have been burned and wounded. Many have been maimed and disfigured for life and, because they are poor, will receive but minimal care at best. In the January 1967 issue of *Ladies' Home Journal* Martha Gellhorn wrote, "In the children's ward of the Qui Nhon provincial hospital I saw for the first time what napalm does. A child of seven, the size of our four-year-olds, lay in the cot by the door. Napalm had burned his face and back and one hand. The burned skin looked like swollen raw meat; the fingers of his hand were stretched out, burned rigid. A scrap of cheesecloth covered him, for weight is intolerable, but so is air. His grandfather, an emaciated old man half blind with cataract, was tending the child. A week ago napalm bombs were dropped on their hamlet. The old man carried his grandson to the nearest town. . . . Destitute, homeless, sick with weariness and despair, he watched every move of the small racked body of his grandson."

Even experienced physicians are appalled when they first view the results of napalm on the human being. Richard E. Perry wrote in the January 1967 issue of *Redbook* ". . . I have been an orthopedic surgeon for a good number of years . . . But nothing could have prepared me for my encounters with Vietnamese women and children burned by napalm. It was sickening, even for a physician to see. . . . And one never forgets the bewildered eyes of the silent, suffering napalm-burned child." . . .

Such news is all the more tragic when we know that it is our money — your tax dollars and mine — that have provided the napalm. A Committee of Responsibility (777 United Nations Plaza, New York City) has been formed by some 100 physicians, clergymen, scientists, and others to bring war-burned and war-injured Vietnamese children here for treatment. Among the honorary chairmen are Rev. John C. Bennett of Union Theological Seminary, Prof Bentley Glass, Dr. Albert Sabin, and Dr. Benjamin Spock. The kind of facial surgery the worst burned need is available only here in the U.S.

The biggest obstacle to date for the committee appears to be administration hostility. Obviously, the sight of these children would do little to win further support for the war. But no one who loves children can be aware of this situation, and do nothing.

ROBERT FRITTER
Elmhurst, Ill.

THE REAL COMBAT

Every Tom, Dick, and Dottie knows what is wrong with the world and how to set it right. The article, "The Struggle for the Minds of Men" (Jan. 19), is a case in point. After we have waded through a 1,700- to 1,800-word indictment of the policies of the United States government, the military, and our society in general, we come to the long awaited remedy for the world's ills.

"How then can democracy and Christian ideals win the struggle for men's minds? We must in bold, courageous ways show the

ATTENTION !

MINISTERIAL AND MISSIONARY
CHURCH OF THE BRETHREN
PENSION PLAN

Lay Employees of Churches and Church-related Agencies

The 1963 Annual Conference approved the enrollment of full-time and half-time employees of local churches, district boards, homes for the aging, colleges, etc., in the Brotherhood's Pension Plan. Those who have been employed for a minimum of a year may apply for membership.

Write to the Pension Plan Secretary, 1451 Dundee Avenue, Elgin, Illinois 60120, for complete information on provisions of the Plan, procedure for enrollment, withdrawal privileges, etc. Also request the recently printed Annual Report. You incur no obligation in doing so.

Note: Turn to the March Leader for an insurance executive's overview of the Pension Plan.

READERS WRITE / continued

people of the world that the democratic way is the best way."

Are Christianity and democracy one? Is Christ a democrat?

"A man who is improving his standard of living in a self-respecting way is, indeed, not likely to turn to communism." Perhaps not, but neither is he likely to turn to God.

The article quotes with approval the assertion by President Johnson that the foundations of the good society are education and agriculture and public service; that it will require the power of modern science to build the good society speedily. "If these goals could be achieved, all of humanity would be the victor and a firm foundation of peace built. . . ."

Really? "Seek first to provide for the needs of the body and the mind, and the kingdom of heaven will be realized"? The one thing needful to redeem fallen Adam is socioeconomic uplift? Is Christ the high priest of mammon?

There is, indeed, a struggle for the minds of men in this world. It is an ancient struggle. The real combat is not between democracy and communism, but between God and Satan. God and Satan are everywhere present and active, both in the communist camp and in the democratic church.

"Our fight is not against any physical enemy: it is against organizations and powers that are spiritual. We are up against the unseen power that controls this dark world, and spiritual agents from the very headquarters of evil" (Eph. 6:12, Phillips).

Both communism and democratic "Christianity" are grievous heresies. By what authority do we aver or imply that the kingdom of God will be firmly established on earth only when the minds of men are safely in our custody?

Christian Bashore

Gettysburg, Ohio

HIGH CALIBER

In my estimation, the materials appearing in Messenger for the recent months and years have been of exceptional high caliber. I refer especially to the splendid article by Esther Mohler Ho on the work in Sardinia, "Faith in Face of Human Need" (Jan. 5), and the comprehensive article, "And Now Tomorrow," by Leland Wilson (Jan. 19). The fine spread on the six college campuses was certainly much in order and of great interest. The news features are all of great interest and are well chosen and presented. . . . Other articles of recent appearance deserve special commendation and I must mention yet the one by H. Robert Gemmer, "The Struggle for the Minds of Men."

Allen Weldy

Elkhart, Ind.

HOW LONG?

My heart aches for the people of Vietnam. I feel the anguish of the mothers as their children die from burning napalm. I feel the fear of the children when their parents are killed — the helplessness, the hopelessness. I read of the senseless burning of villages, the bombings, and I know that I, that you, that we all have a part in the war — in the killings, the burnings, the bombings. The blood of those children and their parents is on our hands as much as on those of the GI's. . . .

We are even so proud of our wars and war machines that we want to spend forty million dollars to build a "Temple to War" to make certain our grandchildren will know how we commit mass murder, lest they forget.

How long is God going to allow us to commit such atrocities as those in Vietnam — we, the "one nation under God"?

Mrs. Rodney Bricker

Astoria, Ill.

BOTH WEAK AND STRONG

The thrust of the church today is to go out, out where the action is, to go into the city slums, to stand up for civil rights, to strive to meet the needs of youth, to work with the migrant, and I am in agreement with these programs. But why is the church interested in the social aspect of life? . . .

It is at this point, the social action, that I feel that Messenger is at the same time both weak and strong. It is strong in emphasizing the social aspect of the gospel, but extremely weak as to the why. Christ, the head of the church, came proclaiming a message of personal salvation, the message that through Christ man might be reconciled to God.

With its emphasis on the social gospel, Messenger gives little help as to personal commitment to Jesus Christ and the inner life of prayer, study, and devotion. . . .

Messenger can help bring members into a confrontation with the living Christ and the total gospel of a changed inner life which through the eyes of love seeks to lift a brother by social action to a better life. Yes, that, in a fuller sense, he too may share the joy of being one in Christ.

Willis Detwiler

Burnettsville, Ind.

LEGAL RESTRICTIONS ON CHARITABLE BEQUESTS

Ten states and the District of Columbia have varying limitations on bequests to charitable and religious organizations. It is advisable for those residing in those states and the District to be informed on these limitations.

Because of these restrictions some have transferred funds in their lifetime to the General Brotherhood Board for Annuity or Life Income Agreements. Should any resident of California, the District of Columbia, Florida, Georgia, Idaho, Iowa, Mississippi, Montana, New York, Ohio and Pennsylvania want a copy of these legal limitations he may write to HARL L. RUSSELL, director of special gifts, 1451 DUNDEE AVENUE, ELGIN, ILLINOIS 60120 and request the document. No obligation is incurred in sending for it.

Following your study of the implications of these limitations you may want to obtain full information on plans that are available whereby you may effectuate your philanthropic purposes during your lifetime. A subsequent request for this data would place you under no obligation.

CLASSIFIED ADS

TRAVEL TO ANNUAL CONFERENCE AND ALASKA. Air-conditioned coach tour to Eugene, Oregon; after Conference via "Inside Passage" to Alaska; returning via Alaska Highway and Canadian Rockies. Varied features include concert by Mormon Tabernacle Choir, visits to Alaska's Centennial Exposition, Calgary's rodeo, etc. Inspiration of Brethren fellowship and scenery unmatched anywhere in the world will make this an unforgettable experience. Write: J. Kenneth Kreider, Elizabethtown College, Elizabethtown, Pa. 17022.

CAMPER SERVICE SALE — Do you have a used camper or camping trailer for sale? We are compiling a listing of Brethren who have camping equipment for sale. Send $2 along with listing information. Prospective buyers may obtain the list for $1. The list will be updated every 30 days. Ministers may purchase new "King Kamper" camping trailers through us at dealer's cost. We are interested in establishing new dealers. For information write: Brethren Camper Service, Herb Zeiler, Udell, Iowa 52593.

Tackling the New Testament

NVITATION TO THE NEW TESTAMENT, by W. D. Davies. Doubleday, 1966. 540 pages, $6.95

HE MEANING OF THE NEW TESTAMENT, by arclay M. Newman. Broadman, 1966. 331 pages, 6.95

IOW TO INTERPRET THE NEW TESTAMENT, by red L. Fisher. Westminster, 1966. 172 pages, 3.95

When one sets out to write a book lesigned to introduce the general reader o the New Testament, how ought he proceed? Should he swamp the reader vith exhaustive (and usually tedious) discussions of such questions as date and uthorship of the New Testament books? Should he construct elaborate outlines of the literary structure of each of the books? Or should he rather concentrate on reconstructing and retelling the *message* in terms of its meaning for the earliest Christian church? The latter approach is that adopted by W. D. Davies in his "inviting" *Invitation to the New Testament.*

Davies attempts to set forth "the central thrust of the foundation document of Christianity" through some forty topical studies of the "main witnesses" of he New Testament. By quoting copiously from the New Testament and other sources, the author enables the reader o see and reflect on the materials from which the former has drawn his conclusions. Davies introduces his work with a consideration of the historical and eligious context of the New Testament, ts relationship to the Old Testament, and he theological shape of the earliest Christian preaching. After this introductory stage setting, the author moves on to consider in detail the message of he synoptic Gospels, of Paul, and of John.

Jesus is viewed as proclaiming a message of the inbreaking of the new order of the Age to Come in his own person, work, and community. Jesus sees himself as the one through whom the endtime kingly reign of God is making its advent in history as he fulfills in his own ministry all of God's preparatory work n Israel. Paul and John then are interpreters of this cataclysmic event, developing its implications for the life of Jesus' community (the church) in the world, each in a slightly different idiom. For all the witnesses of the New Testament, however, the central message is not that of a new dogma or of a new ethic, but of a new and final redemptive event of God taking shape in history in Jesus.

Davies' work reflects the thinking of one who has really attempted to listen to the New Testament on its own terms, rather than pouring it into an alien mold. The author perhaps slights the futuristic aspects of the New Testament proclamation of Jesus' work, but this does not impair the value of the overall treatment. Scholars looking for textbook completeness will be disappointed, but Davies (though himself a competent biblical scholar) is not writing for the academic world here but for a larger audience with other than technical interests. Growing out of a series of television lectures, *Invitation to the New Testament* retains the vivid style of a work meant to be heard as well as written. And it is capable of plunging the serious lay reader into the heart of New Testament faith and witness, without requiring that he first become a professional exegete.

Like Davies, Barclay M. Newman is concerned primarily with introducing us to the *meaning* of the New Testament message. In style and format, his work is somewhat more "textbookish" and less stimulating than Davies'. On the other hand, it has certain features which Davies' work does not have: (1) It directs attention to each of the New Testament books individually, including those not dealt with at all by Davies. (2) It goes into greater detail on the historical and cultural data bearing on interpretation at a number of points. (3) It is illustrated. Newman's approach and conclusions are essentially conservative, though very much informed by contemporary theological and historical discussion of the New Testament here and in Europe.

Fred Fisher writes for the student who wishes to go beyond introductions and delve into the task of interpreting the New Testament in a reputable way on his own. If one were not already excited about the New Testament message before reading Fisher, his response to this book would likely be: ye-e-c-c-h-h! It is a book of laborious detail on principles, procedures, etc., which makes no pretense of stimulating the reader. But for the reader who *has* become excited about the New Testament message (let us say through a reading of Davies), this work could be most helpful. *How to Interpret the New Testament* outlines the basic steps of interpretation which lead to a correct historical and theological understanding of the text – and which any serious student can follow. Fisher applies his exegetical steps to various New Testament passages by way of illustration in the course of his discussion.

The task of interpreting the New Testament in a responsible way is an urgent one. Each of the three books here reviewed recognizes the need to understand clearly what the New Testament meant in its own time and on its own terms before we can really make legitimate applications of its message to our situation today. And Brethren, for whom the New Testament has been the very creed of the church, would do well to look at these books and enter upon the task of interpretation afresh. – Richard B. Gardner

in brief

THINGS TO COME

The **Southeastern youth round table** is scheduled for April 22-23 at Bridgewater College, Va. Registration, including lodging and meals, is $6.25 and must be sent to Jim McDaniel at Bridgewater College before April 10. Willard Dulabaum, pastor of the Ridgeway Community church, Harrisburg, Pa., will be the guest speaker.

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A **two-week conference**, sponsored by the National Science Foundation and the Alfred P. Sloan Foundation, will be held in Oak Ridge, Tenn., July 31 to Aug. 11. Given in cooperation with Oak Ridge National Laboratory and the U. S. Atomic Energy Commission's division of nuclear education and training, the conference is designed to provide clergymen with a knowledge of the nature, scope, and trends of contemporary science. Up to thirty participants representative of U. S. religious bodies, the majority of the participants to be clergymen active in pastoral work, will be selected. For information write: Special Projects Office, Oak Ridge Associated Universities, P. O. Box 117, Oak Ridge, Tenn. 37830.

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On the afternoon of April 29 the **Tri-District Brethren Health and Welfare Association** will meet in the Harrisburg First church, Pa. All Brethren involved in the healing arts and in welfare work are invited to this meeting, which will consider a constitution and bylaws and some goals for the organization tentatively established last September. There will be dinner and an evening program also.

PERSONAL MENTION

I. James Eshleman, pastor of the Trotwood congregation, Southern Ohio, has been appointed a member of a study commission to review and update the goals, ministries, and structures through which the Ohio Council of Churches serves the mission of the church throughout the state. The first meeting was held on March 16 and 17, and eleven more meetings are planned over the next year.

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Clarence B. Fike, pastor of the Prince of Peace church, South Bend, Ind., was recently elected president of the Indiana State Pastors' Conference. . . . **Elizabeth M. Garber,** Elizabethtown College professor of political science, has been named the college's coordinator of study abroad, according to President Morley J. Mays. She will be responsible for disseminating information about foreign study opportunities and will also serve as the college's representative in the Brethren colleges' Junior Year Abroad program.

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Otto Dibelius, the former Protestant bishop of Berlin and an opponent of Nazi and communist governments, died early in February, at the age of eighty-six years. He served as one of the six presidents of the World Council of Churches from 1954 to 1961. He was pictured in MESSENGER for Jan. 5.

Dale W. Detwiler of Roaring Spring, Pa., was recently elected president of the Associated Pennsylvania Constructors, one of the largest state contracting organizations. Mr. Detwiler is a member of the General Brotherhood Board, serving his second term.

An associate general secretary of the World Council of Churches, **Dr. Leslie E. Cooke,** died Feb. 22 in New York City. Dr. Cooke directed the World Council's Division of Inter-Church Aid, Refugee and World Service from the Geneva, Switzerland, headquarters. Last fall he was stricken at a meeting in New York to discuss U. S. churches' assistance to relief work around the world.

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Nevin W. Fisher, though retired as head of the Elizabethtown College music department, still teaches in the department on a part-time basis. He also teaches part time at Millersville State College.

Harold Fasnacht has resigned as president of La Verne College, effective in the summer of 1968.

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In January **LeRoy Doty, Jr.,** pastor of the Long Beach congregation, Calif., was installed as president of the Long Beach Area Council of Churches. . . . The oldest member of the Ashland City congregation, Ohio, **Minnie Scott,** celebrated her one-hundredth birthday on Feb. 11.

William J. Tinkle, who is serving as secretary of the Creation Research Society, is temporarily located in El Paso, Texas, where he is cooperating with other scientists in writing a high school biology textbook that will not contradict the Bible.

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E. M. Detwiler, a member of the New Enterprise congregation, celebrated the sixtieth anniversary of his call to the ministry on Jan. 1. In his anniversary message he made some comparisons of then and now in the work of the pastorate. Two of his pastorates were at Everett and Roxbury, Johnstown, Pa.

Earl S. Lehman is the new part-time administrator of the Good Shepherd Home for the Aging at Fostoria, Ohio. At present, pastor of the Lima church, he will continue to serve the congregation along with his duties as administrator.

PASTORS AND PASTORATES

On April 1 **William Hayes,** who has been serving the Middle Creek congregation, Western Pennsylvania, becomes the pastor of the Beachdale church, same district. . . . **Kenneth H. Hershey** moved from the Long Run church, Eastern Pennsylvania, to the Conemaugh congregation, Western Pennsylvania, on Jan. 1.

Walter Westrom, formerly of Defiance, Ohio, succeeded **J. I. Thomas,** retired, as pastor of the Manor congregation, Western Pennsylvania. . . . **Ralph F. Thomas** is serving the Carthage church, Mo., as well as the Shoal Creek congregation. He had formerly been with the New Hope church, Ark.

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B. F. Waas, who since his retirement has been living at Nampa, Idaho, has acepted a short interim pastorate at the Community church, Collinsville, Okla.

Peter C. Kaltenbaugh, Jr., was licensed to the ministry by the Tire Hill congregation, Pa. . . . **James Smoker** was licensed to the ministry by the Lancaster congregation, Eastern Pennsylvania.

CHARTERED PLANE TO ANNUAL CONFERENCE

Several more persons are needed to fill a chartered prop plane for Annual Conference from Pittsburgh, Pa., to Eugene, Oregon, with a stopover in Chicago. Departure from Pittsburgh is at 8:00 a.m., Monday, June 19. The return flight from Eugene on Sunday, June 25, will leave at approximately 1:00 p.m. The round-trip fare from Pittsburgh is $180 and from Chicago, $155. If you are interested write: Duane L. Steiner, Church of the Brethren General Offices, Elgin, Ill. 60120, by April 15, giving complete address. Firm reservations will be expected by May 1, if enough interest is shown.

NOTEWORTHY

On Feb. 18 six men, representing the men's fellowship of the Eden Valley Church of the Brethren at St. John, Kansas, installed an intercom system in most of the buildings of the Lybrook Navajo mission at Cuba, N. Mex. Included in the group were the pastor, Russell Keister, Guy Wycop, James Fox, Norman Cooper, David Snyder, and Darrell Dunham.

ANNIVERSARIES

Congratulations go to **Mr. and Mrs. John B. Gump** of New Carlisle, Ohio, who celebrated their sixty-seventh wedding anniversary in February, and to **Mr. and Mrs. Melvin Shelly** of Williamsburg, Pa., and **Mr. and Mrs. Jacob Hayne** of Walkerton, Ind., who observed their sixtieth anniversaries. . . . Also to be congratulated are the following: **Mr. and Mrs. Norman Flora** of Sebring, Fla., on their fifty-fourth, **Mr. and Mrs. W. J. Portersfield** of Sebring, Fla., on their fifty-third. . . . These couples have each completed fifty years of marriage: **Mr. and Mrs. E. M. Conner,** Oak Hill, W. Va.; **Mr. and Mrs. Ernest Burkholder, Mr. and Mrs. Clarence Dambman,** and **Mr. and Mrs. Ben Brantner,** all of Lanark, Ill.; **Wiley and Bertha Garst,** Roanoke, Va.; **Carl and Nettie Wentz,** Dunkirk, Ind.; **Mr. and Mrs. Don Fisher,** Union Grove, Ind.; **Mr. and Mrs. Dorsey S. Blough,** Waterloo, Iowa; **Anton and Olga Widegren,** Grand Junction, Colo.; **Mr. and Mrs. Simon Yingling,** Martinsburg, Pa.; **Mr. and Mrs. A. Jay Replogle,** Windber, Pa.; **Mr. and Mrs. Galen Gillan,** Fredericksburg, Iowa; and **Mr. and Mrs. Ray Y. Smith,** Panora, Iowa.

DEATHS

Armentrout, Jesse, Lima, Ohio, on Dec. 22, 1966, aged 72
Armentrout, Lulu, Lima, Ohio, on Dec. 24, 1966, aged 69
Arnold, Preston T., Cerro Gordo, Ill., on Dec. 2, 1966, aged 82
Ashenfelter, Rhoda, Cerro Gordo, Ill., on Dec. 27, 1966, aged 78
Baldwin, Charles, La Verne, Calif., on Nov. 21, 1966, aged 67
Berkebile, Effie, Greenville, Ohio, on Dec. 28, 1966
Bercaw, Lolita, North Manchester, Ind., on Dec. 26, 1966
Bowlus, John S., Jefferson, Md., on Dec. 18, 1966, aged 93
Bowman, Will, La Verne, Calif., on Nov. 10, 1966, aged 84
Burns, Ethel, York, N. Dak., on Dec. 11, 1966, aged 79
Campbell, Ira L., Hopewell, Pa., on Dec. 13, 1966, aged 76
Cassman, Quincy R., Peru, Ind., on Dec. 23, 1966, aged 70
Coppock, Claude, Wakarusa, Ind., on Aug. 7, 1966, aged 80
DiMuzio, Eleanora, Windber, Pa., on Jan. 6, 1967, aged 77
Easley, Leonora B., Long Beach, Calif., on Jan. 3, 1967, aged 73
Edwards, L. E., Stanley, Wis., on Nov. 29, 1966, aged 85
Egbert, Elva E., Cleveland, Ohio, on Jan. 3, 1967, aged 64
Fisher, Clarence, Union, Ohio, on Nov. 24, 1966, aged 88
Fisher, John, West Milton, Ohio, on Oct. 14, 1966, aged 56
Fogle, Ethel A., Johnsville, Md., on Nov. 27, 1966, aged 67
Fogleman, Harrold, McAlisterville, Pa., on Nov. 21, 1966, aged 55
Friedline, Alice M., New Oxford, Pa., on Jan. 7, 1967, aged 93
Fryman, Harvey J., Englewood, Ohio, in 1966, aged 72
Gallentine, Esther, Dixon, Ill., on Dec. 17, 1966
Gibble, Graybill G., Manheim, Pa., on Dec. 12, 1966, aged 60
Gillette, Rachel F., on Nov. 17, 1966, aged 44
Graber, Savilla, Hartville, Ohio, on Dec. 4, 1966, aged 71
Graybill, Ella L., Manheim, Pa., on Dec. 25, 1966, aged 94

. . .

Hanks, Phoebe L., Everett, Pa., on Dec. 10, 1966, aged 71
Harvey, Charles, Kansas City, Kansas, on Dec. 23, 1966, aged 78
Heckman, Minnie M., La Verne, Calif., on Dec. 5, 1966, aged 81
Hoy, John, Tipp City, Ohio, on Dec. 21, 1966, aged 88
Jones, Myrtle, Cerro Gordo, Ill., on Dec. 11, 1966, aged 77
Jones, Revie E., Cerro Gordo, Ill., on Dec. 21, 1966, aged 75
Kelby, Catherine, Marshallville, Ohio, on Dec. 8, 1966, aged 60
Kreider, Harry E., Quarryville, Pa., on Dec. 19, 1966
Layman, Naomi, Dayton, Ohio, on Nov. 28, 1966, aged 48
Lefever, Calvin A., York, Pa., on Dec. 4, 1966, aged 85
Lehman, Ralph B., Sr., York, Pa., on Feb. 8, 1966, aged 74
Liewald, Joseph, Dixon, Ill., on Aug. 31, 1966
Long, Earlene P., Kansas City, Kansas, on Jan. 8, 1967, aged 22
Long, Eugene, Greenville, Ohio, on Oct. 10, 1966, aged 61

. . .

McDowell, Jesse J., Johnstown, Pa., on Feb. 18, 1966, aged 78
Mathews, Roy, Indianapolis, Ind., on Jan. 16, 1967, aged 79
Miller, Ernest, Hopewell, Pa., on Dec. 8, 1966, aged 71
Mull, Mahlon, Sr., Manheim, Pa., on Dec. 13, 1966, aged 72
Myers, Howard S., York, Pa., on July 7, 1966, aged 65
Myers, Samuel A., York, Pa., on Nov. 25, 1966, aged 78
Naff, Susie, Boones Mill, Va., on Nov. 28, 1966, aged 94
Neff, Berlin, Dayton, Ohio, on Nov. 16, 1966, aged 55
Netzley, Bert K., Covina, Calif., on Dec. 14, 1966, aged 76
Nicholls, Eulelah, Modesto, Calif., on Dec. 28, 1966, aged 75
Petre, Samuel H., Hagerstown, Md., on March 28, 1966, aged 88
Peters, Julia, Modesto, Calif., on Dec. 11, 1966, aged 66

. . .

Redding, Russell R., Spry, Pa., on Dec. 13, 1966, aged 62
Replogle, Hiram C., Martinsburg, Pa., on Dec. 7, 1966, aged 88
Roberts, Mary E., Lima, Ohio, on Dec. 2, 1966
Rollins, Mary J., Nevada City, Calif., on Sept. 11, 1966, aged 58
Roser, John, York, Pa., on March 22, 1966, aged 90
Rupp, Burt, Lanark, Ill., on Nov. 8, 1966, aged 85
Runyon, Leslie M., Chambersburg, Pa., on Oct. 4, 1966, aged 72
Rusher, Ruby, Warsaw, Ind., on Dec. 4, 1966
Wagner, Grace, Quarryville, Pa., on Oct. 28, 1966
Wenger, Sara, Quarryville, Pa., on Oct. 28, 1966
West, Jesse, Sabetha, Kansas, on Jan. 4, 1967, aged 82
Wilt, Ardie E., Altoona, Pa., on Jan. 15, 1967, aged 96
Zug, Emma G., Neffsville, Pa., on Feb. 27, 1966, aged 94

CALENDAR

April 2-7	**Brethren Adult Seminar, Washington, D. C.**
April 9	**National Christian College Day**
April 30	**Rural Life Sunday**
May 1-7	**Mental Health Week**
May 5	**May Fellowship Day**
May 7-14	**Christian Family Week**
May 14	**Pentecost**
May 14	**Annual Conference Offering**
May 14	**Festival of the Christian Home; Mother's Day**

Tactics of subversion and deception

■ A month ago many of us learned with dismay that the Central Intelligence Agency had been secretly financing many of the activities of the National Student Association for the last fifteen years. No sooner had this information been confirmed than other reports disclosed similar subsidies to teachers' associations, labor unions, and educational and church groups. Most of the recipients of this kind of financial aid were unaware of the source of funds, since they were channeled through foundations.

The publicity directed last month to the CIA called attention once more to the tremendous power that Americans have entrusted to a supersecret organization that is responsible to only a few persons, that operates so hiddenly that its budget is unknown except to a few and never reviewed by the Congress that appropriates its funds. Yet, this is the same agency that, in addition to its assigned task of securing information, has overturned governments in Asia and Latin America, has organized invading forces in other countries, and has interfered in the elections of other nations. It was largely responsible for the "Bay of Pigs" disaster that almost involved us in a war over Cuba. To read a recent summary in *U.S. News and World Report* of the activities of the CIA in Vietnam, in Taiwan, in Hong Kong, in Japan, in Britain, in West Germany, and in Latin America is to see an agency engaged in "action missions" that must inevitably involve the United States in the internal affairs of many nations around the world. Some of the CIA agents are considered to be experts in "dirty tricks" as well as in the arts of deception.

Perhaps the most alarming aspect of the recent disclosures was the excuses that were offered to justify such un-American behavior. It is argued that no one should reveal the shadowy operations of the CIA because to do so would hamper its struggle with the communist conspiracy. Criticism of the CIA, even though it is now admitted that the facts revealed were true, is considered to be out of place because it might give aid and comfort to the enemy. Such clandestine operations as the CIA sponsors, even its subversive activities abroad, are justified on the basis that this is the way the communists operate and, therefore, we must use the same tactics. It was interesting that when *Ramparts* magazine broke the story about the gifts of the CIA to the national student organization, many government spokesmen and some newspaper editorials directed their wrath toward those reporters who had told the story rather than against the policies which threatened to compromise both our government and the organizations it made use of.

Deception is a dangerous tool for anyone to use, especially for a privileged agency that can argue that in order to fool the enemy they must fool the American public also. If our society is to be defended on the grounds that it is open and free, then it must remain open and free. But if we use subversive methods, if lying and deception are accepted means toward our ends, if any kind of "dirty trick" is justified because we think our cause is just, what happens to the justice of that cause? This is the obvious way to lose what little moral leadership we still may be able to claim for our nation.

The trouble is not alone with the Central Intelligence Agency. Their policies and tactics may reflect an attitude all too common in our society. It is the feeling that anything goes as long as it can be used to stop communism or assure national security. Thus, we observe that otherwise sensitive people can support the bombing of cities, the use of napalm, the destruction of fields and forests, the corruption of youth, the sanctioning of savagery, the extension of an undeclared war. Ironically, we have gone a long way toward accepting the vicious doctrine, that the end justifies the use of any means, which is at the heart of communism. And in so doing we turn even farther away from Jesus, whose name we claim, but whose teaching and example we constantly deny. Isn't it about time to take a serious look again at what he said? He is as relevant as ever. — K.M.

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J. B. PHILLIPS
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LOOK FOR THESE FEATURES IN THIS *messenger*

Who Is My Patient? *A nurse on the hospital ship S. S. HOPE tells of her ex-* [illegible] the ship [illegible]. by Gail Petre. page 1

Telephone Calls for Help. *A group of volunteers can form a "prayer chain" and make themselves immediately available when there is need.* by Jayne Moore Beckner. page 5

Look Up and See Beyond. *After serving one church for thirty-eight years, a pastor discusses the responsibilities every church must meet to fulfill its mission.* by Earl S. Kipp. page 8

Freundschaftsheim: an International Peace Center. *Worship, work, study and play—these are the essential elements that combine to make Friendship house in West Germany a center for peace action.* by Kenneth I. Morse. page 20

"I Confess I Am Deeply Troubled." *In an open letter to his daily newspaper one layman reveals how he feels about the purposes for which his income tax payments are used.* by Russell F. Helstern. page 26

Tackling the New Testament. *Three recent books, designed to help the general reader interpret the New Testament, are evaluated.* by Richard B. Gardner. page 29

OTHER FEATURES include news about another Brethren-Russian Orthodox exchange (page 10), a special report on the peace mobilization in Washington (page 12), a series of photos of Brethren newsmakers (page 15), guidance for worship (page 23), answers to questions (page 24), and a poem by Edith Lovejoy Pierce (page 26).

COMING NEXT

Various proposals concerning the draft, alternative service, and other kinds of national service are discussed by John H. Eberly, Washington representative, as well as by some of the persons most likely to be affected by the draft. . . . J. D. Glick takes a look at spiritual healing in the light of the church's ministry of reconciliation.

[illegible]
24 "Christ Before Pilate," by Rembrandt, National Gallery of Art, Washington, D.C.; 29 Tom Goddard

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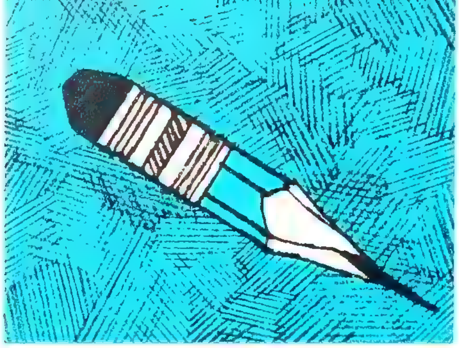
VOL. 116 NO.

messenger

CHURCH OF THE BRETHREN [illegible]

DEPRESSION

- **The Draft and Its Alternatives**
- A Cleric's Impressions of Sunset Strip
- **Marks of Christian Involvement**
- What Is Spiritual Healing ?



readers write

PRICE TOO HEAVY?

Congratulations on the Brethren Service Commission's brochure, "Vietnam – a people in agony."

But why are we as a church involved only in South Vietnam? Because of government regulations? Because of the communists? Because of the necessity to play safe and maintain church unity? . . .

The church alienates many youth who take seriously such concepts as the "brotherhood of man," and thus refuse to kill even when the state justifies it by such misunderstood words as *democracy* and *freedom* and even when General Westmoreland calls our effort in Vietnam "the most Christian cause."

Is the price too heavy for the church to say, "Vietnam for the Vietnamese," "Asia for the Asians," or "Go home, Yankee"?

When Christians can justify American actions in Vietnam, then God is dead, dead to the only area where it makes any difference, dead to the hearts of men.

Dave Hersch

Bloomington, Ind.

A COALITION OF FREE CHURCHES?

I am in accord with the decision made at the Louisville Conference on church merger. No doubt many like myself are waiting for word from our present Fraternal Relations Committee. The spirit of ecumenicity dare not be thrust aside in this doubting, needy, and changing world.

May I be so bold as to suggest some procedures in this vital matter?

1. Determine the number of free churches (compatible with Brethren ideals) that are willing to agree to the principle of sustained cooperation.

2. Each participating denomination would (if it so desires) participate only in areas where its basic beliefs would not be infringed.

3. An interchange of personnel especially in colleges, hospitals, and mission fields be regarded as advisable wherever and whenever possible.

4. One booklet or piece of literature might list all colleges, hospitals, rest homes, theological seminaries, youth camps, social projects, and mission fields of the participating denominations.

5. A Coordinated Fraternal Relations Commission or standing committee representing each denomination be maintained.

6. This standing committee or commission should meet semiannually to explore every facet of cooperation and welcome the merger of any two or more denominations if they so desire.

It is my sincere belief that individual noncooperative groups which hold that they have a corner on truth are defying providence.

O. J. Dickey

Omaha, Nebr.

ONE IN UNITY AND PURPOSE

I think we are doing the right thing by taking the church to the sinner rather than waiting for the sinner to come to the church because there are many of them who would never come.

The thing that concerns me is the desire for all denominations to merge into one large denomination. How would this work when even small churches within one denomination have members who are at odds with one another? You couldn't get the members of one large church to agree anymore than you can get the members of one denomination to agree.

Christ's last prayer here on earth was that "we all may be one." But can't we be one in unity and purpose without everyone belonging to the same church?

Mrs. Lloyd Ditmars

Washington, Kansas

FADE OUT OR PHASE OUT? NO!

I have just read Lyle Albright's letter in the March 2, 1967, Messenger. He laments over the loss of 3,487 members from the Church of the Brethren last year. So do I. I am also aware that the area in which Brother Albright serves (the former Western Region) has steadily lost members for many years. Each time I see that downward trend the impact is more severe for me, too, for that place is also my home and I know intimately many of the "sick" places over which my brother must weep.

But I most vigorously disagree with my brother concerning the alternatives he sees – fade out or phase out! There is a third alternative – radical discipleship, a discipleship that does not fear decline. By that I mean a total response to the good news that God loves all, including us. It would be a response that would put us into a state of cooperation and conflict with the world (and other denominations), both at the same time. It would be attractive to the sincere and an abhorrence to the hypocritical. It would put us in mission, a mission of agonizing tensions and turbulent joys.

If radical discipleship is our aim, we dare not tie ourselves to all the traditional structures of the Brethren just because they are Brethren, but let us beware of thinking we can "merge" the kingdom into reality just because merger is currently popular. Brother Albright says, "Many church leaders today are suggesting that the church with its spiritual grayness is in danger of killing Christianity." That is true. But what is the cause of the "grayness"? There are no simple answers as he would have us believe. To my knowledge there is very little, if any, evidence (either empirical or theoretical) to be found in the social sciences that would indicate that denominationalism is the cause of our illness. In fact, the evidence appears to be quite the opposite, that is, that further institutionalization of the religious institution is highly correlated with declining *per capita* involvement and increasing support of the national *status quo*. Therefore, if the sociologists are right, the "phasing out" my brother wants for the religious institutions of this land may take us even further from what I believe we both think we were called into being for – mission!

Finally, if we were really to get into

More on page 28

BYLINES: John H. Eberly is the Church of the Brethren representative in Washington, D. C. . . . A recent graduate of Bethany Theological Seminary, **J. D. Glick** is the minister of education of the Fresno church, California. . . . **Gladys E. Welch's** husband, Carl, is a former Church of the Brethren minister. Now living in Lansing, Michigan, they are members of the First Congregational United Church of Christ. . . . **Lee G. Whipple,** who has served pastorates in California and Illinois, is now the Brotherhood director of race relations and social welfare. . . . An associate editor of the Mennonite magazine, "Christian Living," **J. Lorne Peachey** is attending the graduate school of journalism, Syracuse University. . . . A lawyer and a layman of the Episcopal Church **William Stringfellow** writes and lectures. . . . **Duane H. Ramsey,** pastor of the Washington City congregation, D. C., is a member of the Eastern Maryland district stewardship and finance commission.

THE DRAFT

AND ITS ALTERNATIVES

Continue the draft? Change its provisions? Include some form of national service for all? Depend only on volunteers? Here is a brief summary of some current proposals — with responses from six persons who were asked to react

BY JOHN H. EBERLY

The people of the United States face some very interesting and history-making possibilities in relation to the military draft in 1967. On June 30 the present Selective Service Act, passed in 1948, will expire, and some action by Congress will be taken to extend it or make changes which are loudly demanded by much of the public. A third possibility, which is quite unlikely, is that it will be permitted to expire and thus place the military on a voluntary enlistment basis that will free the country of a permanent peacetime conscription system. The nation has not been without the draft since 1940 except for a short time between 1947-48, when it expired and was replaced by the present system, which has continued with very little change, notwithstanding related changes of great significance in the nation and in the world.

The draft is considered by many to be the most important issue of 1967 because of its relationship to other very important issues and because of the alternatives being considered to replace it. Among these alternatives are a National Service proposal, a lottery system, Universal Military Training (U.M.T.), and a volunteer army. There are serious advocates of each of these plans and it is likely that Congress will incorporate some aspects of one or more of these in the program starting July 1. And these will vitally touch every youth in the land and will have a far-reaching effect on the history of the nation. Since the exact form of the draft after July 1 cannot be predicted now, it would seem profitable to consider the elements of these various alternatives and how acceptable they may be, especially to the youth and to the demands of the times.

How about National Service?

A program of National Service has been creating much excited discussion. It has been proposed for all youth, girls as well as boys, on a compulsory and universal basis,

THE DRAFT AND ITS ALTERNATIVES

as a volunteer program in connection with the draft where men could choose nonmilitary service or enter the armed forces, or as an alternative for youth who are not drafted, to give a comparable period of their lives to some positive and constructive social service. What do the enthusiasts for National Service see to recommend it?

Someone points out that in 1940, and indeed up to that time in history, service for the nation was considered to be active military duty. With the passage of the Selective Service Act in 1948, a different purpose and emphasis was given it. Since there was no fighting war at that time, the relatively idle army and its training were seen as a means to develop men physically and mentally. Of course, the primary need of maintaining a certain military posture was still the real basis for the permanent draft of 1948. Whereas the development of men was considered an advance in the objectives of military training over merely making fighting soldiers, in 1966 a still further progression is claimed in the training of men to give national service in all kinds of places to advance the welfare and prosperity of the nation. So National Service is represented as a much more extensive and appropriate program of the nation than merely the maintenance of a military force, though this would continue as an essential part of it with first priority.

So idealistic is the concept of National Service that it has been seen as the answer to William James' "the moral equivalent of war." He sees all youth in an "army enlisted against nature," working in iron and coal mines, building roads and tunnels, manning freight trains and fishing fleets, and even washing dishes, cleaning windows and doing laundry. This army would include the "gilded youth" and other such softies who needed "the childishness knocked out of them" after which they would "come back into society with healthier sympathies and soberer ideas." James sees this kind of training best accomplished by military methods and discipline and the kind of youth turned out by it better qualified to build a world free from war. Thus the energies, the resources, and the men now used in war would be redirected toward building and

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RESPONSES:

"Responsibility to serve one nation but all men"

The obligation to serve in his nation's military forces poses a moral question to every Christian in the world. When one's nation adopts and sanctions a policy of participation in a shooting war against another faction of mankind in our global community, the question becomes one of even greater magnitude. Society and post-Jesus morality prescribe diametrically opposed obligations. As "no one can serve two masters" one must establish his responsibility according to Christian *or* national expectations.

I believe my responsibility lies not in one nation, one government, one race, or one political dogma, but rather in all men. I maintain that the solution to man's inability to live with his brother on this contracting globe was taught and demonstrated by a man called Jesus. He had an alternative for war, prejudice, crime, poverty, and unhappiness, but few are willing to give it more than lip service. We must come to the realization that nations and denominations are as anachronistic and as dangerous to peace as intolerance and apathy. My moral convictions forbid my serving only one country in its endeavors. It is not a question of whether to "put in a two-year hitch" with Uncle Sam or Jesus, but a pivoting, basic question concerning the future of the humanity of man. This is God's only concern, and he sent his Son to be human — and to show us how. — Glenn Shive, *an exchange student last year in Switzerland, now a high school senior in Souderton, Pa., who will register with the draft board in the summer*

"All youth should choose some type of service"

Every person in a country owes it some type of service. How can one expect to be served if he himself has never served? Whether it is the man behind the machinegun, the man behind the scalpel, or the man behind the word of God, we must serve unitedly. We are all free to choose our type of service, and at the same time we are restricted. For example, we are free to take an active part in our government by voting, communicating through our representatives, and by various other rights and privileges granted to us. But as soon as something is required of us our freedom is restricted. When we are asked to serve our country, we are not sure what our serving rather than killing and tearing down.

Still William James was thinking primarily of a training program rather than a serving program. At this point one could go in either of two directions. He could see this as a recommendation of the military philosophy of life and the eventual regimentation of all of society, or he could propose that the military itself be made to serve the total and far greater needs of society than those served by the armed forces. It becomes a question of control and direction of society and whether the military, which up to this time has been an instrument of war, could actually become an instrument of peace and construction and be subordinate to the total cause of mankind.

Nations and society in general have operated more efficiently as a corporate group when confronted by an enemy and engaged in repelling it. After the danger passes, there comes with peace a relaxation and a lapse of effort that many feel is man at his lowest. More and more with the expansion of population and its attending problems of food, social and political relationships, and the management of natural resources to maintain an adequate and habitable world, man may be faced with the final and ultimate enemy. But this danger is not so easily defined, nor does it array itself on a battlefield where the old techniques of soldiering can confront it. In fact, this change has come into traditional war itself so that the glamor of soldiering has had to be replaced by the glamor of maneuvering complex weapons. The American military has no stomach for guerrilla warfare where it is man to man rather than the use of equipment.

The proponents of National Service see the program as a national mobilization of its resources and manpower to meet the needs of a very complex world at a time when this manpower must be trained and employed to prevent it from adding to the problems of dropouts, delinquency, unemployment, poverty, and crime. Is National Service or its principle in some form going to be the next step to be incorporated in the structure of the nation following such forms as compulsory and universal taxation and compulsory and universal education, which have long

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stand is. The innermost conflict seems to be between our religion and war. The church says avoid war, and the nation says "fire." Our choice of service grows into a complexing problem.

If every man and woman would be responsible for his neighbor, this would be a great service to his country. But this is only idealism and in reality we find that man is not "the man for others." If every fellow and girl would start working for the betterment of the nation through God we would stand united.

Sometime we will have to decide which is stronger, man's force or God's love. Therefore, it is time that youth begin to choose and then serve not just out of an owed debt but out of the willingness of their own hearts. – Shirley Miller, *high school senior, Millersville, Pa., member of Eastern District youth cabinet*

"Selective Service will continue"

There is widespread misconception that the Selective Service law will expire on July 1, 1967. This is not the case! Section 17 (c) of the Universal Military and Training Act as amended and approved June 10, 1951, reads as follows: "(c) Notwithstanding any other provisions of this title, no person shall be inducted for training and service in the Armed Forces after July 1, 1955, except persons now or hereafter deferred under Section 6 of this title after the basis of such deferment ceases to exist." The date, July 1, 1955, was subsequently amended to July 1, 1959, July 1, 1963, and then to July 1, 1967. This means that as of July 1, 1967, there will be approximately eight-and-one-half million men who will still be liable for the draft. They could be drafted whenever they no longer met the conditions for the deferred status. This figure includes those who are presently classified I-Y, qualified only in an emergency – those who are not eligible under current standards but are under minimum standards; I-S, II-S, student deferment; II-A, II-C, occupational deferment; III-A, dependency deferment; IV-B, officials; and those with a I-A and I-A-O classification who have had a deferment.

Only those who, as of July 1, 1967, have never had a deferment or are registered after that date could not be inducted involuntarily under existing law. The others would comprise a manpower pool large enough to equip the United States with almost three military establishments of the present size. No matter what action Congress takes this summer, the manpower needs of the military can be met for many years. – Robert Heath, *assistant secretary, National Service Board for Religious Objectors, graduate student at American University, Methodist* been accepted but not able to meet the total needs of these times?

One needs to keep in mind that this proposal still has as one of its objectives the securement of military personnel. It, therefore, suggests that the draft, if hidden within this larger context of service, will be more acceptable because military service will be just one of the many services that youth will be called on to do. In the next place, one needs to examine whether or not social conditions and international tensions will respond to a program of service like the Peace Corps, Vista, Teachers Corps, etc., carried on by youth, so that a genuine impact is made on the causes of war. In the third place, is this a manageable proposal? Can you "govern" the results you want in society this simply?

One can hardly avoid some mention of statistics related to this subject. At present the draft liability covers young men from eighteen to twenty-six years of age, and this means about twelve to fourteen million men. The military is maintaining a present level of three million. One and eight tenths million reach the draft age of eighteen years annually, of whom about forty percent are rejected because they fail the physical, mental, and moral standards of the military. Each year 600 thousand men enlist and 400 thousand are drafted. After the rejects, enlistments, and draftees, the remainder are deferred or exempted for various reasons. It is this total pool of manpower that would come under the jurisdiction of a National Service program, and perhaps the biggest question would relate to the rejects and the substandard groups, many of whom could and should be rehabilitated and made into useful citizens.

Choosing by lottery?

The lottery would be limited to the securing of an adequate supply of men from this pool to maintain the military forces. This would be done from computerized data, probably on a nationwide basis rather than by areas through the present 4,000 local draft boards. Those who would escape military duty would have their numbers

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RESPONSES:

"Discontinue mandatory programs of national service"

The expiration of the Selective Service Act gives us a fresh chance to assess our nation's policy in world affairs. It is highly unlikely that the act will be allowed to expire without being replaced by a program designed for the same purpose. If Congress did not replace the Selective Service Act, possibly it would indicate a "pledge of good faith" in the people's backing of our government's policy, but I am sure that no present U. S. government official is that confident of support.

Let us assume that the government will find it necessary to continue such a program, and I am sure it will. I would not advocate any mandatory program involving any type of national service. Any such program would be government-sponsored and would be guided toward reaching the goals of the government. Because of our government's history of making choices which go against my philosophy, I would like to retain the freedom to take a contradictory path.

Ideally, I would like to see the draft or any mandatory program discontinued. — Marlin Hoover, *sophomore student McPherson College, McPherson, Kansas*

"No exclusively national interest is safe anymore"

If Brethren are asked about the draft question, we must add another dimension: How can we work toward the realization that all men are brothers (aware that brothers can be very bitter enemies).

We all try to destroy at least the influence of our enemies. But if the enemies are part of our own family, what we do to them influences directly what the rest of our family holds us accountable for.

Brethren have said for a long time that mankind is a family. This would mean that Negroes, Mexicans, Chinese, Russians, Germans, French, communists can and should hold us accountable for what we do with and to any other men.

Now, back to the draft question. I see two issues for us to face: In what manner can the draft best provide an expression of responsible concern for all Americans, or else make no mandatory demands upon any of them in regard to securing national interests? Secondly, how can Americans best structure and enact in creative participation the realization that we are dropped to the bottom of the list for the following year so that only in case of emergency might the lottery have to dip down far enough to reach them. The lottery might be used alone as a means of selecting men for the draft, or it might be used as a part of the National Service plan. It is claimed to be the most fair because you could not accuse a computer of being partial, but deferments and hardship cases would still need to be determined by human judgment.

UMT again?

Few people seriously support a plan for Universal Military Training (UMT) in which every able-bodied man, and, as in Israel, every unmarried woman, be required to undergo a certain amount of military training, and those not needed for active duty be placed in a standing reserve. However, there are a number of nations following this plan, and some Americans, including General Hershey, director of Selective Service, support this as the only fair way to maintain military forces.

Depend on volunteers?

The last alternative to the present draft system is to let it lapse and to develop and increase the incentives for a volunteer army to the point where enough men will enlist. Studies carried on by the Department of Defense have released a report saying that the costs to maintain volunteer military forces would be prohibitive. This report further claims that without the draft the military would fall forty to fifty percent short of getting its personnel. For the most part these are estimates of those who favored some form of conscription even before the study was made. Some critics of Selective Service who believe a volunteer system could be made to work are not convinced by the DOD reports.

This, then, is a very brief look at the prospects for what may happen by July 1 to the draft. Out of all of this will come some plan but it is going to have to be pretty good because the public is demanding satisfaction in Vietnam, in poverty and crime control, and in many other government activities. □

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a family of nations, that Americans can and will be held accountable for what they and their forefathers do with and to other nations and peoples of those nations?

What I am suggesting is that no exclusively national interest is safe anymore. Therefore, the draft question is not so much a matter of what is "most" fair to the "most" of the American youth. The crucial issue is, as Mr. Eberly suggested, what we want to accomplish with our drafting and/or with our military enrollees.

Why not consider a paid, professional army for those who would like to make it a career? This would tend to eliminate the inadequate although expensive training for persons who spend only two years in service and usually get sent to the front lines without the experience or knowledge needed in warfare. It would encourage something more akin to an experienced policing than a blind obedience in carrying out orders. National, professional servicemen would not lose experience or job or education or seniority advantages, for they would be a part of rather than apart from their vocations.

This would leave the way open for and should be accompanied by a strong build-up of national, international, and religious volunteer services of a temporary nature both to train youth and give them experience, and to allow channels for creative expressions of mutual concern and hope (Peace Corps, VISTA, BVS, IVS, Headstart, etc.). — Lauree Hersch, *candidate for advanced degree in theology, University of Chicago Divinity School, former volunteer in Europe*

"Combine proposals to meet dual goals"

In the interest of brevity, it seems to me that of the alternatives presented, the greatest values lie in some form of a selective service system, combined with the National Service proposal. I believe women should not be included with men in a compulsory system. There are enough men available to do what needs to be done. Young women should be given the opportunity to enter fields of service of their own choosing, in any of the areas included in the proposal, including the military. Many will wish to make their contribution in this way. I question the wisdom of making it compulsory.

I would favor the inclusion of the best points contained in the National Service proposal and the best points from our present selective service system to meet the dual goals for our country of providing the manpower for the military and providing another type of service for those who wish to make their contribution in whatever area they consider significant.

"This, too, shall pass." Legislation in this area must have the vision to look beyond the friction and trouble of the present to sound policies for many years to come. Thought-provoking articles such as this will make a contribution to this cause. — C. L. Gottman, *teacher of senior government, Manchester High School, North Manchester, Ind.*

AS TIME IS KIND

Lazily flows the stream of time
for childhood, unaware that days
are more than mornings made for play,
noon for food, and night for sleep.

In youth the years are filled with change —
billows of hate, calm pools of love.
Waters are still, then stir again.
Fear and wonder ruffle the stream.

Winged sails propel the middle course
past days of children's laughter and tears.
Fierce storms and gales tighten the ropes
and weary the arms which guide the way.

How swiftly age flows oceanward!
A year seems a day, a day an hour
and into the waters below they pass —
this one, that one, all beloved.
      I, too; but sunlight flecks the sea.
      Be kind as Time, Eternity.

by Elizabeth H. Emerson

HIDDEN RESOURCES

Seedlings
   forgotten
      lie beneath the snow.
Not dead
   just sleeping
      resting there below.
Wakened
   and watered
      they begin to grow.
Flowers
   attended
      make a handsome show

by LaDona Garver Shives

ON HEARING MOZART'S "REQUIEM"

How soon you would descend, blessed composer,
Into a pauper's grave,
Your bones lost among the bones of the poor!
There was Another,
Who descended into the grave of the rich,
Nor was he found in the tomb.
Where he sits enthroned
Your music rises before him
As waves in the sea of glass,
Lapping his footstool.

by Edith Lovejoy Pierce

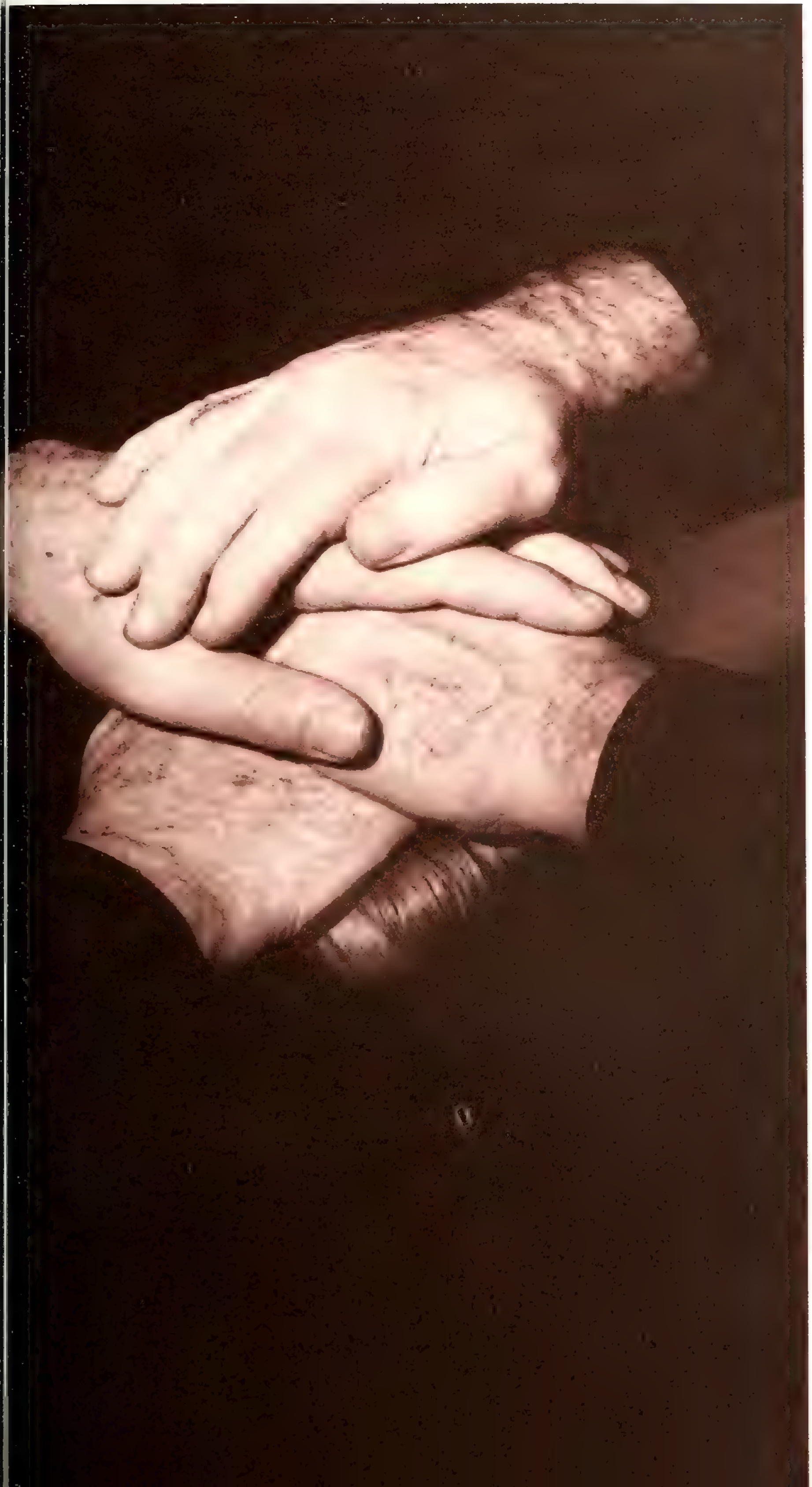
YOUR SIGN OF FAITH

The ancient church, beset by many a foe,
Adopted the crude outline of a fish
As a fraternal sign. Should someone wish
To let another of the Christians know
Their faith in Christ was mutually shared
But could not then be publicly declared,
He traced this sign, unseen by hostile eyes
Of those nearby who might be Caesar's spies.

The outlined fish is scarcely known today,
But Christ is still enthroned within man's soul.
If you have given your all to his control
It will be clearly known in every way.
Since vital faith cannot be lived alone
It must be openly and freely shown.
With your life guided by that power divine,
What are you showing as your Christian sign?

by Ora W. Garber

WHAT IS SPIRITUAL HEALING?



Its primary goal is not physical health but a proper relationship with God. It might be something very different from what popular "faith healers" have to offer

by J. D. GLICK

When Helen was sixteen years old, she had a rare disease for which the doctors had no answer. She is now healthy and living an active life. Paul is a middle-aged father who had cancer. When the doctors operated, they found it was so bad that they were unable to do anything. Several years after the operation, he is still living.

You have heard stories like these, and you are not sure whether or not to believe them. They sound somewhat fantastic. Could it be possible that there are healing powers greater than those of a doctor? Could it be possible that the church does have a valid ministry of healing? This article will attempt to make the case that the answer to both questions is "yes."

To define this concept is basic to a discussion of spiritual healing. It is "healing wrought through religious faith in some sense." It takes place through other than the recognized methods of scientific medicine and recognizes the power of a supernatural or superhuman force.

Contrary to what is commonly believed, the primary goal of spiritual healing is *not* physical health. Rather, the goal is to restore a man's relationship with God, and, God willing, some recovery of his physical ailment will take place. Spiritual healing is the curing of a disquieted spirit that has many symptoms other than physical illness, including guilt or alienation from one's neighbor.

All healing comes from the power of God. He is the ultimate source of healing, whether it be worked through a surgeon's knife, a psychiatrist's counseling, or a prayer meeting. The physician or the pastor needs to recognize himself as merely a channel for God's healing power and should not take the credit.

Biblical basis

The church derives its healing ministry from Christ's ministry. The Bible records several accounts of his healing physical ailments. Healing was part of the very texture of his life and work and not on the fringe of his work.

Proclamation of the gospel and healing were closely related in Christ's ministry. He did not seek merely physical health, but he sought for faith, a living conviction in the possibility of healing, and when he found it he let it work. This faith was potential in all who came to him. Jesus did not create it. What was more important than avoiding suffering was achieving a right relationship between God and man.

In several of the stories of Christ's healing, he first forgave a man's sins. When the paralytic was brought to Christ, he first said, "Your sins are forgiven." Then he instructed him to "rise and go home" (Mark 2:1-12). The man's guilt was overcome, and then his physical suffering was reduced. The physical cure was of secondary importance.

Both sin and disease are alien to the kingdom of God. They are a part of man's rebellion and his fallen nature. They cannot be attributed to the will of God but can only be overcome when that brokenness is healed. This is possible only through Christ.

These healing stories are thought to be miracles. A miracle points to the presence of a divine power in nature and history and not as a negation of natural law. These stories are a sign of the "breaking in" of the kingdom of God. Healings today are evidence that the kingdom is still coming. Just as in biblical times, God is "breaking in" and bringing health to his creatures today.

Psychosomatic medicine

Another approach to spiritual healing is in understanding psychosomatic medicine. The word *psychosomatic* comes from the Greek words *psyche*, which refers to one's mind, soul, or spirit, and *soma*, or body. It refers to the way the body and mind-soul are interrelated. This is to say that one's physical health is closely related to the psychology of the patient.

There is no such thing as a purely psychic illness or a purely physical one, but illness is a combination of these two. The presence or absence of psychic influences on somatic processes is merely a matter of degree. The head of the medical department at one of Philadelphia's hospitals states that "seventy-five percent of all their ailments have been in the patients' minds. The other twenty-five percent have been organic and purely physical."

We need to see man as a whole – as a body and a mind-soul. Man is a sinner. His sin is a misuse of his freedom in which he has rebelled against God. In this broken relationship, man has guilt feelings, and he develops anxiety.

The role of spiritual healing is to reconcile one who is alienated from God. As Christ told the paralytic, "your sins are forgiven." Real spiritual healing brings this forgiveness to man and restores his spirit to God. There is often a simple line of cause and effect between a sinful act or behavior and a particular incident of disease.

A condition which brings a positive and affirmative interpretation to life is bound to make for improved health. In so far as Christianity affirms life, it makes for health. This affirmation is achieved when the God-man relationship is reconciled. The mission of the church is to offer God's forgiveness, to restore man's spirit to God, and to recognize any physical health that may result from this action and faith.

Anointing service

Healing is not a concept foreign to Brethren. The Church of the Brethren has historically offered its members the opportunity to be anointed with oil. The anointing service bears witness that man is whole only as his relationship to God is open and without encumbrances. Even when a person must bear illness or loss of bodily function, his open relationship to God will sustain him. Again, the primary goal is not physical health, but this is often a secondary result.

The renewal of the spirit of man, or true reconciliation before God, brings health into all areas of man's existence. It reaches into physical, mental, and social relationships. The New Testament offers the anointing service as a way of ministering to man's spiritual wholeness.

Probably the most important element of the anointing service is an opportunity to confess one's concerns and anxieties to God, and to accept the reality of his forgiveness. It is only after confession and forgiveness are accepted that one's relationship to God can be reconciled. Following that, physical healing has a better chance of occurring.

Healing services

These healing services are placed in the context of worship. Just as any of the desires of the heart may be held before God in worship, so may the desire for health and healing. This is not to request special favors of God. This would not be worship. Rather, if these services deepen in the participant the awareness of the availability of spiritual resources for health and offer an opportunity for spiritual wholeness to be attained, they are of great value.

The healing service may be considered as making available in a public service the benefits of the anointing. Several different methods are used by churches in their healing ministry. They include: the laying on of hands, the eucharist, confession and affirmation, intercessory prayer, anointing with oil, and a combination of these.

Dr. Alfred W. Price of St. Stephen's church in Philadelphia lists three fundamentals of a healing ministry. The first is that it be a public service in the church. In the corporate body, there are a sharing and a concern for each member which help to remove the barriers so that he may avail himself of God's healing power. It is in Christian fellowship that one finds his greatest support in facing life's difficulties. Healing services need to have in attendance those who are not there to be healed, but to support and encourage others through prayer and their presence.

A second fundamental is an arrangement for a follow-up program of pastoral counseling. A number of cases need both counseling and direction. The barriers that may be blocking one's spiritual relationship are broken down through confession and therapy. A third important element is the support of the gathered church, and of prayer groups, through continuous prayer. Prayer is an essential element of the church's ministry, healing or otherwise.

Healing services vs. popular faith healing

The best known and most publicized forms of faith healing are those similar to the work of Oral Roberts. The public's familiarity with only this type of healing has corrupted and distorted the church's real ministry of healing. What are the differences between the spiritual healing suggested in this article and faith healing in the style of Oral Roberts?

1. A basic difference is in the concept of faith. For popular faith healers, faith is an act of concentration or autosuggestion which is somehow achieved by the person. To be able somehow to develop enough faith is the goal. Opposed to this is biblical faith which is a state of being grasped by God and surrendering to him. It is receptive, giving the credit to God, rather than self-determinating.

2. A second difference is the primary goal of the healing. Faith healers emphasize the physical recovery of an ailment. On the other hand, the church's ministry is to the health of the whole person. Through the patient's confession and his acceptance of forgiveness, physical health has a good chance of taking place.

3. Faith healers leave little option for failure to achieve physical health. All failures are attributed to a lack of faith on the part of the patient. On the other hand, Christ does not promise automatic health through faith. Declarations that anyone who has enough faith can be healed of anything are as mistaken theologically as they are medically. Spiritual reconciliation is the goal, not physical health.

4. In popular faith healing, the power or authority lies in an individual man. He claims some charismatic power of healing that others do not possess. In healing services, the authority lies in the corporate body of the church. The power is in the prayerful support of the Christian fellowship through which the Holy Spirit works.

5. In popular faith healing, the power of suggestion and mass hysteria are primary. Oral Roberts emphasizes a "point of contact" and positive thinking. On the other hand, the church's healing ministry relies more on the sheer power of the Holy Spirit. The person releases himself to the power of the Holy Spirit and allows himself to be grasped.

6. Faith healers attempt to get the person emotionally stirred up. Through music, shouting, and dramatic preaching, he attempts to involve the person. Healing services take the opposite approach. They attempt to pacify the person, to calm his anxieties, and to relieve his guilt feelings. Confession and promised forgiveness tend to quiet a person.

7. A final difference is in how each views death. The faith healer denies, distorts, and glosses over the fact of physical death. This is unrealistic and may lead to further injury. The church's ministry recognizes the reality of death. This acceptance may work as a therapy, and one gains life and his health.

Conclusion

The church's primary concern is with a man's spiritual life. Man is in a fallen state and needs to be reconciled to a right relationship to God. Contemporary discoveries are showing how the spiritual is related to the physical and mental. Man must be seen as a whole. The church has the responsibility of providing for its members the opportunity to heal the alienation that exists between them and God. This is the primary goal of spiritual healing.

For centuries the church did not provide a ministry of healing. Then in the twentieth century, faith healers, one after another, sprang into existence. This can be seen as a judgment on the church for failing to fulfill its injunction from Christ to exercise this ministry. The church is now reaping the consequences of this neglect by having to cope with these false excuses for healing.

The church should learn its lesson, face the consequences, and provide a wholesome and theologically sound ministry of healing. Healing is an important aspect of the church's ministry, but it needs to be conducted in accordance with a sound biblical and theological basis. A healing ministry must be conducted by churches, and a new attitude attained by the public. □

The Gospel of the 1960's

When the Son of man comes in his glory, and all the angels with him,
Then he will sit on his glorious throne.
Before him will be gathered all the nations and he will separate them
One from the other as a shepherd separates the sheep from the goats,
And he will place the sheep at his right hand, but the goats at the left.

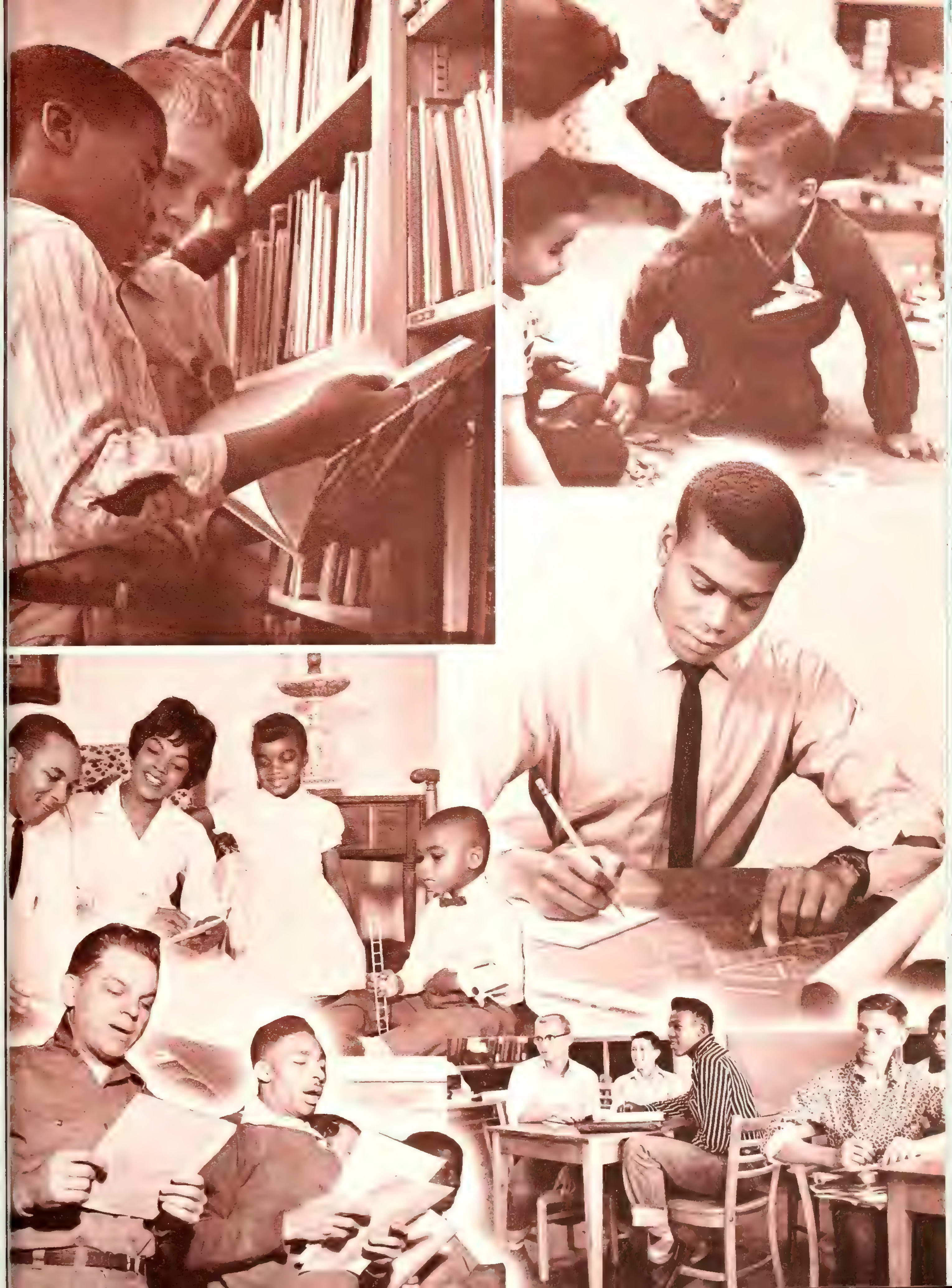
Then the King will say to those at his right hand, "Come, O blessed of my Father, inherit the kingdom
Prepared for you from the foundations of the world.
For I had little education, and you opened your schools to me,
I had the lowliest of jobs, and you opened skilled ones for me,
I lived in the slums or ghetto housing, and you voted open occupancy for me,
I had no one to keep my children while I worked,
And you opened day-care centers for me.
I felt unwelcome in the churches, and you invited me into your pew."

Then the righteous will answer him, "Lord, when did we see you uneducated
And open our schools to you?
Or unemployed and hire you? And when did we see you living in slums
And invite you to move to our neighborhood?
When did we open day-care centers for your children
Or urge you to come to our church?"
And the King will answer them, "Truly, I say to you,
As you did it to one of the least of these my brethren,
You did it to me."

Then he will say to those at his left hand, "Depart from me, you cursed,
Into the eternal fire prepared for the devil and his angels;
For I was uneducated, and you did not train me,
I was unemployed, and you did not hire me. I lived in the ghetto,
And you refused to sell a home to me.
I was unchurched and my children had no place to go while I worked,
And you closed your doors to me."

Then they also will answer, "Lord, when did we see you untrained
Or unemployed or in slums or unchurched or needing child care
And did not minister to you?"
And he will answer them, "Truly, I say to you, as you did it not
To one of the least of these, you did it not to me."
And they will go away into eternal punishment,
But the righteous into eternal life.

by **GLADYS E. WELCH**



news

Public schools: Can they introduce the fourth R ?

Objective teaching of the fourth R – religion – in the nation's public schools is to be stimulated by a church-sponsored series of seminars and workshops.

Under the leadership of a special "task force" of religious and secular educators, meetings in five regional areas will explore ways to teach about religion in the schools and help develop guidelines.

The program, announced by Arthur S. Flemming, president of the National Council of Churches, and approved by the NCC's Division of Christian Education, is to include local seminars on finding ways to institute religion courses in the schools.

Two central factors behind the division's program, spokesmen said, are "a widespread misunderstanding of the Supreme Court decision on prayer and Bible reading in public schools, and pressures to amend the U.S. Constitution to make this possible."

In its 1963 decision, the Supreme Court banned the recitation of prayer and the devotional reading of the Bible, but declared:

"Nothing we have said here indicates that such a study of the Bible or religion, when presented objectively as part of the secular program, may not be affected consistent with the First Amendment."

Objective approach: Dr. Flemming, who also is president of the University of Oregon, stressed that religion courses proposed as part of public school curricula should be "objective" and "neutral" in nature.

The churches' national task force will be composed of representatives of the forty-eight communions cooperating in the NCC's Division of Christian Education. It will seek to evolve a strategy that will take into account the need for "educating educators, churchmen, and the general public on this subject."

Dr. Flemming, upon his inauguration as NCC president in December, called upon churches to take the lead in supporting courses about religion in public schools. The newly announced approach will seek to mobilize the churches in this effort.

Pennsylvania program: Meanwhile, within the educational system itself at least one state has undertaken serious experimentation on teaching religion in the public schools. In Pennsylvania, a voluntary religious literature course is being developed under state law.

On an experimental basis in selected schools, students in the humanities are studying books of Western religion including Judaism, Christianity, and Islam. It is planned to expand the demonstration group next year and to add Eastern religions to the course.

It is expected that the course will be ready for schools throughout the state in about two years.

Voluntary basis: The state legislature directed that the course be developed and offered on a voluntary basis to the public schools. It ordered "study of the Bible or of religion, when presented objectively as part of a secular program of education . . . "

In the experimental course, students were briefed in advance on the purpose of the program and given an opportunity to withdraw from the class. None withdrew.

The Pennsylvania project is headed by Luther H. Harshbarger, dean of the department of religious study at Pennsylvania State University and a former Brethren, under contract with the State Department of Public Instruction.

According to Dr. Harshbarger, some Pennsylvania public schools have had religious literature courses in their curricula for some time, but the state is the first in which the legislature mandated the offering of such a course to schools on an optional basis.

FOR SELECTIVE OBJECTION

Wider CO provisos urged

Why have the churches, with few exceptions, failed to champion conscientious objection to a particular war as a right of conscience which the draft law should honor?

This question was posed a year ago by *The Christian Century*. Editorially the *Century* commended the American Civil Liberties Union for taking an unequivocal stand, out of its concern for civil liberty, in favor of "selective objection" – opposition on moral grounds to a particular war but not to all wars. But it chided most churches for standing aside on an issue which it said was "plainly and primarily" religious.

Even earlier, in the fall of 1965, the National Service Board for Religious Objectors, an interdenominational agency, called for changes in Selective Service which would permit a draftee to distinguish between "just" and "unjust" wars. And since, such bodies as the Disciples of Christ, the United Presbyterian Church, and the American Baptist Convention have taken similar stands.

NCC backing: Most recently, the National Council of Churches General Board in February added its voice to those urging that the draft laws exempt from military service youth "conscientiously opposed to a particular war, declared or undeclared." The statement, now official NCC policy, also upheld the retention of noncombatant military service and alternative civilian service as provisions of Selective Service laws.

"Society should encourage men to live by conscience rather than compel them to violate it," the board declared in what is its most forthright appeal for recognition of conscientious objection to date.

Adopted by a seventy-five-to-nine vote with seven abstentions, the resolution made no specific reference to Vietnam.

By urging exemption of persons who declare themselves "conscientiously opposed to a particular war" at the time of induction, the resolution thus called for the elimination of the draft requirement that a CO be opposed to all war as a part of a continuing belief. The resolution recommended also that the draft law be changed to eliminate the requirement that a CO must show "religious training and belief" in order to obtain a deferment.

This requirement is "unnecessary" and places "religious conscience in a preferential position over 'nonreligious' conscience," the resolution said.

No monopoly: " 'Conscience' is not a monopoly of Christians or of religious traditions," it added. "Neither is there one kind of conscience that is 'religious' and another that is 'nonreligious,' but only the *human* conscience, which Christians see as God's gift, whether or not every individual understands it."

The NCC statement recommended further that the law more readily allow a person who becomes a CO after he is in the armed services to be honorably discharged.

Persons who, for reasons of conscience, cannot obey certain orders or use particular weapons should also be given consideration under a "humane disciplinary provision of the law," the statement urged.

In the General Board discussion one speaker alluded to "napalming villages" as a particular form of warfare which might be conscientiously objectionable to someone otherwise willing to bear arms.

The board said it was moved to its recommendations on conscientious objection because "today many young people find that compulsory military service conflicts with their consciences. Every encouragement should be given to this moral seriousness among young people."

Each responsible: In support of its view, the board cited the Nürenberg war crimes trials as having "asserted the inescapable responsibility which every human being bears for his own acts – even in obedience to military orders in time of war."

The affirmative stance of the NCC on conscientious objection is of great importance to all who champion the right of individual conscience, said Norman J. Baugher, Church of the Brethren general secretary. As a member of the NCC General Board he chaired a five-member *ad hoc* committee which prepared the final draft of the statement and cleared the way for its presentation.

At the General Offices in Elgin, Wilbur E. Mullen, director of Brethren Volunteer Service and in charge of the alternative service program of Brethren Service, indicated that inquiries on conscientious objection continue at a high level. Inquiries in 1966 were nearly double that of 1965, and this year the rate is even greater.

Encouraged to live by conscience . . .

Should draft legislation be enacted to permit selective objectors to a particular war and to eliminate the statutory requirement of "religious training and belief" as the basis of objection, there have been suggestions from some quarters that the spiritually oriented and somewhat disciplined witness of the traditional peace churches would be diluted or undermined.

"This is not the issue," commented W. Harold Row, Brethren Service executive and chairman of the National Service Board for Religious Objectors.

Whose right? "The right of conscientious objection is not a special privilege for members of the historic peace churches or of any church," he added. "It is the inalienable, God-given right of any individual. Sincere conscientious objection to a particular war rests on the same basic right as conscientious objection to all wars.

"As I see it, the church has a responsibility to champion the sincere conscientious claims of every individual, without prejudice as to his religious affiliation or beliefs."

Turning the tables

"To pass on to another church an expression of the grace and love which others have bestowed on us," the young Valley View Church of the Brethren, Whittier, Calif., as part of its mortgage-burning ceremony, planned a special offering for a still younger congregation.

The Brotherhood's first Ten Dollar Club church in 1952, the Valley View development became the recipient of $85,000 in support from the Brotherhood and district. The growing congregation now includes 250 members, mostly non-Brethren from twenty communions.

"One new Brethren family suggested that our church is symbolic of the ecumenicity that is being advocated among most denominations," said John H. Blough, pastor since 1963.

The congregation's building loan was repaid in full early this year with the sale of an excess two acres of land. The church retained two and a half acres which with the buildings are valued at more than a quarter million dollars. A $10,000 debt remains on the parsonage.

Lee G. Whipple, the first pastor and organizer of the church and now on the Brotherhood staff, participated in the mortgage-burning service in mid-February. Harold D. Fasnacht and Glenn H. Bowlby were principal speakers. Another who spoke was Robert F. Williams, a member who is chaplain of the Church of Reflections, Knott's Berry Farm.

As an expression of gratitude, the Valley View congregation participated in a special Ten Dollar Club offering given through the Brotherhood to the Cajon Valley church, El Cajon, Calif. – "a church which like Valley View in 1952 is new and aspiring," said the committee planning the commemorative service.

"Dear Mr. Editor . . . "

One of the highly communicable approaches in mass media today remains the letters-to-the-editor column. Whether in the Messenger, your local newspaper, or any other periodical, the personal viewpoints expressed there are believed to be very widely read.

In writing to editors on issues in two widely scattered communities, but issues of concern in every American community, two Brethren recently received quite different responses. One, a youth volunteer in Texas, had his article published with dispatch; the other, a minister in Pennsylvania, had his letter rejected because, in the editor's estimation, the sentiments bordered on "treason."

"Why whites don't loot": Impelled to respond to an item in the Houston *Post's* "Sound Off" column, in which a writer made the statement, "I wonder why white people don't loot," BVSer Ronald Hanft set forth some countering views.

Working in Houston with Protestant Charities, the Hartville, Ohio, youth said that "to imply that crime is more characteristic of any one race over another is naive. . . . I would remind those who share such feelings that it was the white people who clubbed schoolchildren in Grenada, and white people who have bombed churches. It is white people who make up the most lawless and barbaric vigilante group left in this country.

"In more subtle ways," Mr. Hanft continued, "it is the wealthy white absentee landlord who owns most of the slum housing in our major cities and allows it to depreciate for tax purposes while charging exorbitant rent from people who because of segregation cannot live anywhere else. It is the white city officials who, yielding to the financially powerful real-estate lobby, do not initiate or enforce city housing codes to force landlords to maintain minimum living conditions for rental properties.

"No, middle- and upper-class white people do not loot some stores for the commodities which they already own; but some white people do loot. The damage is done not to a building on their block but to human life on the other side of town."

Mr. Hanft's published letter concluded: "The capacity for lawlessness is not limited to one race; neither is the capacity for human virtue."

"Bordering on treason": "It is impossible for us to publish your recent contribution to the Public Forum because the sentiments expressed in it border on treason."

With this note the managing editor of the Lebanon, Pa., *Daily News* rejected for publication a letter on the Vietnam war submitted by a local minister.

The letter was drafted by L. John Weaver, pastor of the Midway Church of the Brethren and a Lebanon resident. In the letter Mr. Weaver drew on three sources, two of them biblical, and added a couple comments of his own.

As scriptural references he quoted Matt. 5:9, 44 ("Blessed are the peacemakers . . . " and "Love your enemies . . . ") and Rom. 12:20-21 ("If thine enemy hunger . . . ").

He also quoted in full Mark Twain's "Obscene War Prayer," written before the day of modern warfare ("O Lord our God . . . help us to cover their smiling fields with the pale forms of their patriot dead . . . ").

In his own commentary Mr. Weaver protested the napalming of civilians and concluded:

"Vietnam may go down in the history books as one of the blackest blots on the honor of the United States. For years responsible historians have been embarrassed by our actions in the Mexican War. Our action in Vietnam may prove to be even more reprehensible. The young men in Vietnam are under orders. The whole nation bears the responsibility."

Such views, Mr. Weaver learned, "border on treason."

Old Testament highlights

. . . In the long run of time the prophet may be more relevant than the scientist.

The words of an eminent theologian underlie a forthcoming television special, the newest in a trilogy of biblical classics.

"The Law and the Prophets," an hour-long colorcast on NBC-TV on Sunday, April 23 (beginning at 10 p.m. New York time), will draw on the King James Version of the Old Testament and on masterpieces of religious art in an endeavor to portray the ethical foundations of Western man.

It will follow in the pattern of two predecessors, "The Coming of Christ" and "He Is Risen," thirty-minute programs presented in recent years at the Christmas and Easter seasons.

Episodes in "The Law and the Prophets" will include the creation, the fall of man, stories of Abraham, Isaac, and Jacob, the Israelites in Egypt, the birth of Moses, Moses the liberator, the Exodus, the giving of the Ten Commandments on Mt. Sinai, stories of Saul, David, and Solomon and of the prophets Ezekiel, Isaiah, Jeremiah, and Micah.

No one will appear on the screen in person or on film during the program, and there will be no commercial interruptions. The visual images will not be animated, but will consist only of selected art gathered from some seventy museums and private collections. The masterpieces are to be brought to life in a still-pictures-in-motion technique which permits the presentation of art with striking closeup detail.

Banner year for livestock

A RECORD YEAR was noted by Heifer Project, Inc., in 1966, in its program of sending "living gifts" to poor farmers and rural institutions throughout the world.

Heifer Project operations last year were valued at $1,000,569, a thirteen percent increase over 1965.

Nearly every other day a project shipment went to one of twenty-seven nations. About fifty percent of the shipments went to Latin America, twenty-one percent to Asia, fourteen percent to Mississippi, and the remainder to Africa and the Middle East.

Church of the Brethren support of Heifer Project annually totals approximately $17,000 in cash, plus several times this amount in the value of livestock and services donated.

Names in the news

Under appointment: To become executive secretary of the now forming Mid-Atlantic District of the Church of the Brethren is Ralph G. McFadden, for the past nine years pastor of the Lafayette Church of the Brethren, Ind. The appointment becomes effective Aug. 1.

The new district will embrace three former districts — Middle and Eastern Maryland and Mardela — and nine metropolitan Washington congregations formerly part of Eastern Virginia.

McFadden

Mr. McFadden is a graduate of Manchester College and Bethany Theological Seminary. Last year he made an unsuccessful bid for Congress as a candidate in Indiana's Second District.

He has served as moderator of the Southern Indiana District, as a writer of youth curriculum, and as chairman of an Annual Conference study committee.

Wilmer Q. Crummett, present executive secretary in the districts being realigned, earlier had withdrawn from consideration as executive of the restructured unit.

The first regular district conference in Mid-Atlantic will be held Oct. 6-8 at Frederick, Md.

Tour leader named: To host a delegation of agricultural leaders on a Goodwill People-to-People inspection mission of Europe and the Soviet Union is a Brethren churchman from Hershey, Pa.

Heisey

He is Enos B. Heisey, an executive of a farm cooperative at Harrisburg, Pa. He will conduct the group of Pennsylvanians for three weeks through Belgium, Spain, Switzerland, Germany, Czechoslovakia, and the Soviet Union, beginning July 18.

In face-to-face visitation the tour members will seek to improve international and intercultural understanding with their occupational counterparts and government officials abroad.

Mr. Heisey is an ordained Brethren minister and current associate moderator of the Spring Creek Church of the Brethren at Hershey. Formerly of Martinsburg, Pa., he was active there in the affairs of the Middle Pennsylvania District.

Peace agitator: A. J. Muste, the Christian pacifist who was sometimes known as the American Gandhi, died in February less than a month after his return from a trip to North Vietnam. He was eighty-two.

For nearly half a century the tall, gaunt Presbyterian clergyman had been associated with the causes of pacifism and industrial democracy. Most of his efforts — such as the recent trip to North Vietnam — were calculated to dramatize the causes in which he believed. Many defied legally constituted authority and more than once they ended in jail.

Muste

Since his retirement in 1953 as executive secretary of the Fellowship of Reconciliation, Mr. Muste held the title of secretary emeritus. He also was long associated with the Church Peace Mission.

The resort to violence is self-defeating, whether in international war or class struggle, Mr. Muste believed. As an adequate alternative to violence, he felt that only the dynamic of religion could enable man to abolish war and build a better social order by means which do not constantly defeat the ends man seeks.

A volume of his essays is to be published shortly.

SPECIAL REPORT

A CLERIC'S IMPRESSIONS OF S

Sunset Boulevard, Los Angeles

"Hey, look at that one over there. Look at that long hair. If he is not a prophet, he surely must be the son of one." "I don't see why in thunder they let these devils hang around in our town." "What we need is a company of mounted police to break it up and drive this trash out."

These are comments you are bound to overhear if you walk down Sunset Strip in Los Angeles, as I did in mid-February. Yet, you have heard only the sidewalk perspective. For a more penetrating earful, let us go into that coffeehouse just down the street from Pandora's Box.

Stand here with this group of five older youth. "Our government is insane. How do they think they can defeat communism and conquer the respect of Asians by occupying their land and destroying their crops and slaughtering men, women, and children by the hundreds and thousands?" one protestor asks. "We Americans are a bunch of hypocrites. We are inconsistent and not to be trusted. Look at what we said and pledged in the beginning of the United Nations. We don't believe it." "What we need is a new breed of persons who are sensitive to all of humanity."

"Night Mare": So it goes on and on at many locations on the Sunset Strip. But even before arriving here one already has had an introduction of sorts, by means of the news media. "Long Hair Nightmare," one Los Angeles paper was headlined last November, seeking to shock the community to the youths' taking over the famed "strip" boulevard. And a take-over it is; the youth culture is "in," the former Hollywood social set is "out," so far as the ten-block stretch looks today. What many an onlooker cannot decipher is why this conglomeration of youth is here and what it is up to.

While on the West Coast I came to see, to discern on my own what the uproar might be about. I share my impressions here not as a studied or in-depth exposure to the situation but as one person's reactions after a ten-hour encounter with youth on the Strip. My observations, I am aware, reflect both the insights and the distortions which first impressions tend to convey. Also I visited the most open and public places, in all likelihood the most acceptable.

Unending parade: During peak hours Sunset Boulevard itself has all the markings of an unending traffic jam. The two lanes of bumper-to-bumper traffic each way scarcely move. Obviously this is no place for the hurried shopper or the quick-tempered driver. Surprisingly, most of the drivers in the snail-like procession seemed to enjoy their dilemma, quite willing only to parade and go nowhere.

At times there seemed to be a complete absence of police except for an occasional squad car. On Saturday night, however, at the time of an announced demonstration, there were more policemen out to direct traffic and they handled the crowds well.

The buildings along Sunset Boulevard are one- and two-story structures, with a few high rises, a few residences, and businesses of many kinds – restaurants, service stations, loan companies, movie industries, nightclubs, and now, coffeehouses and discotheques. The area is modestly well-lighted. In many respects the stretch resembles most other boulevards of southern California.

Into this setting, once the domain of Hollywood's movie colony, have assembled hundreds of youth in their teen and post-teen years. The teen-agers themselves are subject to curfew, and, hence, later at night they clear out of the area. Many of the teens come here, I am told, on the pretext of staying with a friend, driving long distances and arriving early in the evening in search of girls, thrills, and pills, or whatever, then putting up before the curfew or returning home.

Cloister: In the later hours it is the young adults, in the twenty-to-thirty bracket, who are in command. Some of this older set never have finished high school; others have completed college. Nonetheless, there appears to be common ground and acceptance among all. Perhaps in part they find mutuality in their dissatisfaction and disillusionment with the world that is. Here in coffee cloisters they seek acceptance and more adequate answers to the problems of life.

One needs to take care, however, in applying labels to the youth who are here, for they are of many different types. I talked with some who loitered outside a coffeehouse. Some had high regard for the LSD exponent Tim Leary. "But that does not mean that we would take LSD," some in the group remarked. But others had taken it; some said that their first trip was their last. Others continue to experiment with new ideas and new sensations.

Apparently many of the older youth have made something of an adjustment and arrived at a semisatisfactory way of life, in fellowship with like believers and working only enough to live simply. The young and the new arrivals particularly are floundering, aspiring for sensual pleasure and at the same time trying to rebel and punish parents or society.

Among the young adults I talked with in coffeehouses were many who appeared mild mannered and concerned. In speech and conduct I did not see them overindulging in food, drink, or sex. I became keenly aware as I stood balancing a coffee cup or sat crowded among them on delapidated old furniture that I was among a group of youth committed to effecting change, to ending war, to finding a way to peace.

"Our kind of guy": I quickly gathered that very few had any interest or respect for the institutional church. Yet, I sensed some deep respect for certain values of religion and for certain ministers. "Don't talk to us about the church," one youth responded. "It is dead and doesn't know it, but now your man Jesus, he is our kind of guy. We

SET STRIP

can understand what he was trying to do."

In such a setting, the tolerance which I found for the clergy was something of a surprise. The youth wanted earnestly to hear ministers' points of view. In conversation over and over I heard the young adults say, in effect, "Don't talk to us about love; don't even use that word. It has been so desecrated that it has no meaning. But if you want to speak of acceptance we understand you. We know what you mean."

And, personally, I experienced their acceptance, in word and deed. I was not dressed as one of them, neither was I dressed distinctly as a clergyman, yet I was tolerated and accepted, both my presence and my questions. My contributions were received in discussion the same as anyone else's. I was truly surprised at the openness, the eagerness, the receptivity. What minister would not welcome this kind of questing and questioning and challenge to hard thinking.

Clergy on the beat: Much to my gratification, the church is aware of the need and opportunity for relating to the youth on Sunset Strip. Two Church of the Brethren pastors, D. Conrad Burton of the Panorama City church and Matthew M. Meyer of the Glendale church, are spending one night a week for thirteen weeks with youth on the strip. Their approach is part of a coordinated plan involving other denominations of the area. Also participating in direct contact with the youth have been James W. Donaldson of the Imperial Heights church and Glen F. Timmons of the Bella Vista church. To confront youth in dialogue about life's meanings is the essential task of the clergymen; yet, even aside from that, they are witnessing by their presence, connoting an image that the church cares and is concerned and is ready to help.

The clergymen seek to be nonjudgmental. Their aim is that youth in the midst of rebellion on Sunset Strip may find helpful guidance and reconciliation.

Reconciliation on Sunset Strip: Brethren pastors Matthew Meyer, at left, and Conrad Burton talk with Mindie, Arnie, Jay, Parise, and Beverly

At the crossroads: Theirs is a crossroads ministry, the ministers who walk the Sunset Strip, for those whom they minister to are at the crossroads of decision. What parent would not want a minister to be there if it were his son or daughter who has dropped out of school, fled home, rebelled at conventional norms, rejected the church, lost a sense of self-esteem, become captive to doubt and fear?

I am deeply impressed and excited about the opportunity for such a ministry to youth by the disciples of Jesus "who can walk among them," those with either long hair or short hair, and demonstrate something of the love of God and his forgiveness and acceptance. To do this is to personify in flesh and bone the ministry of reconciliation!

I am impressed, too – and perhaps this is my singularly most indelible impression – that the searching young men and women on Sunset Strip are trying desperately to tell us something. Their efforts may be feeble, their methods may be clumsy, and, because so few are listening, they grow even more demonstrative and resort to greater excesses. I read the youth as saying: "We don't like the world you created for us. It is a mess. We want very little to do with it. Your gods are materialism, success, vainglory, and we want no part of it."

As I walked the Strip I realized my own need to listen. What the fledglings here have to say to me may not be the final word of truth, but I am convinced that they have some prophetic insights nonetheless. Much of what I heard was what I and other preachers have been trying to say for years: "Don't be so anxious especially about things. Live simply. Don't worry so about position and success. We are all human beings. We are all in one family."

Prophets, here? They may not be prophets, those who choose long hair and eccentric dress, who conform to nonconformity, who are the oddities and the rebellious of the "now" generation. But then again, they may be prophets . . . they are God's children. And ours. They are part of God's creation. They are no less the product of our culture, of which our homes and our church are a part.

O Lord, be merciful to me and help me not to prejudge persons by the length of their hair or the color of their skin. Help me to pull that larger obstruction out of my own vision and to be concerned and accepting of all as thou art. Amen. – Lee G. Whipple

Man's depths and heights

For six months beginning April 28 the Christian message will be presented in Canada in a manner never before attempted.

In an unprecedented cooperative project, the Roman Catholic, Protestant, and Orthodox churches, representing ninety-five percent of Canada's Christians, have united to sponsor a Christian Pavilion at Expo '67, the abbreviated title of the International and Universal Exhibition that will be spread over two islands and a peninsula in the St. Lawrence River. An estimated twelve million Americans will visit the exposition.

While the eighty or more other pavilions at Expo '67 will show national achievement and the accomplishments of "Man and His World," the Christian Pavilion will show man in conflict with himself, the Creator, and the world about him.

The pavilion will contrast sharply with anything previously attempted by individual denominations at any previous world's fair. There will be no chapel, for example, not even a nondenominational one. A chapel, planners felt, might convey the erroneous impression that the pavilion's message was directed only to already committed Christians.

Nor will visitors to the pavilion find many of the traditional symbols of Christianity. Rather, the eight participating churches will use the modern techniques of light, sound, and photography to carry the Christian message and stimulate a personal reaction by viewers.

Traditional symbolism will be confined to a cross at the entrance and on the pavilion flag. The cross will be *Tau* shaped – as in the Greek letter "T" – to avoid identification with any particular denomination.

Despair and hope: The pavilion itself conforms with the message of the interior. A bold roof line plunges symbolically to the depths, reflecting man's despair, and then soars in an upward sweep, pointing to the heavens for hope and help.

Visitors will enter the pavilion through a placid garden, keyed to induce a reflective frame of mind. The interior is divided into three main zones, on different levels.

The first, by means of enlarged photographs, shows man as a member of the community and depicts how man spends his day.

Zone two accents the negative aspects of life. The visitor descends a slope, lined with photo presentations of daily problems and great moral issues. Noise, light, and design all help to produce the effect of acute discomfort.

Zone three, the largest, will reproduce greatly enlarged photographs of some of the more dramatic events shown previously in the negative zone. Into a space above each of these negative pictures, its positive counterpart will be projected and an appropriate part of the Christian message spoken. It is in this zone, with its depiction of birth, childhood, life, suffering, death, and resurrection, that man and his world and man and God's world finally come into focus.

The eight sponsoring bodies said it was their intent that the pavilion be "a common proclamation of the gospel" and that it be "capable of showing the world that God was made Flesh to dwell among us, and that he is present in all that is happening concerning 'Man and His World' . . . "

No pat answers: Explained Horace Boivin, commissioner of the Christian Pavilion:

"We fully expect that it will raise more questions than answers. It is our hope that for the Christian and non-Christian alike the experience will bring a realization that it is through Christianity that life takes on purpose and value."

Amid Expo '67 and its eighty centers, a united Christian pavilion, right, seeking to speak of the reality of faith today

day by day

What can one person do? He can begin a fight against evil, change the outcome of an election, turn a group of boys from delinquents into responsible citizens, win one to several thousand souls for Christ, invent lifesaving, laborsaving, timesaving devices for the use of all mankind, compose music, write plays, speeches, and books that will inspire, influence, and entertain millions. His possibilities are limitless.

Last year a woman was stabbed to death as thirty-eight persons watched her struggle with her assailant. If just one of them had acted (only to phone the police), she might be living today. They saw her need but did nothing.

An individual's first essential for positive action is to see a need. Having seen it, you are responsible for such aid as you can give. To wait for another to take the first step is foolish and a waste of valuable time. If fear holds you back, remember Jesus' words, "Whoever would save his life will lose it; and whoever loses his life for my sake, he will save it" (Luke 9:24). To postpone action until an obscure "call of God" is felt is merely an excuse. God often calls us by clearly showing us a need. If you have seen it, you have been drafted for service. When will you begin?

DAILY DEVOTIONAL GUIDE

SUNDAY, APRIL 16
Rom. 5:12-16. If Adam had not sinned, history would have been different. Would you have done the same? Why do we so often deliberately choose to do wrong?

MONDAY, APRIL 17
Rom. 5:17-21. Only one man could absolve the rest of us from our sin. Bearing the sins of the world was a heavy load, even for the Son of God.

TUESDAY, APRIL 18
Gen. 45:4-11. How reassuring to reflect upon the past, including the unpleasantness, and see God's hand upon your life! "He has the whole world in his hand" – at all times!

WEDNESDAY, APRIL 19
Ex. 4:1, 10-15. How familiar Moses' excuses sound! For identical excuses, many potential church school teachers, camp leaders, and choir members miss God's blessing and power. Are you one?

THURSDAY, APRIL 20
1 Sam. 17:37-49. The evils you must battle may seem as menacing as Goliath, but you, as David, are never on the battlefield alone. One plus God is a majority.

FRIDAY, APRIL 21
1 Kings 18:21-24, 37-39. "If God is for us, who is against us?" (Rom. 8:31). "He who is in you is greater than he who is in the world" (1 John 4:4). Believing this, witness with confidence.

SATURDAY, APRIL 22
Esther 4:6-16. God's timing is perfect. He picked you to be at that spot to see that need at that time. Did you act or do nothing?

SUNDAY, APRIL 23
Dan. 6:19-27. Daniel's steadfast faith won the respect of the king. A compromising, middle-of-the-road, spineless Christian wins no one's respect – for himself or his faith.

MONDAY, APRIL 24
Amos 7:14-17. No one is too high or too lowly, too rich or too poor, too educated or too illiterate to be called by God. A job is ready for each one.

TUESDAY, APRIL 25
Luke 15:3-7. Concern for the safety of one lost person has organized search parties of hundreds and stimulated the prayers of thousands. God never stops seeking those who are lost spiritually.

WEDNESDAY, APRIL 26
Luke 15:8-10. Out of circulation, the coin remained constant in value but was giving no service to its owner – a parable of an inactive church member.

THURSDAY, APRIL 27
John 6:5-13. How God can multiply the simplest talents and possessions that are dedicated wholly to him! He does "far more abundantly than all that we ask or think" (Eph. 3:20).

FRIDAY, APRIL 28
Acts 26:13-20. Have you ever thought how different world history would be if this one man, Paul, had taken his message of Christianity east to Asia instead of west to Europe? Thank God for your opportunities by greater service.

SATURDAY, APRIL 29
2 Cor. 3:1-3. Someone is watching your life. Your actions are influencing some child, neighbor, friend, or co-worker. Will your footprints lead them to God?

The power of one

A rancher, hearing that a distant factory was interested in buying bullfrog skins, wrote that he could supply any quantity up to 100,000. Needing the skins badly, the factory wired him to send the entire 100,000. About ten days later a single dried skin arrived with this note: "Dear Sirs: I'm sorry, but here's all the frog skins there were. The noise sure fooled me!"

Much noise can be made by one person – for good or evil. If one is dedicated to his cause, his single voice can affect hundreds of thousands. Consider the power of such recent personalities as: Madeline (anti-Bible reading) Murray, Dr. Frances (thalidomide) Kelsey, Ralph (auto-safety) Nader, Martin Luther (civil rights) King, Hugh (Playboy) Hefner, Adolph (anti-Semite) Hitler, Albert (altruist) Schweitzer, Pearl (Asian orphans) Buck, Billy (world evangelism) Graham, Margaret (birth control) Sangster, Frank (each-one-teach-one) Laubach, and Walt (cartoon characters) Disney.

day by day

Lesser known are the people who have altered the course of whole communities by fighting pornography, promoting flouridation, and petitioning against the opening of a new beer joint, for better jail and mental hospital conditions, and for better recreational facilities for youth.

Confined to her wheelchair, an invalid felt lonely and of no service to anyone. Suspecting others felt similarly, she began a phone-call ministry to shut-ins, obtaining names from pastors and doctors. Her words of cheer brightened the day for many others; she made new friends and no longer had time for self-pity.

One businessman noticed his town had no Christ-centered Christmas displays; so he created a large nativity scene to be prominently exhibited, and painted attractive posters, "Put Christ in Christmas," which the local stores and banks displayed.

When a teen-ager received obscene literature in the mail his mother appointed herself a committee of one to fight pornography in their town. Other mothers joined her efforts, and soon their effect could be seen by the wholesome magazines and paperbacks displayed in drug, grocery, and stationery stores and on newsstands.

Needs are all around us. Some you have been noticing and griping about for years, but what action have you taken? Could this not be God's call to you?

The active are persecuted

Remember reading about "Fulton's folly" and how everyone laughed to think Robert Fulton could invent such a thing as a steam-powered boat? Mahatma Gandhi, St. Paul, Dietrich Bonhoeffer, Dick (civil rights) Gregory, and David (draft-card burner) Miller went to jail for their views.

Some, such as Stephen, William (Bible translator) Tyndale, John and Betty (missionaries to China) Stamm, Paul (Congo doctor) Carlson, Jim Elliot, Nate Saint, and others (mission to Auca Indians) sacrificed their very lives on the altar of service. Jesus Christ was the first and supreme example of total self-giving.

Those who see a need and do nothing are content to let life flow at its usual rate of speed in the same worn channels. To help the need, to get involved, usually requires bucking public opinion, pricking others' consciences, swimming upstream, disturbing the *status quo*. Those whose pocketbooks have grown fat from the profits of crime, gambling, vice, alcoholism, pornography, exploitation, and other evils will fight back. The resultant fury can often be compared to disturbing a nest of hornets. In some cases, your business, reputation, and job will be attacked.

The alternative – to do nothing – results in continued and increasingly bolder offenses, a guilty conscience, lack of self-respect, hypocritical worship, all leading to emotional and spiritual death and estrangement from God.

The cost of action, of involvement, of witnessing is high. The cost of inaction, apathy, and detachment is also extremely high. Which course will you follow? Have you counted the cost? Can you say as did Joshua: "As for me and my house, we will *serve* the Lord."

Suggestions for family activity

Have one family member print the following quotation as a motto. Hang it across the top of your bulletin board, stand it on your worship center or mantle. Refer to it often and encourage each one to memorize it. "I am only one, but I am one. I cannot do everything, but I can do something. What I can do, that I ought to do, and what I ought to do, by the grace of God, I will do" (Frederick William Farrar).

Portraits of present and past world figures could serve as reminders and challenges of what one life can accomplish. Covers of *Time* magazine are an excellent source.

Be alert for current news stories that show what one person can do. Do not overemphasize the activity of world leaders, for this may lead the average person to rationalize his own inactivity. "I don't have his position, money, brains, or popularity, so God doesn't expect great things from me." Hunt stories in newspapers and magazines that show the influence of average citizens, the laymen of the churches. "He who is faithful in a very little is faithful also in much" (Luke 16:10).

Look about you for needs which your family can help alleviate. Each family member, from the youngest to the oldest, should be able to find some service project, individually or working together as a group. When that one is finished, look for another need.

Families with small children could read aloud the three books by Dorothy Brandt Davis: *The Tall Man:* John Naas; *The Middle Man:* John Kline; and *The Little Man*, I. N. H. Beahm. Each tells of the witness of one man. These books are published by the Brethren Press, Elgin, and may be available in your church library.

From *The Brethren Hymnal*, sing "I Would Be True" (No. 308), "Jesus Calls Us" (No. 243), and "Be Strong" (No. 304). Read in unison or sing Grace Noll Crowell's poem, "Because I Have Been Given Much" (No. 340), and the one by Kenneth I. Morse, "O Master, May My Days Be Spent" (No. 370). An interesting project would be to paraphrase the hymn, "God Send Us Men" (No. 604). Write alternate prayer stanzas beginning "God send us women, youth, parents, etc.," and describe the qualities desired. – EARL AND VIVIAN ZIEGLER

FAITH LOOKS UP

■ At approximately 2:30 on a Saturday morning I awakened, and, after a moment of coming awareness, there was such a feeling of relief that I exclaimed aloud, "Praise the Lord, it was only a dream!"

In that dream I was in the street of some city, mostly among strangers. There was a sudden realization that I was under the sentence of death for being a spy. After a moment of shock, I stumbled down the street looking for my own home, which seemed to be on that street, or for just an open door which might lead to an empty room or a closet where I could be alone to pray. Then came an awakening, and in that moment of comprehension and relief I called aloud.

Then came the knowledge that as far as men could foretell the sentence was true. I had heard it a few months earlier from my hospital bed. The operating surgeon and his chief resident physician were both there. My question was, "How much time do I have?" Both doctors hesitated; then the operating surgeon ventured, "One month, maybe two. But," he continued, "there is a new drug which has helped some patients. Our specialist in the drug treatment of cancer wants you to try it. If it retards the growth of this cancer [of the liver], you may have a year."

From the standpoint of men, that was it. But God has promised me his healing!

Like that realism of the present is the certainty that all of us are under the sentence of death. And we must choose. On the one side of the card is the heading, "I choose Christ and the way of life and love and purity and forgiveness." On the other side is written, "I choose Satan and the way of death and hell and malice and hate and impurity and swearing." And we must choose.

Harold G. Correll is pastor of the Morrill church in Morrill, Kansas. A graduate of McPherson College, he has studied also at Kansas State, Phillips, and Missouri universities. He has also carried responsibilities with local and county ministerial associations. He and Mrs. Correll live in Morrill.

questions you ask

A nursery for small children was recently started in our church, and parents were asked to leave their preschool children there during the Sunday morning service. I have objected to this. Isn't it much better for children to be in church from the time they are babies so that they will grow up knowing nothing but church attendance?

Many churches have found the nursery for small children to be a very helpful facility during public worship, both for the sake of the parent, who will certainly get more benefit from the service without the necessity of caring for the child during church, and the child himself, who will undoubtedly find the nursery a more enjoyable experience than church attendance.

The argument that the child will naturally choose to attend church when he is older if he has been carried to church as a baby has little or no validity. The fact is that he may be more likely to enjoy church later if he has had a pleasant experience in a nursery with children his own age and the freedom to enjoy what is meaningful to his own experience as a small child. His restricted behavior during worship, the need to sit still for a long time in a situation which is not really understood, may even tend to condition him negatively to church attendance when he makes his own choice.

One other factor should not be overlooked. The restlessness, noisiness, crying, or loud talking of a small child in a church certainly disturbs the spirit of worship and may become exceedingly annoying to other people in the sanctuary. Parents who are used to the behavior of their children are sometimes quite insensitive to the problems their conduct presents to those around them. By insisting that the child be in the sanctuary rather than in the nursery, such parents may be thoughtlessly contributing to a confusion that destroys reverent meditation and the appreciation of public worship for many people.

Only one who has tried to preach with a crying baby or a noisy child in the congregation knows how difficult it is to hold the attention of his audience against such a distraction. Since the pastor is usually quite reluctant to raise this problem with offending parents, the parents themselves should be sensitive to any situation which creates disturbances for the worshiping congregation. A crying child should always be taken from the sanctuary immediately.

The well-ordered church nursery is an excellent facility to assure a more pleasant experience for the child and a more worshipful atmosphere for the congregation. Its use should certainly be encouraged. — Paul M. Robinson

You are invited to send your questions for reply in this column. Write: "Questions You Ask," Editor, *Messenger,* 1451 Dundee Avenue, Elgin, Illinois 60120.

IF YOU DIED TODAY

Leroy Owens did not waste money. His $8,400-a-year salary provided well for his family with enough besides for a college savings fund for three children. Mortgage payments on the five-year-old house were ahead of schedule. The 1967 Plymouth had been bought with cash. At thirty-eight, Leroy Owens was as successful as many middle-class Americans cared to be.

Then Leroy Owens died. Six months later his widow had to borrow money for mortgage payments and grocery bills because the estate was tied up in the local court. By the laws of the state where she lived she could be appointed guardian of her children only by paying the state $300 a year for each of them – all this because Leroy Owens had neglected to write a will.

Leroy Owens' story is not an only story. Many others have died without a will because they put off making one until their old age. Or they wrote their own wills only to have them nullified by court order. Or they thought joint ownership would care adequately for their property after their death.

John Reedy and his wife, Mary, had all property and banking accounts in joint ownership. John died of cancer in March; ten months later Mary was killed in an automobile accident. Under the laws of their state, their estate was taxed after John's death and again after Mary's. A will could have saved the estate hundreds of dollars.

Perhaps the most important legal document in a family's life is a will. It enables a person to control the distribution of his property after his death. It also saves his estate from unnecessary expenses and taxes.

If a person dies intestate, that is, without a will, his estate is frozen and cannot be used until a court appoints an administrator to distribute the property. Who gets the property depends upon state laws. Usually the assets will be divided among the next of kin. If none, the property goes to the state.

An ailing wife and two sons, both successful businessmen, survived George Blakely. He left no will for his $90,000 estate. The laws of his state gave each of the sons and the mother a third of the estate. To the two sons it was more capital for investment. To the widow it was a livelihood soon to dwindle because of living expenses and medical bills.

Inheritance is a privilege, not a right, lawyers tell us. Some governments take over an estate at the time of death. In our country it can be passed on to heirs. We exercise this privilege, however, only when we provide for our heirs through a will.

A Christian in particular should be concerned with what happens to his possessions after his death. He realizes that part of his responsibility as a parent and marriage partner is providing adequately for his survivors.

How does one go about making a will? I visited R. Wayne Clemens, practicing attorney at Souderton, Pa., to find out.

"The first step is to draw up a list of all one's assets," Clemens told me. "The best way to do this is to think of everything as cash – actually the basis on which property is distributed. After a person knows what his assets are, he should ask himself: 'If I knew I were to die today, what would I want to do with my property?' Those answers will be the main provision of his will."

Ways to decrease estate taxes should not be a person's first consideration, attorneys such as Clemens tell their clients. After a person has decided what he wants to do with his assets, his attorney can help him look for ways to decrease taxes if his estate is large enough.

"Is it really necessary to have a lawyer draw up your will for you?" I asked Clemens.

"To write your own will is foolish," he replied. "Most people don't know enough about the law to write their own. And a self-written will may not stand in court if it is contested. Surely $25 to $75 – the average fee attorneys charge for writing wills for both husband and wife – is worth the cost for a well-written will."

"Is a Christian lawyer necessary?" I wanted to know.

"The important thing is to find a lawyer familiar with your cultural way of life, one who understands your interests and motivations in distributing your property. The attorney who can do this best for the Christian is a Christian."

"How does one find a good lawyer?"

"Reputation in a community is the best thing to rely on," Clemens answered. "Or one might consult the local bar association. Most attorneys are reputable persons who will do their best to help a client put in his will what he wants in it."

The first step most lawyers take in writing a will is to have their clients understand that a will operates on a person's assets at the time of death, not on the property he has when the will is written. For this reason the will must deal with property and cash in general rather than specific terms.

One man willed his 1950 Cadillac to his son, forgetting to tell his lawyer he bought a new model every year. When he died last year, there was no 1950 Cadillac for the son, and the will made no provision for the 1966 model the man left. Only family heirlooms should be named specifically in a will, lawyers say.

A husband and wife should have separate wills. In a family with minors the husband usually wills everything to his wife. The wife's will gives the estate's assets to the children. If the husband dies, the property continues in his wife's hands; if the wife dies at the same time or even later, the property goes to the children without the expensive, time-consuming awkwardness that usually accompanies joint wills.

A will needs some specific provisions. One sets up a trust for minors in the event of both parents' deaths. The administrator of such a trust must, by law, manage money or property for a minor according to the provisions of a will.

If one has a strong feeling about who should have the children if both parents die, the will should appoint guardians for them. A retarded or handicapped member in the family should receive special provision. Many lawyers suggest that most of the estate go into a trust fund for care of the disabled member. What remains after his death can then be distributed to those children still living.

Another part of the will should provide for distribution of the property in the event the family dies at the same time. Many Christians make the church the beneficiary in such instances. They will their assets either to a special fund of the local congregation or to some church-related organization such as a mission board or school. Many of these have prepared brochures to help the Christian and his lawyer in writing this part of the will.

Information as to how you can make specific bequests for the work and program of the Church of the Brethren may be secured by writing to Harl L. Russell, Director of Special Gifts, General Brotherhood Board, 1451 Dundee Avenue, Elgin, Illinois 60120. He will also be happy to send additional literature concerning wills.

Clemens, for instance, advises his Christian clients to consider the church as another child and give it the same amount they will to each child. As the children grow older and need the money less, this should be reviewed and no doubt changed to a greater proportion for the church.

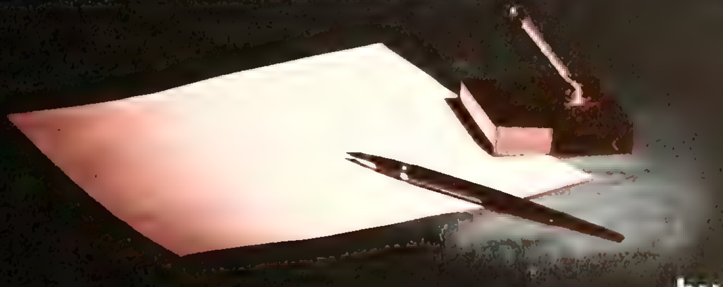
The will also needs to appoint the executor of the estate. Husbands usually name their wives and wives their husbands. Many lawyers suggest that a local trust company — which does not move or die as people do — be made executor in the event both husband and wife die.

After the attorney knows his client's wishes for a will, he writes it up in the correct legal language. The signature must be witnessed by two or three persons in most states to prevent charges the client was not of sound mind.

"Don't tell your relatives what is in your will," lawyers such as Clemens advise. "You may want to change it for some reason. If they don't know about the provisions of your will until after your death, you can save a lot of hard feelings and even court contests."

A will needs periodic review. Births, deaths, or marriages may necessitate changes. Moving to another state certainly will since state laws and taxes governing inheritances differ in each. If the changes are few, a codicil may be attached to the original. Many changes mean writing a new will.

When should one make a will? He cannot until twenty-one in most states. But as soon after that as he is responsible for the welfare of another, he needs to plan for that person's care in case of his own death. ☐



by J. LORNE PEACHEY

by William Stringfellow

Marks of Christian Involvement

■ It is often asserted that the church ought only to be concerned with "moral" issues. A problem with that view is that it grossly oversimplifies the moral conflict in the world. There is no issue which is not a moral issue in both a transient human sense and also in the sense that God judges each decision, action, and omission of every man and nation. All issues are moral because all are consequentially related to the lives of all men.

If, thus, the Christian people are necessarily concerned with all issues, how shall the involvement of Christians and of the church as a society be responsible?

There is no convenient set of rules, no simplistic blueprint, no easy ethics of decision for the Christian. The Christian witness in society does not consist of praising and practicing the Golden Rule — which is, after all, a secular ethic of self-interest that demeans the essence of the gospel. Yet, there is a style of witness characteristic of the Christian life in the world, both for the church as such and for the individual Christian:

Realism

The Christian is one who takes history very seriously. He regards the day-to-day existence of the world realistically as a way of acknowledging God's own presence and action in the world as it is. The Christian knows, more sensitively and sensibly than other men, that this world is fallen — not that it is an evil world, but a place in which death is militant and at work in all things. The Christian sees that, apart from God's work in all things, death is the only meaning there is. Of all men, the Christian is the most blunt and relentless realist, free to face the world without flinching, without surprise, without embarrassment, without fear, without sentimentality, without self-deception, without guile.

Inconsistency

The Christian, in his fidelity to the gospel in his witness in the world, will look to others inconsistent in public views and positions. His stance or conduct is never easily predictable; he cannot be put into a neat pigeonhole. The Christian is a nonideological person, and there is no appropriate label for him except Christian. He is not liberal or conservative, left-wing or right-wing; he knows that no ideology, institution, nation, form of government, economic system, society can heal the brokenness or transcend the fallenness of this world. When a Christian takes a stand, speaks out specifically, acts for this or that cause or issue, he does so not as the servant of class or race or nationality or patriotism or ideology, but, on the contrary, as a use of his extraordinary freedom in Christ from just such idols.

Radicalism

That means, of course, that the posture of the Christian is inherently and invariably radical. I do not use that word now in any of its conventional connotations but, rather, as designation for the perpetual position of the Christian in complaining about the *status quo,* whatever it happens to be. The Christian's insight and experience in the reconciliation in Christ is such that no state of secular society can approximate the true society of which he is a citizen in Christ. Thus the Christian, in every society, is an alien. In any society, he always is in protest. Even when some cause which he has supported prevails, he will not be satisfied but will be the first to complain against the "new" *status quo.*

Many Christians, for example, are deeply and actively involved now in the struggle to achieve integration in American public life. The Christian in that struggle, however, will characteristically recognize that integration, though it is a moral necessity for the survival of the

nation, is not to be confused with the kingdom of God. Integration, from a Christian point of view, must be counted as a modest, attainable, necessary, conservative societal achievement, but not the measure of reconciliation among men in this world.

Intercession

The Christian is concerned for all men in all the diversity of problems and issues in society. The sign of the inclusiveness and extremity of that concern is embodied in the Christian's specific care for those who, at a given time, are counted as the least in society, for those whom all the rest have ignored or forgotten or cast out or otherwise abandoned to death. The venerable ministry of Christians for the poor, since the days of the New Testament, is not simply compassion for their endurance of hunger or cold or unemployment or illness or rejection by society, but is, at the same time, a way of caring for — of interceding for — all others in society who are not poor.

The Christian knows that his passion for the world, his involvement in society, his witness in the present age encompasses even his own enemy, even those whom he opposes in some specific controversy, even those who would deny the freedom of his witness, even those who hate him, and especially those who are threatened by his witness.

In the end, what distinguishes the Christian involvement in the world from any religion or secular faith is the freedom of the Christian and of the church of Christ to expend their lives without caution and without the fear of death so that all men may be restored to life in this world. ☐

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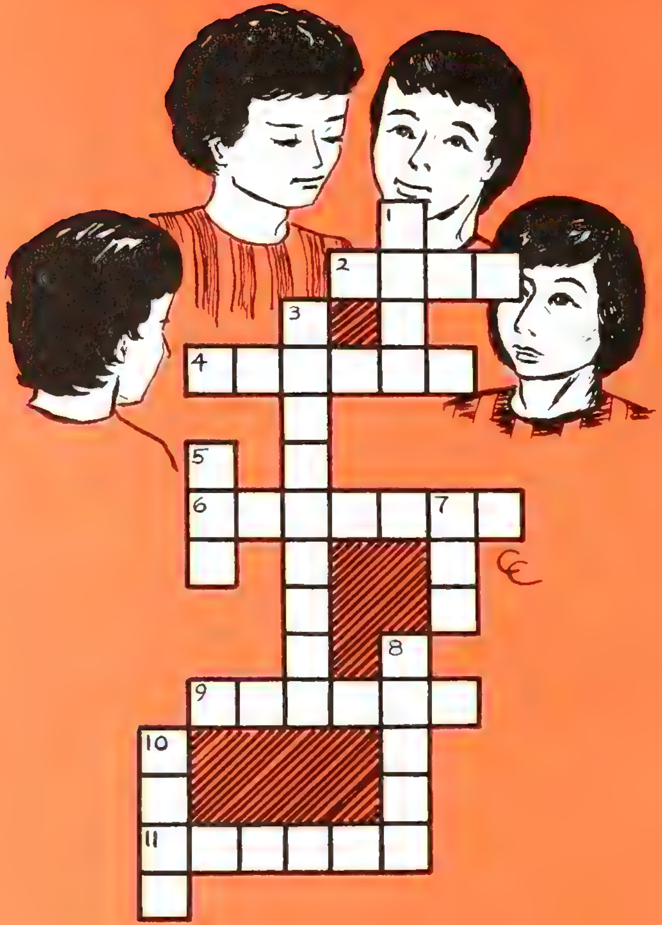

by Carol Conner
(*Daniel 1:1-21*)

Across

2. Nebuchadnezzar of Babylon
4. Nebuchadnezzar wanted four of the children of ________ selected as students.
6. They were to be boys of special wisdom and ________.
9. They were to be educated in the learning of the land and the ________ of the Chaldeans.
11. ________ food and a ________ way of life were part of the religion of Daniel and his three companions.

Down

1. They did not want the king's rich food and ________.
3. The king planned for them to be well fed and ordered a daily ________ of fine meat and drink.
5. To be true to their convictions and grow in self-control, they needed to ________ simple food.
7. Daniel persuaded the king's leader to let them give their food a ________ days' trial.
8. After the diet of ________ and water, they were healthy and well-nourished.
10. Daniel and his friends continued their self-control while learning and with God's help became very ________.

Christian faith and funeral practices

HE FUNERAL, VESTIGE OR VALUE? by Paul E. rion. Abingdon, 1966. 240 pages, $4.50

HE CHRISTIAN FUNERAL, by Edgar N. Jackson. hannel, 1966. 184 pages, $3.95

UNERAL MEDITATIONS, by William R. Baird, r., and John E. Baird. Abingdon, 1966. 128 pages, $2.50

Two of these books, all recent publicaions, are significant additions to the tudies being made on modern funeral practices in America. Two of the auhors, Irion and Jackson, are among the ew religious writers of today who are giving major attention to this subject. They write as authorities who are worthy of serious reading and study.

The Funeral, Vestige or Value? by Paul E. Irion is the most definitive of hese books in that it outlines the conemporary ideas and practices about the unction of the funeral, takes a candid ook at the so-called Christian funeral with which most of us are well acquainted, and finally projects some new designs for a truly Christian funeral.

The first ninety pages provide a picure and an analysis of our current procedures. They are based on the author's own insights and a survey of 160 minisers of ten major Protestant denominaions serving in cities and towns across he United States. There is nothing new n this information. However, he concludes that the funeral as we know it s more a cultural ritual than a religious service, more superstition, custom and herapy than worship, and that it has been forged out of 20th century American optimism and materialism, the "living it up," and "religion-in-general" attiude more than by the helpful insights of psychology, anthropology, philosophy and religion. This observation may disurb those who once thought otherwise.

The section of the book in which Irion reviews recent critiques of funeral pracices could have been omitted. It adds very little to his study except additional pages. If there is another weakness in he book it could be his tendency to repeat too many times certain basic assumptions and principles. The reader may become a bit weary of re-reading those very valuable concepts and suggestions to which the author continually calls our attention.

The Funeral, Vestige or Value is a provocative book. Mr. Irion wants it to be studied carefully. He has included a study guide, an excellent bibliography and an index for individual or group use. His judgment that the conventional type of funeral, frequently conducted in the funeral home and usually with only a pseudoreligious quality about it, should be abandoned and replaced by either a truly religious service or a humanistic one merits serious attention. This is a worthy book for pastors and people of every congregation.

Edgar N. Jackson's book, *The Christian Funeral*, has special appeal for ministers and others who have leadership responsibility for planning and conducting funeral services. After referring to Paul Irion's two books, *The Funeral and the Mourners* (Abingdon, 1954) and *The Funeral, Vestige or Value*, the only books of significance in this field produced by clergymen, Jackson turns to the behavioral sciences of anthropology, psychology, sociology, and psychosomatic medicine as other resources. In a general but helpful fashion he uses the first part of his book (36 pages) to report some of these insights and review certain necessary functions of the American funeral.

Most of the book consists of a collection of twenty funeral meditations and five sermons. The meditations are sample works of a gifted preacher who understands the need of people and can relate to those needs through the art of preaching. Most of the meditations are not Biblically oriented in the sense that they have a text and include many scriptural references. They are developed from a strong Christian faith and an awareness of the contribution which the arts and other disciplines can make to those who face death.

The five sermons are as good or better than most, especially if we realize that the sermon loses much of its original effectiveness when published. Dr. Jackson wrote and published these sermons because it is the task of each pastor to help educate his people to meet death as well as life. This book is a positive contribution to the subject of death and the funeral. It should be one of the guides used to develop funeral services that are more "compatible with our Christian faith."

The third book of this group, *Funeral Meditations*, by William R. Baird, Sr. and John E. Baird, is a father-son collaboration in which the Bible is the main focus. The intention of the authors was to center the attention of the preacher and mourners on the "precious promises of the gospel" and to turn their "attention away from the loss that has been suffered to the eternal truths of our Christian faith." The latter is a mis-use of the Bible. The eternal truths should be offered to help each man face the event of death in a realistic way and turn him toward a life ahead with something for which to live.

These scriptural meditations present themes that other ministers possibly could develop for their own use. As published, though, they fail to speak relevantly to the contemporary person and his needs. They are heavy and stuffy with traditional words and phrases that have a "religious" sound but which have little use and meaning in everyday life. This is not very helpful to one who is facing the fact of death — a friend's or his own.

Funeral Meditations by William and John Baird may appeal to some, but it contributes little to the efforts of those who are searching for a deeper understanding of the place and functions of the American funeral and the relationship of the Christian faith to it. — DUANE H. RAMSEY

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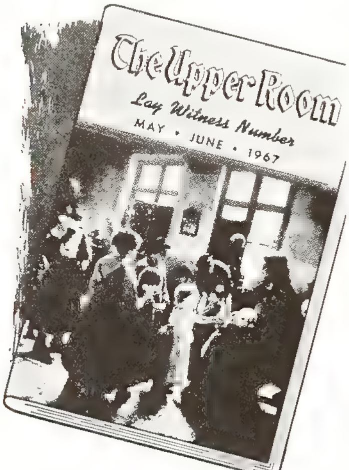

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mission our loss of members might become even more intense, for the "way of the cross" may be a stumbling block for the weak!

LEON C. NEHER
North Manchester, Ind.

THE WAY TO MEN'S HEARTS

The more I read of the theological controversies raging on all subjects from Alpha to Omega the more evident the truth stated by Jesus becomes. Upon the return of the seventy disciples commissioned by the Lord to go into the towns and districts of that area to preach and to heal the sick, they rejoiced that action had given fantastic results. But Jesus cautioned them that this was not the real thing over which to rejoice but to rejoice that their names were written in heaven. . . .

Paul could write to the sophisticated city of Corinth and say, " . . . when I came to proclaim to you God's secret purpose, I did not come equipped with any brilliance of speech or intellect. You may as well know now that it was my secret determination to concentrate entirely on Jesus Christ himself and the fact of his death upon the cross. As a matter of fact, in myself I was feeling far from strong; I was nervous and rather shaky. What I said and preached had none of the attractiveness of the clever mind, but it was a demonstration of the power of the Spirit! Plainly God's purpose was that your faith should rest not upon man's cleverness but upon the power of God" (1 Cor. 2:1-5, Phillips).

I suppose it takes an undeserving mother who sees her child at death's door; she prays for the little life, and she is given back her child. She knows not why, she knows not how, she knows she doesn't deserve it, but she does know the grace of God.

I suppose that it takes a wayward youth lost in the alleys of life's sordid slums, a youth who then is touched by a young pastor or understanding teacher who puts an arm around him and says, "I need you. The Lord needs you; the church needs you; give me your strength, your mind, your heart!" And then the dawn of a new day appears. He knows not how, he knows not why, but he does know that in some unexplainable way the love of unseen origin came to him to create a new life and a whole new day.

We should know the way to men's hearts full well. But if we do not, then in this intricate, perfectly organized and marvelously balanced and consistent world God again suffers on a cross. There is no other way. "Alas for you experts in the Law, for you have taken away the key of knowledge. You have never gone in yourselves and you have hindered everyone else who was at the door" (Luke 11:52, Phillips). How does it evidence itself? Fewer persons find light and hope and faith in corporate worship; church attendance takes a drop; membership in the organized church drops; agnosticism grows; men are frustrated in their avenues of service to fellowmen.

God's timetable may seem slow to man, but it is inevitable, ordered, and sure. God, may we awake to the truth of true witness and mission as it appeared to Paul in his work and witness in Corinth! Shake us from wordy battles, and may the scales drop from our eyes so that we can see clearly. May we act courageously and follow thee perfectly!

JAMES M. BERKEBILE
Elizabethtown, Pa.

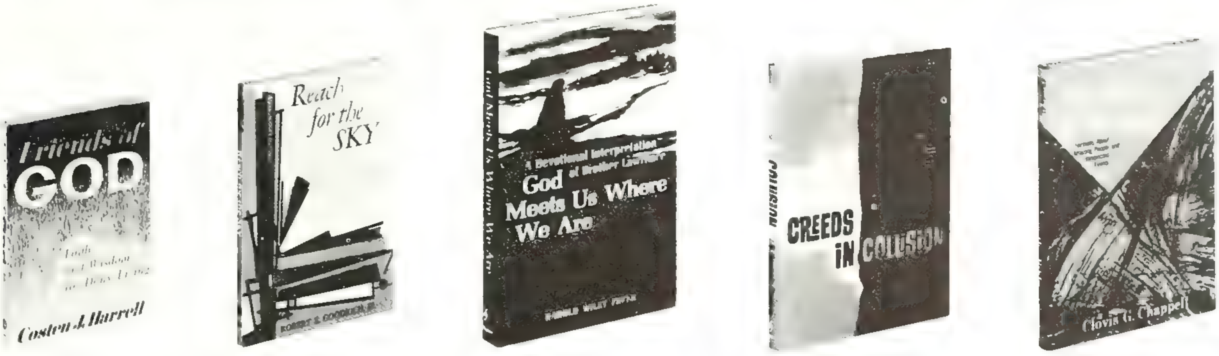
LEGAL RESTRICTIONS ON CHARITABLE BEQUESTS

Ten states and the District of Columbia have varying limitations on bequests to charitable and religious organizations. It is advisable for those residing in those states and the District to be informed on these limitations.

Because of these restrictions some have transferred funds in their lifetime to the General Brotherhood Board for Annuity or Life Income Agreements. Should any resident of California, the District of Columbia, Florida, Georgia, Idaho, Iowa, Mississippi, Montana, New York, Ohio and Pennsylvania want a copy of these legal limitations he may write to HARL L. RUSSELL, director of special gifts, 1451 DUNDEE AVENUE, ELGIN, ILLINOIS 60120 and request the document. No obligation is incurred in sending for it.

Following your study of the implications of these limitations you may want to obtain full information on plans that are available whereby you may effectuate your philanthropic purposes during your lifetime. A subsequent request for this data would place you under no obligation.

Christian reading for Christian leaders



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FATHER, WE THANK THEE

William A. Clough. Inspiring collection of 204 graces and 102 prayers of thanksgiving. Each prayer is aimed to an understanding of the responsibilities that go with receiving God's blessing. Phrased so children can comprehend them. 112 pages. Paperbound reprint, **95¢**

PATTERNS FOR DEVOTION

Gladys C. Murrell. Designed primarily for womens' groups, summer camps, church schools, and retreat programs, these devotions are based on short, interesting stories. Also included are prayers, poetry, hymns, and Scripture references. 112 pages. Paperbound reprint, **95¢**

in brief

OPPORTUNITIES

Church librarians who are interested in knowing about new books which have been reviewed by Brethren leaders and recommended for libraries should write to the Church of the Brethren General Offices, Elgin, Ill., 60120, asking to be placed on the mailing list for *The Book Reviewer.* This paper, published periodically, evaluates the latest books produced by religious book publishers.

. . .

Bethany Brethren Hospital needs nurses for summer vacation relief. If you are a nurse and could spend from two weeks to the entire summer in Chicago, contact: Miss Olga Bendsen, Personnel Director, Bethany Brethren Hospital, 3420 W. Van Buren St., Chicago, Ill. 60624.

. . .

Why Brethren, a booklet by C. Wayne Zunkel, is now available. Dealing with historic Brethren values in relation to some of today's questions, it is designed for individual or group study. Discussion questions and suggestions for additional reading and action are included. Six chapters, paperback, it may be obtained from WHY BRETHREN, 219 Hummel St., Harrisburg, Pa. 17104; single copies, 50c; 10 or more, 35c.

PERSONAL MENTION

Ben Sollenberger, head of the mathematics department of the Teacher Training College, Waka Schools, Nigeria, recently had a paper published in the West African Journal of Education. The paper reviewed an experiment in programmed learning in mathematics. . . . **Mrs. J. S. Noffsinger,** formerly of Washington, D. C., is now located in Toronto, Canada, Apt. 1502, 55 Maitland St.

Dr. Gerald W. Roller was awarded the M. Carl Andrews Distinguished Service Award by the Roanoke, Va., Jaycees. He was cited for his work in medical and health groups and for his service in and through his church, Roanoke Central. His pastor, David L. Rogers, described him as the "principal force" behind the church's decision to open a Fellowship House, a home away from home for girls coming to work in Roanoke.

. . .

Thirteen employees at the Church of the Brethren General Offices were presented service pins recently. Honored for twenty-five years of service was **W. Harold Row,** executive secretary of the Brethren Service Commission. Four employees received awards for having completed twenty years of service: **Mrs. Roland C. Behling, Ruby M. Koehnke, Mrs. Edward A. Stanek,** and **Donald E. Thomas.** Other workers having completed five-year intervals of service were: **Ralph E. Smeltzer** and **George E. Wishon,** fifteen years; **Beverly Beu, Mrs. Lawrence E. Hanselman, Carl E. Myers, Mrs. Loring S. Pease, Leland Wilson,** and **Mrs. Herbert A. Wissman,** five years.

. . .

Mrs. Faye Glover, wife of Irving Glover, pastor of the Canton First church, Ohio, died recently from cancer, with which she had been ill since last August. Besides her husband she leaves four children, two under school age. The church has set up a fund to help the family meet the heavy expenses of hospitalization. Contributions can be made to the Pastoral Assistance Fund, % Mrs. Ralph Davis, 4656 Hills and Dales Road, N.W., Canton, Ohio 44708.

Mrs. Florence F. Murphy, aged eighty-two, widow of Ross D. Murphy and a charter member of the Brethren Service Committee, died unexpectedly on March 11, at her home in Shippensburg, Pa. For a number of years she was also chairman of the Church of the Brethren Women's Fellowship. She maintained a close relationship to all aspects of denominational relief ministries.

. . .

The 1967-68 edition of *Stewardship Facts* was edited by **Ota Lee Russell,** author of two books for children and of other Brethren materials. The sixty-four-page resource publication was sent recently to ministers and selected lay leaders of denominations which are members of the National Council of Churches.

Hylton Harman, moderator of First Central church, Kansas City, Kansas, was chosen "Man of the Year" by the YMCA of the city. . . . The Bethany Theological Seminary board of directors recently elected **Homer Royer** of Trotwood, Ohio chairman. President Wayne F. Geisert of Bridgewater College has announced that **William P. Thompson,** stated clerk of the General Assembly of the United Presbyterian Church in the U. S., will deliver the address at the college's eighty-seventh commencement.

. . .

Congratulations go to **Mr. and Mrs. Frank Warble** of New Paris, Ind., who have celebrated their sixty-fifth wedding anniversary. . . . And to **Mr. and Mrs. Lawrence Baughman** of North Liberty, Ind., and **Mr. and Mrs. Galen Wertenberger** of Norcatur, Kansas, who observed their fiftieth anniversaries. Other couples who have observed fifty or more anniversaries are: **Mr. and Mrs. Lewis Metzger** of Flora, Ind., and **Mr. and Mrs. J. B. Bowie** of Hood River, Oregon, their sixtieth; **Mr. and Mrs. A. P. Musselman** of Sebring, Fla., their fifty-seventh and **Mr. and Mrs. O. C. Frantz** of the same place, their fifty-fourth; **Mr. and Mrs. David Rummell** of Freeburg, Ohio, and **Mr. and Mrs. Galen Gillan** of Fredericksburg, Iowa, their golden weddings.

ON THE AIR

Directions (ABC-TV, Sunday, 1:00-1:30 p.m., ET) will present a series on **"Changing American Values,"** April 30 to May 14. The program will examine the tensions caused by social change in order that we may understand this new socioeconomic era and become a creative, controlling part of it.

. . .

The **Codorus Church of the Brethren,** Loganville, Pa., is to be highlighted in a brief telecast over ABC channel 43, York Pa., on May 1 at 6:00 and 11:00 p.m. Depicted will be scenes of both the old and new church buildings, the extensive volunteer work of members in erecting the new building, the creative thought given to planning, the congregation's educational program, and a service of baptism. Photographs of the new church appeared in the Nov. 24 MESSENGER and on the cover of the *1967 Yearbook*.

"Conversations in Christian Concern" is the name of a half-hour program, 7:00 to 7:30 p.m., Tuesdays, over closed circuit station, Channel 10, at Olympia, Wash. Lyle M. Klotz, pastor of the Olympia congregation, is a member of the unaffiliated group sponsoring the program and will serve as moderator of the beginning series. The group includes both Catholics and Protestants.

. . .

"The Investigation" will be telecast on April 14, 9:30-11:00 p.m., ET, and again on April 16 at 3:30-5:00 p.m. over NBC-TV. Probably the most significant program in April, "The Investigation" is Peter Weiss' dramatization of the Auschwitz war crimes trial.

THINGS TO COME

The fifth anniversary of the dedication of the new building will be observed by the **Mechanicsburg congregation, Pa.,** on Sunday, April 16, at the 10:15 a.m. service. D. Luke Bowser, Jr., pastor at the time of building, will be the speaker.

. . .

On April 26, 4:00 to 6:00 p.m., over WGSA, 1310, Ephrata, Pa., Dr. Carl McIntire, John Millheim, and Donald Waite will discuss with Dr. Gabriel Fackre of Lancaster Theological Seminary, Dr. Wallace Fisher, a Lancaster Lutheran minister, and C. Wayne Zunkel, pastor of Harrisburg First church, Pa., the National Council of Churches and related issues. Dr. McIntire has been a longtime critic of the council, civil rights, and many aspects of Protestant, Jewish, and Catholic religious life.

NOTEWORTHY

The **American Friends Service Committee** will celebrate its fiftieth anniversary on April 20. The international service organization, with headquarters in Philadelphia, Pa., in 1947 was awarded the Nobel Peace Prize, the only American organization to have been so honored.

The **Northern and Southern Ohio youth** had a joint conference on April 8 and 9. The theme was "Walls or Bridges."

PENSION PLAN AMENDMENT

In the judgment of the Pension Board it is desirable that the Ministerial and Missionary Pension Plan of the Church of the Brethren be further amended. As provided in the Pension Plan, therefore, the Pension Board recommends to Annual Conference that the plan be amended, effective Sept. 1, 1968, as follows:

Article I. Definitions

(j) The term *salary* shall mean the fixed salary of a member plus (1) in the case of a member for whom the congregation furnishes the free use of a residence, 20% of such salary or (2) in the case of a member for whom the congregation provides a housing allowance, the amount of such allowance. In the case of free ministers, the term *salary* shall mean $1,200.

DEATHS

Akers, Horace C., Alum Ridge, Va., on Dec. 19, 1966, aged 78
Beall, Elsworth, Muncie, Ind., on Jan. 4, 1967, aged 67
Bennett, Elsie V., Clearville, Pa., on Jan. 31, 1967, aged 72
Berkebile, Walter, Rockwood, Pa., on Jan. 7, 1967
Berkebile, William, Windber, Pa., on Sept. 1, 1966, aged 82
Bigler, Lloyd, Sabetha, Kansas, on Feb. 5, 1967, aged 66
Bischoff, Louise M., Johnstown, Pa., on Jan. 5, 1967, aged 84
Blickenstaff, Emma, Norcatur, Kansas, on Jan. 13, 1967, aged 91
Brandenburg, Emma M., North Manchester, Ind., on Jan. 28, 1967, aged 82
Bromagen, Edna Mae, Arcanum, Ohio, on Jan. 10, 1967, aged 62
Callahan, Lillie May, Ashland, Ohio, on Sept. 10, 1966, aged 90
Cherry, Joseph Roy, Ridgely, Md., on Oct. 4, 1966, aged 76
Counts, Mabel S., Bridgewater, Va., on Sept. 30, 1966, aged 36
Davisson, Marguerite Eva, Glendora, Calif., on Jan. 30, 1967, aged 55
Dick, Stella C., Roaring Spring, Pa., on Jan. 1, 1967, aged 82
Early, Lena L., Hardin, Mo., on Feb. 18, 1967, aged 83
Faust, Newton J., Windber, Pa., on Nov. 6, 1966, aged 79
Ferguson, Coles B., Salem, Va., on Feb. 11, 1967, aged 71
Foster, Hallie May, Blue Ridge, Va., on July 18, 1966, aged 72
Fluke, R. Thomas, Everett, Pa., on Jan. 20, 1967, aged 38
Haller, Christian, Hollidaysburg, Pa., on Jan. 20, 1967, aged 84
Heiple, George M., Central City, Pa., on Oct. 30, 1966, aged 65
Hoover, Mary, Huntington, Ind., on Dec. 26, 1966
Hostetler, Clyde, Rockwood, Pa., on Dec. 21, 1966, aged 74
Johnson, Lena M., Pasadena, Calif., on Dec. 5, 1966, aged 92
Keim, Earl F., Davidsville, Pa., on April 15, 1966, aged 80
Keim, Bertha A., Davidsville, Pa., on June 6, 1966, aged 83
Keith, Harry E., Sr., Roaring Spring, Pa., on Dec. 21, 1966, aged 72
McCune, Samuel Emmert, Chesterton, Ind., on Sept. 27, 1966, aged 49
McNaull, Frank Allison, Ashland, Ohio, on Aug. 28, 1966, aged 71
Martin, Melvin, Alum Ridge, Va., on May 9, 1966
Miller, Edna, Rockwood, Pa., on Nov. 21, 1966, aged 71
Moherman, Harley Eugene, Ashland, Ohio, on Oct. 23, 1966, aged 48
Moore, Agnes, Rockwood, Pa., on Dec. 14, 1966, aged 69
Mummert, George, East Berlin, Pa., on Dec. 16, 1966, aged 79
Parks, Robert E., Harrisburg, Pa., on Dec. 10, 1966, aged 24
Radcliff, Elsie, Blue Ridge, Va., on May 13, 1966, aged 71
Ritchey, Emory, Everett, Pa., on Sept. 14, 1966, aged 66
Saylor, Abe, Rockwood, Pa., on April 12, 1966, aged 80
Saylor, Faye, Rockwood, Pa., on Dec. 16, 1966, aged 80
Seip, Dean, Modesto, Calif., on Dec. 18, 1966, aged 48
Shawn, J. Bradford, Sebring, Fla., on Aug. 23, 1966, aged 71
Snavely, Lizzie A., Manheim, Pa., on Nov. 17, 1966, aged 86
Sollenberger, Lena G., Everett, Pa., on July 23, 1966, aged 74
Stern, Mae, Dixon, Ill., on Nov. 22, 1966
Strole, James C., Sebring, Fla., on Sept. 6, 1966, aged 35
Stutzman, Nora A., Hollsopple, Pa., on Dec. 5, 1966, aged 83
Tillotson, Lila, Modesto, Calif., on Dec. 7, 1966, aged 86
Trostle, Michael, York Springs, Pa., on Oct. 13, 1966, aged 83
Ullery, Mattie B., in 1966, aged 77
Vaniman, Mildred, La Verne, Calif., on Nov. 10, 1966
Waters, Roy A., Sebring, Fla., on Sept. 19, 1966, aged 56
Weaver, Carrie M., Windber, Pa., on Nov. 6, 1966, aged 83

CALENDAR

April 30	**Rural Life Sunday**
May 1-7	**Mental Health Week**
May 14	**May Fellowship Day**
May 5	**Christian Family Week**
May 7-14	**Pentecost**
May 14	**Annual Conference Offering**
May 14	**Festival of the Christian Home; Mother's Day**
June 11	**Children's Day**
June 18	**Father's Day**
June 20-25	**Annual Conference, Eugene, Oregon**

Reflection on a rearview mirror

■ You slip into your place behind the wheel, fasten your seat belt, give a glance to either side, release the brake – and soon you are off down a ribbon of concrete at sixty miles an hour.

If you are a careful driver, according to one expert, you always drive in the context of what is happening ahead of you, just a short distance if in traffic, but farther ahead if on the open highway. Keeping your eyes alert to the complexities of the situation in front of you helps you react in such a way that you can adjust to it as may be necessary for your own safety.

A good driver also gives split-second glances to his rearview mirror. If he plans to pass a car ahead, he does not want to be overtaken by a faster car coming from behind. It could be dangerous, in most instances, to ignore what is happening where he has just been. Yet, no driver would dare to direct his car only on the basis of what he sees in the rearview mirror. This kind of obsession would be as quickly fatal as driving blindfolded.

Like many other institutions the church seems to spend far too much time looking in its rearview mirror. There are good reasons for this preoccupation with the past. Our Christian faith, for example, is rooted in a historical event. It depends upon ancient records for much of its authority. And there is a richness about the Christian heritage that helps to deepen the life of the church today. Furthermore, many Christians as they grow older and face puzzling new complications in the traffic of today tend to recall those events and experiences which offered them security and hope when they were younger. Who can blame them if they are tempted to look backward – where the roads covered familiar territory – in place of facing the uncertainties that lie ahead?

The temptation is great – but it ought to be resisted, at least the temptation to make all decisions for now in the light of what has been. Frequent glances in the rearview mirror? Yes. Rest stops to look back as a means of finding yourself? Yes, of course. Regular consultation of maps to see where you have been and where you now are? Certainly. But no preoccupation with the road behind, however lovingly you remember it; therein lies disaster.

As a matter of fact, our best guidebook itself warns about looking back. In the Bible the heroes of faith were men like Abraham who heard a call to "go from your country," to leave the familiar landmarks and to brave the unknown, looking for "other land that I will show you." The roll of the faithful, which itself is a part of our heritage, gives priority to men and women of whom it was said, "If they had been thinking of that land from which they had gone out, they would have had opportunity to return. But as it is, they desire a better country." And some who started, but who like Lot's wife turned to look back, met a tragic end.

Why should the church spend so much time looking back when the Lord of the church makes it quite clear that he is not imprisoned in the past? Is it not significant that when Jesus commissioned his friends to go into all the world he assured them – and us – that he is with us always. He is our contemporary. If we keep looking back we will miss the thrilling discovery that he is already ahead of us, already at work, and, if we want to share in his work, we must discern where he is presently active.

This is one of the reasons why, in MESSENGER, we try to direct our attention to the present context of our lives without overlooking the lessons we can learn from the past. Whether we would choose it to be this way or not, the fact is that we are called to live at a time when a tragic war in Vietnam, greatly extended and escalated by action of our own government, engages the attention and disturbs the souls of men all over the world. However we may feel about the complexities of racial problems and civil rights movements, they are a significant part of our times and we cannot refuse to ask ourselves just how Jesus himself is present in them. Poverty may appear to us to be only a kind of political football, but for millions in our land it is a desperate plight, and the New Testament speaks incisively to all who are affluent, including ourselves. These are not merely current problems that one can ignore while he addresses himself to the business of "saving souls." They are, rather, the ways in which men today are losing their souls. Can the church be indifferent?

No, the church dare not turn backward when the need for it to fulfill its mission *today* is so great. Instead of seizing every chance to celebrate an anniversary or to memorialize some saint of yesterday, should not the church address itself in congregational meetings to the challenges that are sitting on its doorstep, to the hunger of severely deprived persons in its community, and to the means by which the presence of Christ is made real here and now – in the spring of 1967 – among people who are stumbling as they try to find their way? – K.M.

Family Reading

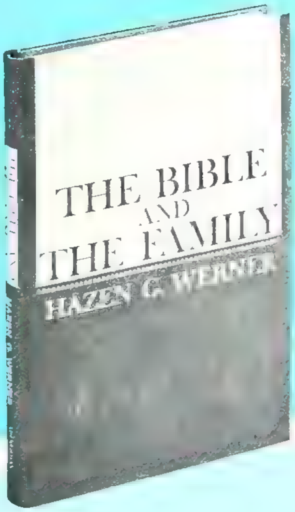
THIS IS
STEVIE'S
STORY

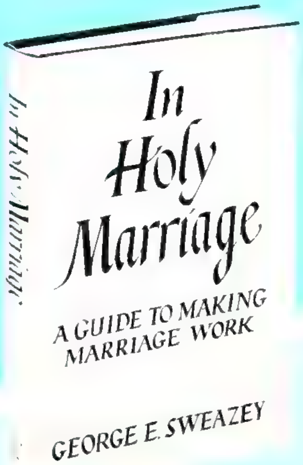
THIS IS STEVIE'S STORY

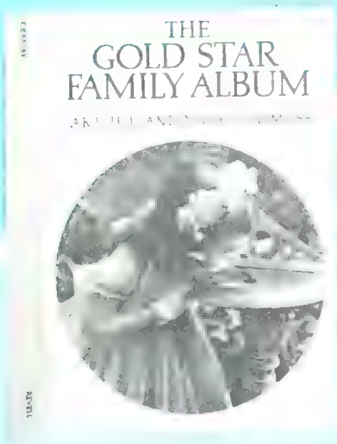
Dorothy Garst Murray. **Revised and enlarged**

Mrs. Murray, a Brethren from Virginia, tells in a warm and personal way the story of Stevie, her mentally retarded child, in order to comfort and advise other parents of "these most innocent of God's little children" and to bring their needs and problems before the public. Introduction by Pearl Buck.

$2.25







THE BIBLE AND THE FAMILY

Hazen C. Werner.

A clear, readable presentation of the essential things the church needs to say about Christian families. It combines scriptural documentation with modern insights regarding family relationships to deepen understanding of family life. What Bishop Werner says makes good common sense and can be read and understood by all.

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IN HOLY MARRIAGE

George E. Sweazey.

Mr. Sweazey takes the reader step by step through each separate phrase of the beautiful marriage service. He describes how, by a thoughtful study of the meaning of the words and a sincere determination to try to live up to them, a truly happy marriage can be achieved. This is counseling at its highest level, embracing every single aspect of married life for men and women of today, of all ages. Faith in each other, affirms the author, must be based on faith in God, if a marriage is to survive.

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Nancy and Arthur DeMoss.

A beautiful gift book filled with quotations, poetry, thoughts, and gems of wisdom; gathered from a wide variety of sources and covering such topics as home and family, autumn and harvest, Thanksgiving, Christmas, New Year, Easter, friendship, patriotism. Abundant with color illustrations; attractive four-color laminated jacket.

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LOOK FOR THESE FEATURES IN THIS **messenger**

The Draft and Its Alternatives. *Selective service, national service, volunteer service, alternative service, provisions for objectors — all these are involved in discussions regarding the draft. John H. Eberly reviews the proposals. Six commentators, most of them draft age, react.* page 1

What Is Spiritual Healing? *Is it a means of gaining or restoring physical health? Or does it have to do with a man's most important relationship?* by J. D. Glick. page 7

A Cleric's Impressions of Sunset Strip. *At a crossroads where hundreds of youth exhibit their rebellion against aspects of contemporary society, some clergymen are finding a unique ministry. A special report.* by Lee G. Whipple. page 16

If You Died Today. *To provide adequately for survivors and to exercise good stewardship of possessions, each parent should make a will. Here are some practical pointers.* by J. Lorne Peachey. page 22

Marks of Christian Involvement. *There is a style of witness characteristic of the Christian life in the world, both for the church as such and for individuals.* by William Stringfellow. page 24

OTHER FEATURES include a page of poems by Elizabeth H. Emerson, Ora W. Garber, LaDona Garver Shives, and Edith Lovejoy Pierce (page 6), "The Gospel of the 1960's," a contemporary paraphrase, by Gladys E. Welch (page 10), "Faith Looks Up," by Harold G. Correll (page 21), a puzzle for children (page 22), and a review of books dealing with funeral practices, by Duane H. Ramsey (page 27).

COMING NEXT

Two features review the history of twenty-five years of service in Puerto Rico and describe the current hospital program. . . . Carroll Ringgold looks at the characteristics of a church first gathered and then scattered for witness in the world. . . . A Protestant father and a Roman Catholic father write letters to their daughters regarding interfaith marriages.

PHOTO CREDITS: 7, 23 Don Honick; 11 Black Star, H. Armstrong Roberts, De Wys, Inc., Orlando from Three Lions; 13 Rohn Engh; 15 (right), 18 Religious News Service; 24-25 De Wys, Inc.

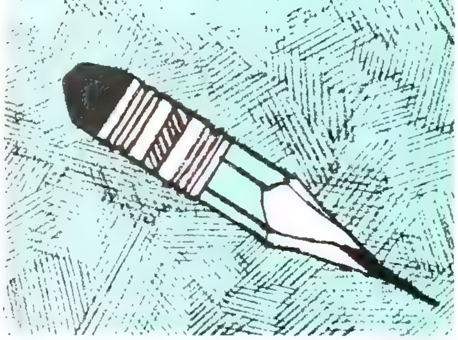
KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; ELIZABETH WEIGLE, editorial assistant; HOWARD E. ROYER, director of news service. MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120. Norman J. Baugher, general secretary. Filing date, Oct. 1, 1966. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill. MESSENGER is copyright 1967 by the General Brotherhood Board, Church of the Brethren. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 116 NO.

messenger

CHURCH OF THE BRETHREN [illegible]

ALLIS-CHALMERS



readers write

CHURCH UNITY WITHOUT CHURCH UNION

God has given the Christian church many years to prove herself, but time is running out, and we shall soon have to give an account. Is it not time that our church reevaluates the reason for its existence in the light of the great commission — "Go into all the world and preach the gospel to the whole creation" (Mark 16:15).

You say we have done this. But stop and think how much we have not done that we could do if we would really sacrifice our time, talents, and money. Instead of spending so much for luxury in our church buildings, using our time selfishly for entertainment, and wasting our talents on trivial things, we could use all these to win souls for Christ. Truly, if we are his disciples, our most important concern will be to win souls which is the only thing that will count for eternity. . . .

If our church performs her task according to the Word of God and in accordance with the will of God, we can have church unity without church union. Out of this spiritual unity will grow a more effective witness for Christ and his church.

Miriam Mohler

New Carlisle, Ohio

THE CHURCH AND THE FINE ARTS

The correlation in intent between the church and the fine arts has always been close even though there have been exponents of both that have tried to discredit the other. As a painter and a member of the Church of the Brethren, I was interested in the article by Thomas Howard (Feb. 2) dealing with art and religion. Generally, I find it hard to associate with the church of my heritage since it seems to disassociate itself with the nature of the artist as I know it. This article was encouraging.

It is, of course, difficult to define art, but the best works seem to reflect, whether logically or intuitively, the deepest feelings and ideas in response to life. The intuitive response is, I think, closely related to the Christian's faith which, for some reason, remains optimistic in the artist as in many men. . . .

It seems as though some Christians feel that it is their responsibility either to enlighten the artist or to reject his product and personality altogether. On the other hand, many artists seem to feel that salvation is a private matter, and they will not evangelize even though they may try to relate to their fellowmen through a visual vocabulary.

I have been very disappointed in the Church of the Brethren's limited association and patronage of the fine arts. There is little evidence of the Brethren interest in architecture, sculpture, painting, or literature that celebrates the creative powers of God and man's union with those creative powers. For example, the worship centers built partially to serve the functional comforts of the congregation during worship could also represent an act of respect and love between the spirit of man and the spirit of God. I do not see this in Brethren-sponsored structures of which I am aware.

This appears not to be a question of money but a lack of sensitive understanding between the artist-architect and his employers. I do not understand why, when a new church may be needed, the building committee would not consider the beauty of the proposed building to be a legitimate affirmation of their congregation's appreciation of beauty as another of the gifts from a higher source.

When the various arts are called upon, be it for architecture, drama, or music, should not the church try to find the very best? The overwhelming evidence does not indicate a Brethren interest in the best but an unconcerned acceptance of the mediocre which, obviously, bores the creative imagination.

It is true that, as a layman, I cannot pretend to discuss the administrative and theological consequences of a conservative church that opens itself to the possibilities of the arts, but I do understand my own difficulty in having a greater association with the Church of the Brethren because of the needs of my profession that also demands an integrity and faith. It is my hope that those who use conservative power are not truly the enemies of those who use creative power.

Mr. Thomas's analysis of the coinciding spirit present in the theologian and the artist (and the fact that it was printed in a Brethren publication) gives me some hope that I do not have to reject my spiritual background in order to approach the nature of my existence through the fine arts.

Ronald L. Weaver

Yellow Springs, Ohio

GOD'S ABUNDANCE IS LAVISH

An ancient faith is criticized, censured by some, for "passive suspense" regarding birth control to curb "population explosion."

Scholars tell us a quarter-million Indians found meager sustenance in what now is this nation. What if one had forecast "explosion" to nearly a quarter-billion? Does future population gain imperil us?

Multiply three hundred bushels an acre on a test plot in Mississippi by our vast corn acreage. Can science continue to boost corn and other yields? What of deserts and jungles awaiting water and clearing? What of formerly irrigated "salt lands" which fed nations centuries ago and now await restoration as we reclaim by irrigation salty California land? What of the sea, thrice the land area and multiplied by miles of food-rich depth? We merely "hunt" the sea as Indians hunted the forest. Cultivated oysters, lobsters, and the like compare with Indian patches of corn. Scientists say we do not reap one thousandth of the sea's food crop.

If God's abundance is so lavish, why do millions hunger?

Galilee disciples were his stewards, distributing multiplied fruits of land and sea, loaves and fishes. We are his stewards. Would we have blamed Jesus for the hunger of the Galilee multitudes if the disciples had pressed oil from the fishes, ignited it, and hurled flames on families for whom he multiplied the food?

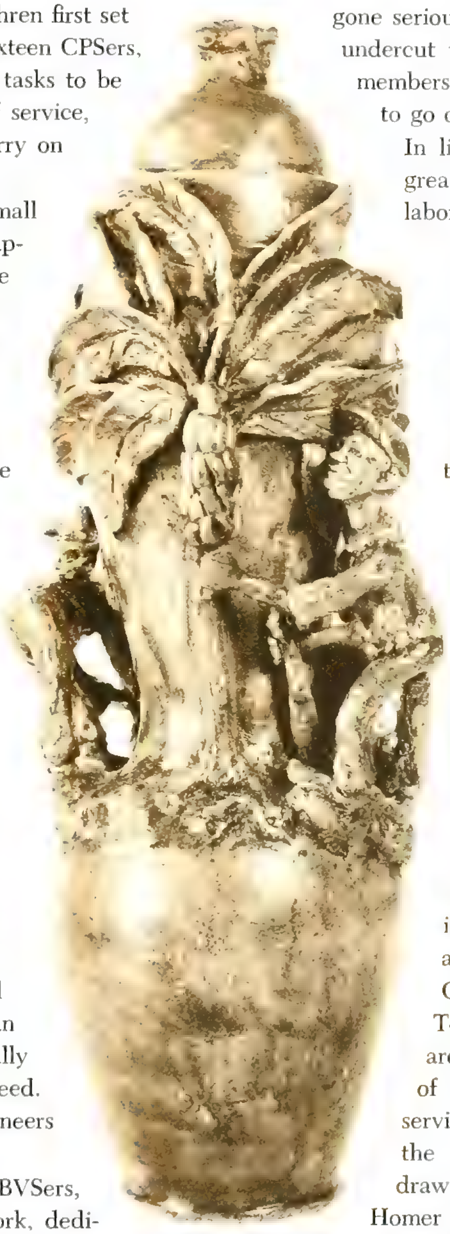
Ralph E. Byers

Woodland, Mich.

BYLINES: A conscientious objector who refused to register for the draft, **John Forbes** is now director of the health cooperative at Castaner, Puerto Rico. . . . **Malen Rojas Daporta** is a reporter for the Puerto Rican newspaper, EL MUNDO. . . . **Dale Francis** is the executive editor of OUR SUNDAY VISITOR, a Catholic magazine. . . . **Ellis Guthrie** is the pastor of the Eaton congregation in Southern Ohio. . . . Pastor of the Hagerstown congregation, Middle Maryland, **DeWitt Miller** has served on the General Brotherhood Board and as moderator of Annual Conference. . . . In addition to her work as choral music director at Colonial White High School, **Carol Bright** also directs the Mack Memorial church choir, Dayton, Ohio. **Carroll S. Ringgold,** member of the General Brotherhood Board, serves the Maple Spring church, near Jerome, Pennsylvania. . . . **Frances Bowman,** a homemaker and mother, is the wife of the pastor of the Wichita church, Kansas. . . . **Floyd E. Bantz** is the pastor of the Roaring Spring congregation, Middle Pennsylvania.

TWENTY-FIVE YEARS IN CASTAÑER

by John Forbes



■ A full generation has passed since the Brethren first set foot in Castañer. Since the "China unit" of sixteen CPSers, in August of 1942, confronted the enormous tasks to be done, their children have reached the age of service, and some have come back to Castañer to carry on the work their fathers started.

In terms of human effort applied to a small area, the value is staggering and beyond appraisal, both in quality and quantity. But the results so far fully justify the effort: what was three feudal farms in 1935, sparsely populated by sickly, overworked and underfed, and suffering agricultural laborers and their families, is today a thriving, progressive community of 2,000 alert, ambitious people whose insistence on a better life and whose willingness to pitch in to bring it about are basic factors that have made possible the story of Castañer.

This story is exciting and fascinating: of overcoming Herculean obstacles with irrational faith and the most meager resources. From the inception of the medical work, the people of Castañer have been considered exceptionally well-favored in health services among all Puerto Ricans. George Mason became a legend when he gathered bits of junk from here and there and put them together to make an X-ray machine. Dr. Daryl Parker's heroic operations included practically the whole surgical handbook, and the harelips he repaired can scarcely be detected, while today a federally funded program does not even meet the need. People here still talk fondly of these pioneers whose memory refuses to fade.

The Brethren and non-Brethren CPSers, BVSers, and other volunteers have combined hard work, dedication, outstanding ability, and a sense of humor. I still shudder when I think of how Willie (Wilma Stern Forbes, R.N.) used to work three straight shifts in the hospital so that the nurse's aides could have time off on Christmas, New Year's, and Three King's Day. Or how Doyle Neher went into a pen to try to bring out a raging bull and got a broken arm for his pains. Or how once the electricity went off and Elmer Hartzler climbed the light pole to fix it and was electrocuted. Elzie Holderread was drowned, and death has also taken I. Harvey Horner and Wilma Stern Forbes. Others have undergone serious accidents and illnesses. In no case has this undercut the morale and sense of duty of the project members; rather, it gives them a firm, quiet resolve to go on with the job.

In lighter moments, they have been the world's greatest clowns. George Mason's head in the laboratory window was an inviting target for a stream of water from a fire extinguisher until he upended his tormentors (two boys named Don and Bob Parker, future M.D.'s) in a barrel of water. The lack of other entertainment was not even noticed with the pranks, tricks, hiking, biking, sports, group singing, and visiting, meeting, and getting to know the people.

The combination of Castañer and service has been unforgettable to those who have served here. Some have decided to enter the ministry; some the medical professions. Many are serving in other areas of need. Dr. Paul Kindy specializes in orthopedics in Mayaguez, Puerto Rico, and comes regularly to Castañer. Bill Coston is supervising a Peace Corps unit in Uruguay. Drs. Tom and Francoise Hall worked in public health in Peru, and Velma Lutz, R.N., served on the S.S. HOPE off the shores of that country. Don Kauffman is a teacher in San German, P. R., and he and Caleb Frantz led work camps in Ecuador. Clara Walters, R.N., is serving in Ecuador. Tom Mathews, Fred Kidder, and Dick Levins are or have been professors at the University of Puerto Rico. The way volunteers return to service in Castañer and Puerto Rico is indicative the fascination this village and its idea has to draw so many back, for example, Dr. and Mrs. Homer Burke, Everett and Elsa Groff, Dr. Lee Smith, Drs. Don and Bob Parker, Walter Keiser, Ray Slaubaugh, Ralph Myer, and Tom Dolby. Even when one comes back only for visits, the experience shapes his life and forms his conversation.

Twenty-five years in Castañer have seen the hospital, begun in old wooden barracks, move in 1949 to another set of barracks and in 1960 to a modern, permanent, concrete building. They have seen the Brethren Academy, started in 1948 to give high quality high school education, turned over to the Puerto Rican government in 1956 as the first rural high school

A consumer cooperative, shown above in a recent picture, was started in Castaner in the 1940s. The local Church of the Brethren (above right) is under the guidance of Don Fike, pastor. Government loans help make possible suitable homes (right) for many families in the Castaner area

TWENTY-FIVE YEARS IN CASTANER / continued

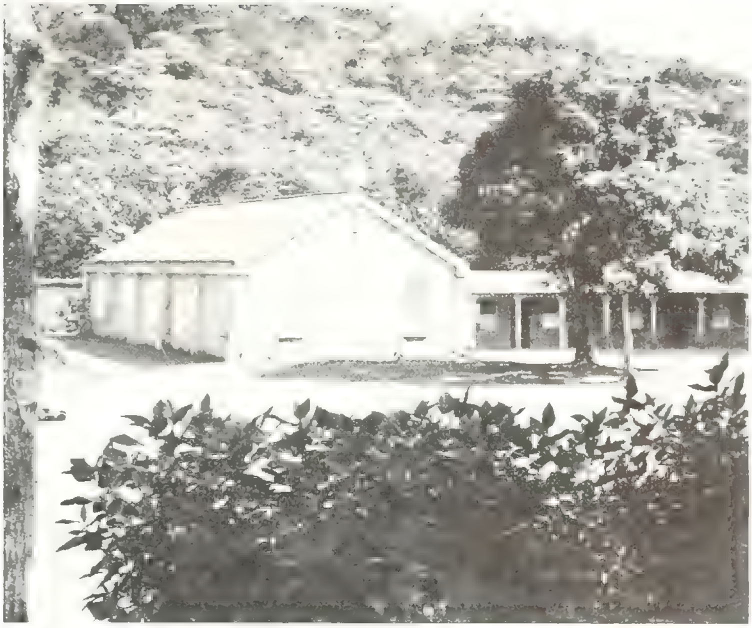
in Puerto Rico. They have seen the community center recreational program move through many attempts to turn over responsibility to the community, finally achieving today's Recreation Association. They have seen the community development program flower forth in the Community Committee and three cooperatives: the Community Committee persistently achieving the addition of services needed by the community, yet setting aside considerations of politics, religion, or class; the Consumer Cooperative, revolutionizing the distribution of food in the area; the Credit Union, overcoming obstacles of delinquent loans and misunderstanding to provide reasonable credit, reflected in so many home improvements in the community; the Health Co-op struggling valiantly with an almost impossible problem, saving other lives but perhaps not able to save its own. They have seen the local Church of the Brethren suffering leadership and personality crises until it has, under the capable guidance of Don Fike, undertaken a program of steady, sure, Christian growth. And these twenty-five years have seen Cerrote.

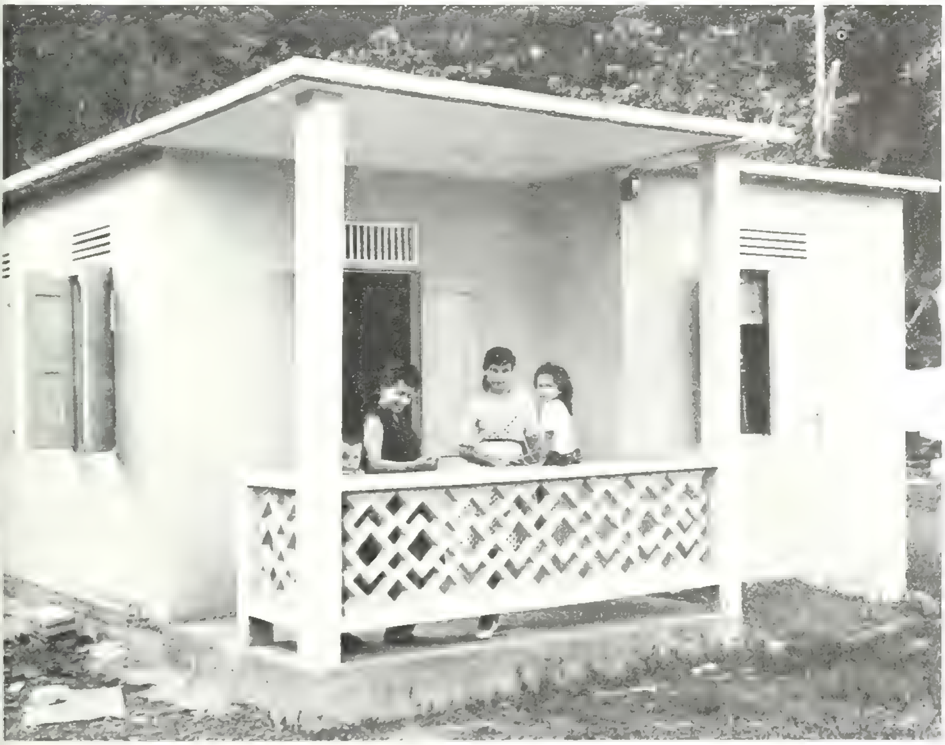
Cerrote rests on a hill overlooking Castañer. About twenty-five families lived there with very few modern facilities until José Francisco, now moderator of the local Church of the Brethren, pointed out their poor living conditions and disturbed the consciences of the church and the project. It was decided to send Jerry and Berkeley Davis to live among these people and work intensively with them, and a work camp prepared facilities. A school and a clinic were started, as well as church services. But somehow Cerrote's problems are tougher to deal with than those of Castañer, take more time, and produce more frustration. And similar to Cerrote are many, many small communities in these hills.

The case of Cerrote points a direction for the future: more work in the barrios to raise health, social and economic standards and achieve a sense of community. The work in Castañer itself is nearly done, but what little is left to do will take hard work: the turning over of the hospital to the community, the building of a community center with facilities and program for recreational and cultural events, the cooperative shopping center complete with department store and pharmacy and parking for forty-five cars, and the achievement of an industry to provide a sound economic basis for the community. But the question remains whether the Brethren can feel satisfied in leaving when, knowing that the needs have been met in Castañer, there is a much larger area around it still crying out for help.

On the eve of the anniversary celebration, this and other problems concern us. Can we continue to find economic support for the hospital as wages and other costs increase? Can we continue the necessary supply of professional personnel until the staff becomes entirely Puerto Rican? Will the hospital have sufficient flexibility and autonomy to make necessary decisions on the basis of its knowledge of local situations and needs until its local board of directors is ready to take charge? Can the hospital be expanded and better adapted to the needs of the area without becoming an overlarge white elephant? Can the Christian service motive that has been paramount these twenty-five years not only be entrusted to the Puerto Rican doctors, nurses, and employees that one day must make up the whole staff of the hospital, but also be translated in terms of the Puerto Rican culture so that it may be better understood by the people? How can the Church of the Brethren and its local church help this effort?

Now we are celebrating these twenty-five years of grueling rewarding toil. The future work may not be so hard, but the decisions will be harder. □





NOTE: The vase on page 1 is called a Cosecha Vase. *Cosecha* (ko SAY cha) is the Spanish word for harvest. The vase illustrates the Puerto Rican harvests of bananas and coffee. The small frog on top is a *coqui* whose singing in the night is mistaken by visitors for a bird. Designed by Ivan Mendes, the pottery vase was presented to the Brethren Service Commission on its twenty-fifth anniversary.

AT THE SERVICE O

0,000 RESIDENTS

A story originally written for *El Mundo*, a Puerto Rican paper, by Malen Rojas Daporta, and translated for *Messenger* by Nathan Leopold. Used by permission

■ The Brethren Hospital in Castaner has been offering medical service in one of the areas of the Island which needs it most since the year 1942. It serves a population of 20,000 inhabitants.

In that year, a group of American volunteers, who were conscientious objectors, elected to give social and medical services in that rural community, near Adjuntas. They began with very limited economic resources.

There was only an old barracks, they tell us, which was converted into a twenty-five-bed hospital, and a desire to be useful at a time when other men were offering their lives on the battlefield.

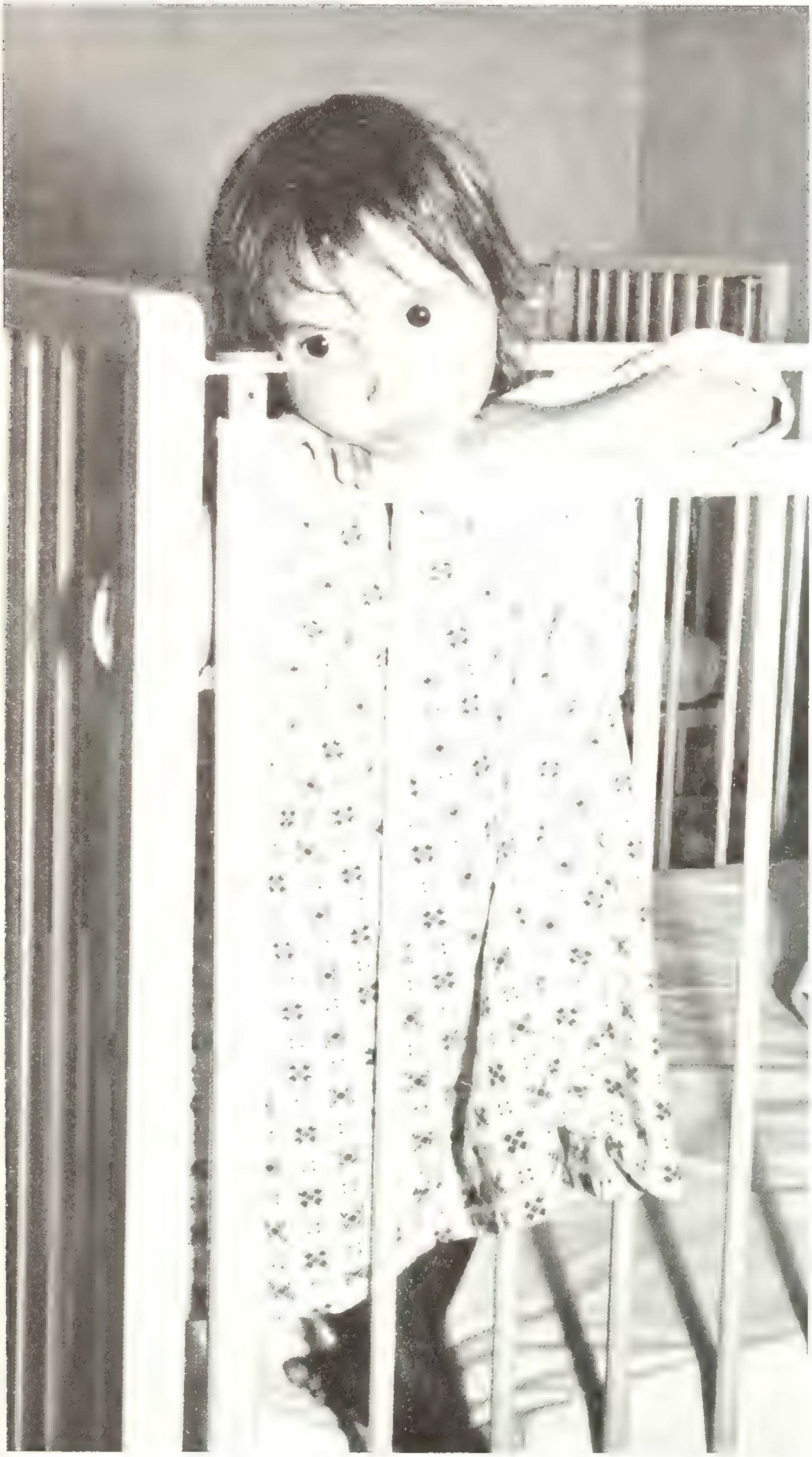
During a period of 15 years they offered 150 medical services, completely free, without distinction of creed, political affiliation, race, or economic condition, in an area which includes the municipalities of Lares, Adjuntas, Yauco, Maricao, Las Marias, Utuado, and Jayuya.

Medical assistance and hospitalization extends over the barrios Bartolo, Rio Prieto, Mirasol, La Torre, Limani, Guayabo Dulce, Guayo, Cerrote, Tanama, Guilarte, Yahuecas, Indiera Alta, Indiera Baja, Indiera Fria, Bucarabones, Ruias, and others.

At that time, up to 100 patients a day were seen in the clinic, and surgery was carried out under the direction of Dr. Daryl Parker and other surgeons, who served for only limited periods. The nurses who date from that period still remember an ingenious X-ray machine built of tin cans, which functioned perfectly during a considerable period.

CONTINUED

More than just an approach to Castañer Hospital, these are steps to recovery for thousands of Puerto Ricans

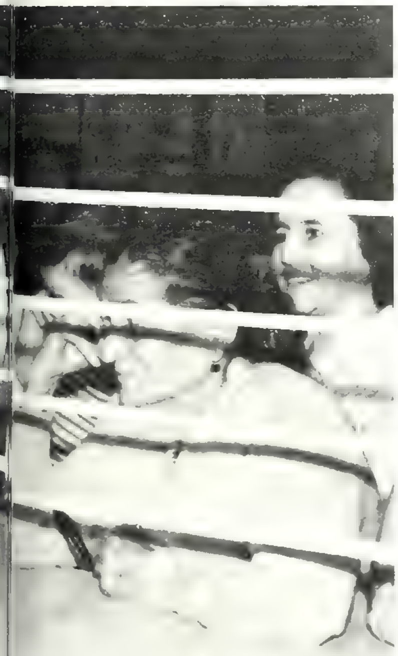


Left: Not a Walter Keane painting but a real-life, wide-eyed child receiving help in the hospital. Top: Director of nurses, Elsa Groff. Bottom: Some of the 130 daily visitors to the hospital's out-patient clinic

From 1942 to date, the hospital has been functioning not only with volunteers but also with a large number of properly trained Puerto Ricans, a number which increases daily.

The institution has gone through three stages of construction. The first was with the aid of the Puerto Rico Reconstruction Administration (PRRA). Then there was the help of the Church of the Brethren itself. By 1958 the hospital was already inadequate for the demands of modern medicine and the needs of the community.

This brought about the campaign for the new Castañer Hospital.



Help was given by the citizenry, by government agencies, and, in particular, by then Governor Luis Muñoz Marín and his wife, doña Inés. In addition to the campaign, funds were forthcoming from Hill-Burton, and by this means the total was attained necessary to turn into reality the dream of the building of a new hospital. Construction was completed in July 1960.

The Castañer community, located in the very center of the mountainous area of the Island, now has medical and hospital services which compare favorably with many other Puerto Rican communities. Services are rendered to indigent people, who find it difficult to go to the hospitals in the health centers.

During all these years the Puerto Ricans and the Americans have worked together in this task – a true example of social work. As several people at the project have said, "We are interested not only in the physical aspects of our patients, but also in the social, moral, mental, economic, and, in large part, the spiritual aspects as well."

Castañer Hospital now has thirty-three beds. Services are offered in medicine, surgery, obstetrics, gynecology, pediatrics, orthopedics, communicable diseases, and public health. This last phase is the largest and most important program, since one of the principal objectives is the prevention of disease, promotion of health, and prolongation of life through the organized effort of the community.

There are a medical ward, an operating room equipped with modern facilities, delivery rooms, labor rooms, a maternity ward, a nursery, an isolation ward, an X-ray laboratory, an emergency room, a blood bank, a nurses' station, other laboratories, an office of the State Insurance Fund, a social work office, and out-clinics.

In the out-clinics from 100 to 130 patients are seen daily, and clinics are held for schoolchildren. There are also general, prenatal, well-baby, postpartum, gynecological, tuberculosis, cardiac, diabetic, and venereal clinics. The program of preventive medicine has from 70 to 140 patients a day. The work is carried on by a physician, a registered nurse, two practical nurses, and a secretary.

The following are among the accomplishments of the institution to date: fewer births in the home, a decrease in infant mortality, practical elimination of parasites, intensive programs of immunization and of health education directed to all the residents in the area.

The present personnel of the hospital is made up of seventy-two volunteers and nonvolunteers. They include sixty-five Puerto Ricans. The hospital has five doctors: Drs. Keim Houser, director; Joseph Weddle, Larry Miller, Warren Heffron, and Lee Smith. Mr. Ernesto Díaz is X-ray technician; Mrs. Elsa Zapata de Groff is director of nurses, and Miss Carmen Ana Mercado is public health nurse.

One of the people who has done most for the hospital during the last nine years is Mr. Nathan Leopold; he has carried out social-work studies in the community and has worked intensively in the laboratories as a technologist.

For several years Mr. Leopold had directed a campaign to bring toys to all the poor children of the community on Three Kings' Day. This year the toy collection campaign was taken over by a committee of the wives of officials and supervisory personnel of the Puerto Rico Telephone Company. The ladies of the committee invested so much effort and so much expertise that the campaign was more successful than any previous one; they collected and wrapped individually over 3,500 toys and collected a large sum of money for the Castañer Social Service Fund. ☐

Letters to Our Daughters

More than a quarter of a century ago Dale Francis and Ellis Guthrie were at college together. Now Dale is the executive editor of Our Sunday Visitor, a Roman Catholic paper; and Ellis is pastor of the Eaton Church of the Brethren, Ohio. Both have teen-age daughters. Their letters first appeared in Our Sunday Visitor and have been reprinted in a pamphlet which may be obtained for fifteen cents each or $8 a hundred from that magazine at Noll Plaza, Huntington, Indiana. MESSENGER would welcome brief comments on the letters, especially from young people of high school and college age.

On Dating Protestants / *by Dale Francis*

Dear Marianne,

You're going to be dating next year. You've accepted, maybe not always entirely happily, our decision to wait until you were sixteen to start your dating. I realize this hasn't been easy, not with so many of your friends already dating, but, as you told us last winter when all your classmates were making dates for the Catholic school dance, "I'll do what you say because you're my parents, but you shouldn't expect me to be enthusiastic about it."

Prologue to marriage

All right, now that you're approaching dating there is something else I want to offer as the advice I must give as your father – I hope you'll date only Catholic boys.

That may sound like a contradiction. From the time you've been old enough

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On Dating Catholics / *by Ellis Guthrie*

Dear Barbara,

Now that you are away from home perhaps I should review with you a deep concern I have about dating boys of the Catholic faith.

In all fairness we must admit that we share many beliefs with the Catholic Church. Let me mention a few: (1) the Trinity; (2) the deity of Jesus Christ; (3) his birth to the Virgin Mary; (4) the sanctity of marriage. When a Catholic writer takes Protestants to task for denying these fundamental girders of the Christian faith, my sympathy lies with the Catholic. He, not the Protestant, is defending the faith once delivered to the saints.

This brings us to a key thought of this letter, Barbara. Real honesty causes us to face frankly our disagreements as well as to recognize the beliefs we share.

One of the first that comes to mind

to understand you've been told you should love and respect those of the other faiths. Now here I am telling you that you shouldn't date young men of other faiths. It sounds like a contradiction, but it really isn't.

You see, dating is a prologue to marriage. Don't get me wrong. I'm not suggesting that when a young fellow asks you for a date you have to consider whether or not you'd want to marry him. Dating is a prologue to marriage, all right, but it is also a time in which you are learning to find values in other people, learning to understand other people. You may or may not have a dream man in mind – my guess is you don't – but even if you do it may well turn out the man you'll finally fall in love with and marry won't look anything like that dream man.

So I'm not suggesting that, when you date, every fellow that you go out with should fit some preconceived idea of the man you want to marry, but I am saying that the boys you date should be boys who will be men with whom you could enter into the complete commitment of marriage.

And you couldn't enter into the complete commitment with a Protestant boy? No, I'm afraid not. Understand, I'm not saying that a young man who is a Protestant can't be in every way as fine a young man as a Catholic boy. I'm just saying that marriage with someone who could not share your faith would have a certain incompleteness about it.

Faith most important

Do you remember the time you came home from the third grade with a report card that was – well, not one of the best report cards you've ever brought home? You watched me as I looked at it, and then you said, "I got an *A* in religion, Dad. You remember you told me that religion is the most important of all."

It is, Marianne; it really is. Your faith is the foundation of your life. Of all the gifts we have offered you, your faith is the most important. Maybe the figure of speech of your faith as a foundation isn't a good one, for it isn't just something you stand on; it is something that is woven into the very pattern of your life.

But when you marry your life is no longer just your life; you become one with the man you marry; your two lives are inseparable; everything you are is combined with everything he is.

So your faith, which is the most important thing in your life, must be shared with him, or there is an incompleteness in your life together. I'm not saying there haven't been happy mixed mar-

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is the Catholic attitude towards the Virgin Mary. We strongly feel that Catholics show a devotion to Mary that should be reserved for God alone. We both believe that God honored Mary above all other women. But we do not accept Catholic dogma concerning her place in redemption. It appears to us that Catholics make her different in kind from other women, next to being divine. Probably Catholics would say this is not their attitude. One example is the matter of prayer. It looks to us as though they pray to her. They say not to her but through her. Even if the distinction can be made, it is wrong to us. Perhaps sometime, concepts can be clarified to the point of agreement. But until then this is a very real difference between us.

Problems in mixed marriages

There are a number of other differences – the use of images, the confessional, the concept of the church, etc. What should be your attitude towards a church that holds beliefs so strikingly opposed to ours?

A most difficult thing to do, Barbara, is to have strong convictions and, at the same time, to love and respect those who hold opposite views. Yet, you need to do this. No other course of action can be pleasing to God.

Before we get back to mixed dating let me share with you some thoughts on mixed marriages. There are several alternatives. Here they are with comments. (1) You leave your church for the church of your Catholic husband. (2) He leaves his church for yours. (3) You compromise on a third church. (4) Each remains as loyal to his own church as the situation permits.

For a person with strong religious convictions number one is unacceptable. Even if you accepted the Catholic faith it still might be a poor alternate. There are two dangers. The first has to do with your family. To the extent that the Catholic Church claims to be the one true church, your joining it would imply that the church of your family is in error. Thus your family is in error. You might not want to say this, and we might try to understand. Still, the implication would be here. Because you have a tender heart this would put you under a strain and indirectly put a strain on your marriage.

The second danger lies in the power of the mind to convince a person that he really believes what he wants to believe. The Protestant may convince himself he really believes this, if it is the only alternative to a broken romance. Then after the honeymoon the sickening realization comes. There was no conversion – only wishful thinking.

Can be a booby trap

On the surface number two might seem an ideal solution. This can also be a

LETTERS TO OUR DAUGHTERS / continued

riages; I know there have been, but even those who have achieved happiness in a mixed marriage will tell you — if they are to be completely honest — that the inability to share together their faith has somehow left them deprived of the fullness of happiness. If something is important to you, if it is a vital part of your life, you cannot be fully satisfied unless you are able to share it with the one you love best.

Not bigotry or prejudice

I hope you've read my old friend's letter to his daughter. It will show you, for one thing, that my concern as a Catholic father that my daughter not date those of other faiths is shared by his concern as a Protestant father that his daughter not date those of another faith. It isn't bigotry or narrow-mindedness on the part of either of us; it is concern that our daughters find happiness in marriage.

If you've read his letter, then you know that he tells her of some things that she as a Protestant could not accept in the teachings of Catholicism. I think you'll believe as I do, that he presents the Catholic Church in a way that we could not accept — the church isn't exactly as he sees it.

But what is important is to know that he speaks honestly, without any conscious prejudice. He doesn't see the Catholic Church as we see the Catholic Church, and he doesn't because his entire background has been different.

This would be true of any Protestant, not because of a prejudice but because his background would be different from yours. He would try to be fair, he would try to be free of any prejudice, but he would be unable to get the full vision you have simply because he is outside that vision.

But suppose he became a Catholic. As you know, I became a Catholic as an adult. I am completely, entirely, with every fiber of my being, a Catholic. I became a Catholic without any rejection of my Protestant origins but with a projection of all I believed as a Protestant into what I see as a completeness of the faith I once held.

So I know that it is possible for one who is not a Catholic to become a Catholic, wholly and completely. But this could never be done just because he wanted to please you, just because he thought it was best to have a family belong to the same faith; it would have to be an action of complete conviction. It happens, no one knows this better than I do, but it does not always happen.

The best thing, I am certain, is to seek the company of those with whom you

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booby trap. Here a Catholic may hurt his parents deeply. This strain is bound to affect the marriage. Believe me, Barbara, with all of the unavoidable strains that threaten marriages youth ought to avoid as many as possible. Again, the Catholic boy may be a victim of wishful thinking when he accepts your religious convictions. Think of the agony he endures when he finally realizes that he has betrayed his true beliefs.

To be sure, you could marry a nominal Catholic who had no real convictions. However, your future children are too precious to risk their spiritual upbringing to any pagan parent, be he either Catholic or Protestant.

Number three looks like a fair compromise. Yet, all the dangers of the previous alternatives are present. The possible result — two dissatisfied persons instead of one.

The last solution may be the best if no children are involved. Let us look at it. If the Catholic is to be true to his church, a priest will perform the ceremony. Your dream of being married in your church will be denied you. Furthermore, you must promise to make no effort to convert your husband to your faith. At the same time he would be free to try converting you to his.

Effects for family

When children are involved, the stage is set for real heartache. You must promise to raise them as Catholics. If you believe in your church, Barbara, yet see your children going to another church, the experience can break your heart. They will be taught to believe things you cannot accept. And when you see your children kneeling in front of a statue of a saint or the Virgin Mary, there is a conflict that will fill you with concern. For you this is wrong. But for your children it is right. In one of the most meaningful experiences of life — the religious — you cannot join with your family.

We ought now to mention one difference in another sphere — birth control. Catholics believe all birth control, except the rhythm method, is wrong. If you do not trust this method, the most intimate part of your marriage may crumble into a tense and harmful relationship. If you worry about pregnancy, you cannot give yourself to your husband. If you fail to give yourself, you will strike him where he is most vulnerable — his masculine ego. He may refrain from the sacred act because the meaning has gone. Or his biological needs may force him to continue. Either way you will feel rejected and unloved. He will know, and your marriage, once so beautiful, will have degenerated into ugliness. You could insist upon some form of birth control. If you do, you ask your husband to violate his conscience.

Dating time of trial

I hope by this time, Barbara, you are

already share what is most important to you both. When you are both already committed to the same faith, then it is easier for you to commit yourselves to one another – not holding back the fullness of who you are and who he is because you can't bring to one another the wholeness of yourself which is woven with your faith.

My friend has said many things about the problems of mixed marriages with which I would agree. I'll not repeat them, for you will have read his letter. The practical problems of marital relationships, of the rearing of children, are complicated by the mixed marriage.

Sacramental meaning of marriage

But there is one other thing that I would remind you of – we believe marriage is a sacrament; most Protestants do not. We believe that the husband and wife administer this sacrament to one another, in every act of love they perform towards one another, from the making of love to the making of dinner, from the work the husband does to provide for his family to the easy chair fixed for him when he comes home from work.

If you are to share with one another the realization of this sacramental meaning of marriage, you really must share your religious faith.

Just as my friend wished for his daughter the guidance of God through dating to a happy marriage, I wish for you that God will direct you, that you may be led to the full commitment of yourself to someone with whom you can share all that is important in life– and of all the elements of your life, your faith is the most important.

Love,
Dad

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beginning to see the situation in its true perspective. A mixed marriage is beset with so many problems that can rob it of joy and leave it in shambles. It is too sacred even to contemplate with so many foreseeable difficulties.

By now it ought to be obvious that even mixed dating is unwise. If you never fall in love with a Catholic boy, you will never be faced with the agony of deciding on a mixed marriage. You are not likely to fall in love if you do not date a Catholic. And please, Barbara, never say, "We're just good friends." Many have said that only to discover that love slipped in unexpectedly.

There must be friendship before there can be real love. It is not traitorous to our own church to admit that Catholic boys are as nice and as attractive as Protestant boys. It is the honest differences of belief that need to be kept in mind.

I know you don't want to seem bigoted by refusing to date Catholic boys. When you make it clear that you think too highly of them to risk hurting either them or yourself by learning to care, there can be no bigotry.

One last thought! Believing you will not fall in love with a certain Catholic boy you appreciate you may decide: "Why deny myself the pleasure of his company? I'll tell him about my religious beliefs and forestall any problems." Assuming that you do not fall in love, you still are being very unfair. He may fall in love with you. I believe you are too concerned for the welfare of others to allow this to happen. The only way to escape the heartaches of a mixed marriage is to refrain from mixed dating.

May God bless you and direct you in your dating experiences and lead you to one with whom you can share in the fullest way.

Love,
Dad

BETTER NOT TO CROSS RELIGIOUS LINES

Several years ago one of the popular magazines published the result of a survey by a competent student in the field of marriage and the family. The survey had established that a couple, both of whom belonged to the same church and were actively sharing in religious disciplines both at church and in the home, had about nine times as good a chance of being happily related in marriage as did any other kind of couple.

Jewish rabbis, Catholic priests, and Protestants ministers are united in their advice that it is better not to cross religious lines in the choice of a mate. Most ministers advise couples to settle the matter before marriage and preferably before the engagement period even when two different Protestant groups are involved.

The reason why the religious problem is very important is that, even if we do not take the Roman Catholic attitude which claims sacramental status for marriage, we still believe it to be "ordained of God." Furthermore, marriage at heart is a spiritual relationship between two people, of which the physical relationship is the symbol. Still further, the degree of commitment of two people to the spiritual ideals of high religion is the truest test of their fitness for success in marriage. Consequently, if the family is divided at its deepest level, it will be a great deal more difficult for it to be united on any level.

The difficulty is accentuated when religions other than those of the Judeo-Christian tradition are involved. Because marriage is a social institution involving behavior patterns and the pressures of social relationships, marriage across social, cultural, and racial lines greatly reduces the possibility of success and happiness. Every study of the problem reveals this truth, and accepting it in no way brands a person as being bigoted, intolerant, or narrow-minded. In the flush of romance every couple who cross these lines are certain they are the exception to the rule. Those who take this attitude often end up either without religion or without a marriage. – DeWitt Miller

– From the study booklet, *If Two Are to Become One*, published by The Brethren Press.

news

Board broadens position on draft, extends India aid

ACTIONS relating to draft legislation, disaster needs, and the processing of Annual Conference reports were among matters issuing out of the General Brotherhood Board's March meeting.

On draft legislation, the Board with near unanimity adopted a measure calling for recognition of conscientious objection to particular wars, to particular forms of warfare, and on bases of not only religious motivation.

At the same time the Board reaffirmed earlier Annual Conference positions which seek provision for noncombatant military service and alternative civilian service.

"We seek for all": The action marked the first time a denominational agency of the Brethren had spoken out specifically on "selective objection" and on conscientious objection based on grounds other than "religious." However, the 1948 and 1957 Annual Conference Statement on War asserted: "What we seek for ourselves, we seek for all – the right of individual conscience, which no governmental authority can rightly abrogate."

The Board authorized testimony to be given in its behalf at Congressional hearings on the draft law. It also commended for study by Brethren a statement adopted by the National Council of Churches, which spells out the reasoning behind selective objection and elimination of the requirement that a CO must show "religious training and belief" in order to validate his claim.

Disaster response: On immediate disaster needs, the Board contributed $5,000 for well drilling in India, the funds to be administered by the Rural Development Center there in a drought area which lies outside the Brethren community. Of the sum, $876 represented the balance of the 1966 Annual Conference special offering for India famine relief; the remainder came from the Emergency Disaster Fund.

The Board also redefined the Emergency Disaster Fund to apply to man-made as well as to natural disasters. The ongoing fund enables the dispatch of immediate aid, beyond budgeted program services, to victims of calamity any place in the world.

Conference items: In gearing up for Annual Conference in June, the Board processed an abridged version of the statement on church and state, which was introduced at Louisville last year and reviewed since by many local church groups. The Board also proposed a new action in which local groups in North America holding the status of a fellowship but not yet established as a congregation may elect delegates to Annual Conference.

In reply to a Conference query requesting additional leadership in fund raising and evangelism, the Board indicated plans to utilize consultants in evangelism and to expand the stewardship counselor service to offer added assistance.

Another report adopted recommends to Annual Conference, as called for by last year's action related to the Consultation on Church Union, plans for restructuring responsibility for ecumenical concerns. The recommendation would assign coordination of ecumenical activity to the General Brotherhood Board, with the matter of conversations and explorations on merger specifically carried by a Committee on Interchurch Relations, composed both of board personnel and representatives from outside the board.

Priorities: In other developments the Board's six-member Goals and Program Committee's report expressed concern over a lack of clear-cut goals and means of determining priorities in the Brotherhood program, in spite of numerous attempts to articulate goals by the Board and staff.

The same committee report also stated, "The church should be made aware that our critics are being heard with intense interest and real respect by the Board, the commissions, and staff and that an openness to and dialogue between various views is a high value in the operation of the Board and staff and in the whole life of the church."

Firearms control: Among other actions the Board and/or its commissions:

. . . expressed deep concern over the need for effective control of firearms and urged support for legislation directed towards such control.

. . . retained Sept. 1 as the start of the pastoral year, on the basis of strong preference by pastors and others.

. . . named Wilbur E. Brumbaugh editor of *Leader* magazine. Ercell V. Lynn continues as general editor of Christian education publications. Mr. Brumbaugh also is managing editor of MESSENGER.

. . . increased the Brotherhood Fund commitment in support of Bethany Seminary's operating program (separate from the development program) from $145,000 to $160,000 for 1967-68.

. . . approved funds for the denominational share in the Columbia, Md., cooperative ministries, on an equal basis with the Mid-Atlantic District.

. . . matched Northern Illinois' grant of $3,350 to employ a second full-time staff person for the North Side Youth Ministry in Chicago.

The Bible's explosive side

"If we are to be loyal to our total biblical heritage we must incorporate into our faith the Bible's emphasis on dissent as well as its affirmations."

This was the appeal of Edwin T. Dahlberg to 180 Church of the Brethren men whom he urged to help the church climb out of its "stained-glass foxhole to tackle the problems of the 20th century." The event was the Pennsylvania men's retreat at Harrisburg, Pa., which this year dealt with the theme, "The Bible Is a Dangerous Book."

"Most people are not aware of the Bible's explosive character because we tend to read only its more tender and comforting passages," stated the widely known Bapist minister.

Another tradition: It is right, he added, that persons turn to the Bible for consolation and assurance, for "it encourages us in holy living and points the way to personal hope and salvation." But he stressed that there is another tradition to be noted from the Old Testament prophets and Jesus and the apostles – clearly a tradition of dissent.

Dr. Dahlberg, who through the years has shared with the Brethren on varied occasions, said the Old Testament prophets were accused by the public generally as "troublers of Israel," that they often stood alone against the military policies of their governments and against the idolatries of the people.

As to Jesus' ministry, he asked, "To what degree was Jesus a 'spiritual' preacher on the day he cleansed the temple?"

"Were the delegates to the Jerusalem conference in Acts 15 going out of bounds when they drew up a statement on idolatry, sex standards, and the integration of Gentile and Jewish Christians?"

Jesus and the apostles, he said, were accused of treason and subversive actions against constituted authority.

"If we are to be true to their example, we will likewise be looked upon as troublemakers – when ministers, for instance, speak from the pulpit on such subjects as civil rights, economic justice, or the war in Vietnam.

"Stick to the gospel": "There are many who say, 'Why don't you stick to the gospel and leave such matters to the experts in government and in military affairs?'

"That is exactly what Hitler said to the churches in Germany during the Nazi regime and what the communists are saying to the churches in Russia today.

"The church is always safe as long as it stays back in the first century and has nothing to say about contemporary issues. It is simple to speak on peace as long as we do not mention the Pentagon and to speak about temperance as long as we do not mention liquor advertising or the vast economic organizations that exploit the weaknesses of the alcoholic."

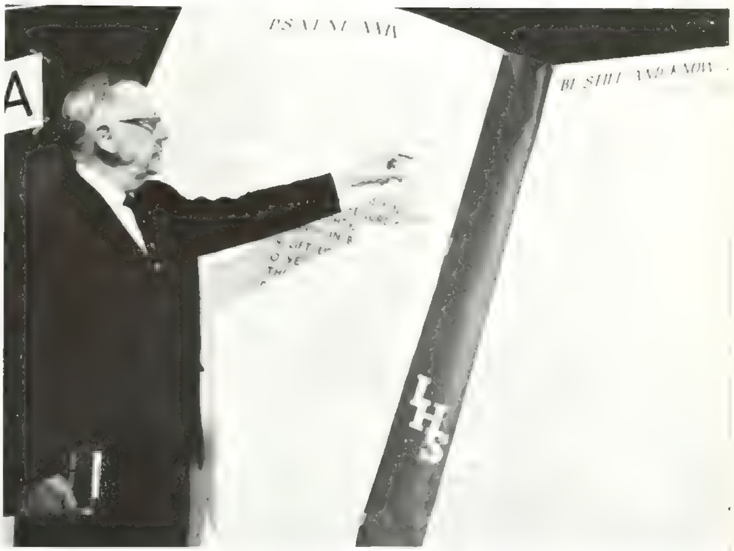
If the church is going to be true to the Christian message, "we must bring the gospel to bear on the 20th century."

One of the reasons many young college students become disillusioned with the church, Dr. Dahlberg said, is because it "is too often content to remain in a stained-glass foxhole within the sanctuary of the church on Sunday rather than going out in the world and asserting the lordship of Jesus Christ over all of life."

Dr. Dahlberg, seventy-five and now retired at Phoenix, Ariz., is a past president of the National Council of Churches and of the American Baptist Convention. He spoke at Annual Conference in 1958 and 1964 and at the dedication of the General Offices in Elgin in 1959.

His four addresses at Harrisburg included discussion groups in which the men probed the biblical and present-day implications of confrontation and dissent.

Coming: Future men's retreats are slated at Massanetta Springs, Va., Nov. 4-5, with John Oliver Nelson, director, Kirkridge Retreat Center, Bangor, Pa., as leader; at Winona Lake, Ind., Nov. 10-12, with Franklin H. Littell, president of Iowa Wesleyan College and authority on the free church, as leader; and at Harrisburg, Pa., March 16-17, 1968, with Robert Blees, director, Pastoral Counseling Center, First Community church, Columbus, Ohio, as leader.



Edwin Dahlberg at Pennsylvania retreat: "The church is always safe so long as it stays back in the first century and has nothing to say about contemporary issues"

The door remains open

DISAFFECTION within the family is always agonizing. It is no less so for the family of the church than for the family of man.

In Middle Pennsylvania, attempts toward reconciliation with one dissident congregation, the Riggles Gap church near Altoona, up to this point have proved fruitless. This is the case in spite of a series of efforts by the district to renew ties with the leadership and congregation of some eighty members.

Retaliation: In listing grievances against the parent body, Riggles Gap's part-time pastor, Norman C. Waite, in an "official" paper cited as a prime concern the fact that "the Church of the Brethren does not call us to meet communism with hatred and retaliation." The congregation, it appears, was particularly exercised by the fact that the 1966 Annual Conference statement on communism did not commend to Brethren their rallying behind anticommunists. The pastor deplored that "the Church of the Brethren recognizes all men as brothers," adding that this was "in strict disagreement with the Word of God."

The pastor, who now refers to his group as the Riggles Gap Bible church, said the congregation also takes issue with curriculum that accepts "higher criticism" and with the National Council of Churches for making "apologists of us all."

The congregation was urged to reconsider its withdrawal from the church and to meet for discussion with the district ministerial commission.

The official board of the congregation responded, however, that its majority opinion was that "the suggested meeting would bring no fruitful results either for you or for us. If anything, it would begin to divide opinion, create differences, and lead to division and schism in our church."

Long isolation: Bernard N. King, district executive, observed the situation has occurred "obviously because of misinformation and the congregation's long and unfortunate isolation from the district, and particularly the isolation of its pastoral leadership from ministers of other Brethren churches."

From the district's standpoint, said Mr. King, "we are going to befriend the Riggles Gap people in every possible way and keep our door wide open."

Effecting community change

HOW IS CHANGE effectively stimulated, by individuals or by the structures of society?

The common answer of Brethren, asserted James Poling of Chicago's First church, is a "welfare or individual approach" based on the assumption that if individuals are changed, the social structure will be changed too.

Based on experiences in Chicago's near west-side neighborhood around First church, however, James Poling expressed doubt if slums will ever change through conversion or education of individuals.

"The problem is so immense," he noted in a first-year report of his ministry at First church, "that for every person who escapes the slum, ten take his place. Consequently, the overall situation steadily deteriorates."

Real concern: Believing that the process of change is ever too complex to be accomplished only by individual action, Poling stresses in turn the "social or community organization" approach which assumes "that individuals are the product of the society in which they

MANAGERS of the world's largest church-related relief processing program, the network of Church World Service centers operated by the Church of the Brethren Service Commission, are pictured here. Seated, from l. to r., are John C. Heisel, Nappanee, Ind.; James A. Brackney, St. Louis, Mo.; R. W. Boyd, Vancouver, Wash.; George Monroe, Denver, Colo.; and Philip N. Zinn, Houston, Texas. Standing, Walter C. Tong, New York; Kenneth E. McDowell, director of material aid services and center operations, Elgin, Ill.; Carl C. Beckwith, Modesto, Calif.; H. McKinley Coffman, New Windsor, Md.; and Arthur Scrogum, Pasadena, Calif.

live. If one has a real concern for individuals, he must also be concerned with society."

It was for the assignment of community organizer that Mr. Poling, who is a native of Virginia, a Bridgewater College graduate, and who has completed two years at Bethany Theological Seminary, became related as a second staff person at First church, under support of the district and Brotherhood.

There Mr. Poling set as his prime objective participation in action with community groups. Last summer, by organizing around problems such as substandard housing, high rents, and inadequate services, he enabled tenants to negotiate the first collective bargaining contract with the largest realty management agency in East Garfield Park. Buildings were to be brought up to municipal standards and services improved.

Mission restated: As to the involvement of First church itself, Mr. Poling observed that in 1965 the congregation reinterpreted its mission as that of "a people called to witness to what God is doing and to participate in programs for social justice."

As a result the church through its pastor, Tom Wilson, and the community organization work assigned to Mr. Poling moved out into the community to help effect substantial change. One of the relationships established was with the Southern Christian Leadership Conference and Dr. Martin Luther King in last summer's war on slums.

Results? "For the first time," said Pastor Wilson, "people are no longer asking about the motives of First church for being in East Garfield Park. They know!"

New members: In November, eighteen new members were received into the First church fellowship; of these, only four were from outside the immediate community and six were Negro couples. Membership classes were filled.

The "new spirit" at First church, in the eyes of James Poling, makes it "an exciting place to be."

Exponent of peace

HIS GOAL was to visit every congregation of the Brotherhood in behalf of the gospel of peace.

He had covered perhaps two thirds of the churches when on Sunday, March 12, at the start of a tour of churches in Southern Indiana, his ministry was ended by death.

The roving peace evangelist was Ora I. Huston, sixty-three, one of the most earnest peace teachers of a historic peace church. For the past eight years as the Brethren Service Commission's peace counselor, he had traveled almost constantly, seeking to cultivate among Brethren a spiritually and biblically based peace conviction.

He joined the Brethren Service Commission in 1948, carrying for the first eleven years the responsibility of director of social action. He was instrumental in the establishment of work camps, Brethren Volunteer Service, and alternative service programs.

Prior work: From 1946-48 he was executive secretary of the National Service Board for Religious Objectors, Washington, D.C. Earlier he was director and supervisor of Civilian Public Service in Arkansas, California, Washington, and Oregon, district fieldman in Oklahoma, and pastor at Douglas Park (Chicago), Oklahoma City, Okla., and Peabody, Kansas.

A native of Custer County, Okla., he graduated from McPherson College and Bethany Theological Seminary. Bethany Seminary later conferred upon him an honorary Doctor of Divinity degree.

During a leave of absence in 1958 he traveled and studied in thirty-three countries. His study centered particularly on voluntary religious movements.

Bible authority: Mr. Huston was an authority on and collector of editions of the Bible, having personally collected more than 175 complete volumes or New Testaments, rarely paying more than $50 for a volume and sometimes as little as 25 cents.

Ora I. Huston . . . roving peace evangelist

Among survivors are the widow, Barbara Baughman Huston; a son, Albert Huston, pastor at Brownsville, Md.; a daughter, Esther, Colorado Springs, Colo.; and three grandchildren.

Memorial services were held at Hagerstown, Ind., where death had occurred from a heart attack, at the General Offices in Elgin, and at the Highland Avenue church in Elgin. The body was contributed to medical research. A memorial fund was established to perpetuate his concern for peace.

Ora Huston was unyielding in the belief that "All War Is Sin," the title given to an article he wrote for the MESSENGER (Feb. 17, 1966) and since made available in reprint form.

The article, like his ministry, issued out of the conviction that peace is the will of God, a commitment he shared firsthand with countless others.

On praying in public

ST. LOUIS CLERGYMEN – Protestant, Catholic, Jewish – have taken steps to end "multipresentation" of prayers at public functions.

The St. Louis Interfaith Clergy Council announced plans for a rotation system under which one priest or minister or rabbi will represent all religious bodies at major gatherings.

A spokesman said that having each faith's representative pray suggested that "each group has its own God."

CAN CONFERENCE BE MAD

Is the half million dollars which conservative estimates say Brethren spend on Annual Conference a wise use of resources?

Is the query method followed by Conference too laborious and obsolete to deal effectively with vital issues?

For a denomination which is not legalistic and does not operate by canon law, is there an overreliance upon the legislative process – formulating statements, hearing reports, adopting goals?

These are some of the questions to be put to the delegate body June 20-25, at Eugene, Oregon, by a committee appointed last year to study the frequency and organization of Annual Conference. The questions loom forth in the committee's first report, a report to be available early in May with the publication and distribution of the Annual Conference Booklet.

Preliminary: The committee regards the 1967 report as preliminary or tentative, a means of sharing concerns and directions for possible further study. But preliminary though the report may be, the committee has not withheld ideas for some possible major revamping of the Brethren town meeting, offering among other points the suggestions that Conference meet every other year and that Standing Committee meet several months prior to the Conference.

Comprising the study committee are S. Earl Mitchell, pastor, Port Republic, Va., serving as chairman; Jacob T. Dick, pastor, Fresno, Calif.; Calvert N. Ellis, chairman, General Brotherhood Board, former Conference moderator, and president of Juniata College, Huntingdon, Pa.; Wilbur R. Hoover, pastor, Rocky Ford, Colo.; and Vernon F. Miller, pastor, Goshen, Ind.

The new study was given spark by a query originating with the Wenatchee Valley church and Washington district conference. The query went beyond the mere suggestion of a study on organization and frequency to point up three items especially to be examined: (1) the expenditure of time and money; (2) the nature of the business and the validity of meeting annually; and (3) the value of special conferences and seminars which could be held on off-years of the general Conference, and clarification of organizational relationships.

The 1965 Conference deferred action for a year. The 1966 Conference, in establishing "a committee to study thoroughly the questions raised in the query, especially Item 3, with special attention to the procedures and goals of queries," in effect reopened many questions even though a major study on the Annual Conference was pursued in 1958-60.

Taking note of the earlier reports and also of findings from a small group hearing last year, the committee began its 1967 report by affirming the central role of Annual Conference in the life of the church and then stating:

"There seems to be readiness in the church to deal objectively with the whole pattern and design of the Conference, and a willingness to shift some procedures if necessary in order that it may serve the needs of the church more effectively in the present time."

How the delegate body in June receives the preliminary report may bear out or disprove that assumption. One thing is certain: The study committee has thrown out sufficient bait to give Conferencegoers and others a great deal to chew on.

Areas of concern: The committee report details five areas of concern, summarized as follows:

Costs. The cash outlay for an Annual Conference is "disturbing," in the committee's judgment. The report notes that the expenditure exceeds well over a half million dollars not counting the salaries of pastors and Brotherhood staff. In terms of business transacted, the cost is $28,571 per hour or $476 per minute. While "money is not everything," the committee acknowledges, "the urgent need for more financial resources in all areas of church life is well-known." Evaluation of the money spent and time used for the Conference suggests a look both at the frequency and the procedures followed, in the committee's view.

Queries. The query method of raising concerns today is "rather obsolete as a method of dealing with many of the urgent and vital issues," and "very slow and laborious," the report asserts. It suggests that the Brotherhood staff and district and Brotherhood boards might well answer many of the questions which arise for guidance and help.

Inefficiency. Presently every query "without regard to its value" must be allowed "to run the gauntlet of the legislative procedure." This results in overlapping and inefficiency, the report states. Time is consumed also in the ratification of appointments and in "considerable duplication" in the work of Standing Committee and the delegate sessions.

Structural ambiguity. There exists some uncertainties as to the responsibilities and relationships of the delegate body, Standing Committee, Central Committee, and the General Brotherhood Board.

Lack of definition. No small problem is the lack of clear definition of what properly constitutes the business of Conference. Much that is attempted is essentially adult education and motivation which, the committee notes, might better be presented through channels other than the legislative procedure.

"Many feel that we spend too much time on the wording of statements when statements alone do not do the work of the church," observes the committee.

Looking ahead: The report advances tentative recommendations on goals, queries, structural relationships, and frequency – "suggestions which we believe might make Conference more effective in the life and work of the church."

SPECIAL REPORT / *A biennial Conference? Queries better prepared? Other changes?*

ORE EFFECTIVE?

At the same time the committee invites suggestions for modifications and improvement of its proposals, again presented here in summary form.

Goals: The goals and purposes of Annual Conference, states the report, are: "(1) to implement the life, work, and mission of the church in the world; (2) to legislate on pertinent issues to further this purpose; (3) to inform the delegates and participants on issues before the church; (4) to provide an opportunity for inspiration and fellowship."

Queries: While upholding the right of any member or congregation to raise questions on the Christian life and on the mission and work of the church, the report stresses that legislative action by the highest deliberative assembly of the church "is not necessarily" the most helpful means of finding answers. The report suggests that change in church polity will always require legislative action; statements on the Christian life and witness and on moral problems are matters more of education and motivation and should be handled "only occasionally" through legislative action; matters of church program and administration do not normally require legislative action.

Before voting to submit a query a local church should appoint a committee (1) to define and state the concern, (2) to research and evaluate the matter, and (3) to confer with district and Brotherhood offices to get information on what has been done, or is being planned, in regard to the matter at hand or, in the event of a new concern, to inquire whether it can be handled without the enabling legislation of Conference.

At the district level, a committee also should be appointed to investigate the merits of a query and, if possible, seek to find a satisfactory answer. If such an answer is not found, district conference may send the query on if it feels that the query merits legislative action by Conference.

The officers of Conference shall approve queries for consideration by the Conferences if the preliminary qualifications have been met.

Structural relationships: The tentative recommendations define the delegate body assembled in Conference as "the ultimate authority of the church." The body functions "primarily as a deliberating legislative assembly. . . . All other structures of the church should assist the delegate body in the performance of that which it regards as the business of the church."

The Standing Committee is ascribed both legislative tasks (studying queries and recommending answers; also nominating officers) and judicial functions (serving as the highest appeal body on matters of discipline and controversy). One departure suggested in the report is a reduction in the number of members on Standing Committee to two from each district (one minister and one layman, of whom one is the district board chairman).

The Conference officers – moderator, moderator-elect, and secretary – may appoint messengers, tellers, credential committee, timekeeper, and others needed to implement Conference business without the appointments needing ratification by the delegate body.

The Central Committee is to continue with program planning and arrangements for the Conference; it is not the executive committee of the Conference.

The General Brotherhood Board is to continue as the administrative arm in charge of the church's program.

Frequency: "Conference should meet every two years," the report states. The committee sees procedural advantages and "no major handicap in the handling of business" on such a schedule.

The report explains that study committees appointed by the Conference in June rarely can have a final report by the following February ready to clear the deadline for the next Conference Booklet. Hence, study committees often carry deliberations over into a second year. The committee on frequency and organization "is convinced that there would be no undue delay in the processing of queries" on a biennial schedule.

Also, the report suggests further revisions of schedule for the Standing Committee, having it meet in February prior to the Conference in June, to review queries and suggest answers, to nominate officers and board members, and to share information with delegates and congregations for study prior to Conference.

A business-oriented Conference every other year is not a totally new proposal; it has been mentioned off and on for many years and actually was recommended to delegates in a report of a study committee in 1959. The report was recommitted for study and revisions, however, and in the 1960 report the proposed change of schedule was dropped by the committee, though several other reform measures were introduced. The report was adopted.

While reactions to the new report undoubtedly will focus on the suggestion for a change in frequency, there are other aspects worthy of serious discussion as well. The questions regarding the appropriate use of the legislative channels are basic. The preliminary procedures outlined in regard to the preparation of queries represent a coming to grips with what some persons long have seen as a problem: the screening and sharpening of business items.

In a day when virtually all religious forms are open to scrutiny, it is no surprise that the big Brethren meeting, which in two months will conduct its 181st recorded session, also should be the subject of continued and deliberate examination. The 1967 report, tentative though it is, squarely puts some substantive issues before the Brotherhood. – H.E.R.

For the blind, an eight-volume hymnal

Notes from the newsfront

Merger developments: The Pilgrim Holiness Church and the Wesleyan Methodist Church will be merged officially in June 1968 at Anderson, Ind. The merger proposal has been ratified by the two denominational assemblies. The resulting body will be known as The Wesleyan Church and will embrace 2,117 congregations. The two groups, both headquartered in Indiana, report "complete unanimity on all cardinal doctrines."

To become the tenth church to join the Consultation on Church Union is the Christian Methodist Episcopal Church, a 500,000 member denomination formed in 1870 and until 1956 known as the Colored Methodist Episcopal Church. At the May 1-4 meeting of the COCU at Cambridge, Mass., the church's delegation will shift from observer consultants role to that of full participant.

Confession of guilt: Japan's largest Protestant denomination, the United Church of Christ (Kyodan), has adopted a statement publicly confessing the church's guilt and complicity in World War II.

The formal declaration of guilt acknowledged that the Japanese church actively cooperated in the war, failing thereby to uphold the purity of the faith. It also noted that after the war was over, the church took no stand on the question of war responsibility.

Moderator Masahisa Suzuki, a Tokyo pastor, said the statement of war guilt nearly twenty-two years after the war ended is "not an accusation against the responsible leaders of that time; it is a confession of the fact that the Kyodan did not obey the Word of the scriptures and it was disloyal to the Word in its statements."

In point of fact, the Kyodan of today is a vastly different church from that which existed during World War II. A reorganization in 1946 swept most of the war-time leaders from office, largely as the result of pressure brought by younger churchmen.

One such proponent of reform was the Rev. Isamu Omura, who in 1962 was to become moderator of the church. In 1965 he was a member of a delegation of Japanese Christians to visit America, largely out of concern over Vietnam, during which time he was in close touch with the Church of the Brethren.

The Kyodan in Japan now approximates the size of the Church of the Brethren in North America. Since 1949 some 80,000 new members have been added and per capita giving has increased nearly tenfold.

CROP renamed: The agency which for twenty years has sponsored annual appeals for relief abroad, the Christian Rural Overseas Program, now has a different overall name. Henceforth, the total program will bear the designated Church World Service Community Appeals, of which CROP – the food commodity aspect – will continue to be a part.

According to officials, the change in nomenclature more accurately reflects the broader operation of the agency. Its scope also includes Church World Service Clothing Appeals.

With central offices at Elkhart, Ind., CWS Community Appeals will continue its nineteen regional offices.

According to John Metzler, Jr., associate director, the CROP food appeal last year totaled $2.2 million – up $500,000 over the previous year.

Hymnal for the blind: A special edition of the new *Methodist Hymnal* in Braille has been issued by the Methodist Publishing House in Nashville.

The set is in eight volumes and totals 1,400 pages. The Braille edition was published in cooperation with the American Printing House for the Blind, Louisville, Ky.

Accord on doctrine: Passage of the Confession of 1967 – the first new official statement of faith by Presbyterians since the Westminster Confession of Faith of 1647 – seems assured as the United Presbyterian Church approaches its General Assembly, May 16-24, at Portland, Oregon.

Since the required two thirds of the denomination's presbyteries already have approved the document, the remaining step is acceptance by a simple majority at Portland. A year ago the assembly gave the document almost unanimous backing.

Some of the implications of the new statement are considered "revolutionary" by more conservative members of the denomination, although, for the most part, they simply give formal recognition to the ways in which Christian thought and practice have developed in the more than three hundred years since the last statement.

The chief source of opposition has been the Presbyterian Lay Committee, Inc. In newspaper advertisements the Lay Committee charged that the Confession did not consider the Bible "as the inspired and infallible word of God." It also objected to the taking of stands on "any political, social, or economic issue."

(On the Bible, although the Confession does not specifically call it "infallible," it describes the scriptures as "not a witness among others, but the witness without parallel.")

During the voting in local presbyteries through the United States, the passage most hotly debated, according to reports, was one on world peace. This passage states that the search for peace "requires the pursuit of fresh and responsible relations across every line of conflict, even at risk to national security, to reduce areas of strife and to broaden international understanding."

The Confession upon adoption will be placed alongside other doctrinal statements. It will be looked upon as supplementing, rather than replacing, previous formulations on faith.

Names in the news: Appointed chairman of the forty-five-member Advisory Committee on Peace of the National Council of Churches in *Tracey K. Jones, Jr.*, top administrator of the Methodist Board of World Missions. He succeeds *Arthur S. Flemming*, now the president of the National Council. Dr. Jones was formerly a missionary in China and Malaya.

The founder of Scotland's famed Iona Community, *George F. MacLeod*, has announced his retirement as leader of the group in September. The island fellowship is based on experiences of a common life, a common purpose, and a common rule of discipline.

Congressman *George E. Brown, Jr.*, (D. Calif.), one-time Civilian Public Service assistant at Cascades Locks in Oregon, under Brethren auspices, was the recipient of SANE's Eleanor Roosevelt Peace Award in March at the organization's tenth anniversary dinner.

The World Council of Churches Central Committee will convene Aug. 15-26, on the Greek island of Crete. Church of the Brethren general secretary *Norman J. Baugher*, one of the 110 members of the policy-making unit, will be among the participants. The theme and principal topic will be evangelism. Plans will be laid for the WCC's Fourth Assembly at Uppsala, Sweden, in July 1968.

The churches and the arts

Church produces musical: An off-Broadway musical is to be presented by the United Church of Christ. The work called "Free Man! Free Man!" will be performed for five weeks at the Karamu Theatre in Cleveland starting June 1 and later taken to New York.

Everett C. Parker, director of communications for the United Church and producer of the show, explained that its point "is the necessity of the Negro for identification with his own people, the need for preparation, and the necessity for revolt against the older generations." The estimated cost is $40,000.

Old script retained: Any changes in the script of Oberammergau's famed Passion Play in Germany, which has been criticized as being "intensely anti-Semitic," were apparently ruled out with the appointment of a director who is known to favor the traditional script.

The new director is Anton Preisinger, who had the role of Christ in the 1950 and 1960 productions. Performed every ten years, the seven-hour drama will be produced again in 1970.

Preisinger replaces Hans Schwaighofer, who resigned to protest the refusal of the village council to accept an even older script, one which is not objectionable to Jewish viewers.

Boycott of the 1970 play is being advocated in some quarters.

The arts at Eugene: As a part of the postbreakfast conferences at Annual Conference, June 20-25, at Eugene, Oregon, a series of "one-man shows" will be presented three mornings.

On Wednesday Laird Sutton, an artist and proprietor of the coffeehouse "Intersection" in San Francisco, will deal with painting and plastic art forms in general.

On Thursday William Stafford, once in Civilian Public Service under the Brethren and now a professor at Lewis and Clark College, Portland, Oregon, will speak on poetry. He was winner of the National Book Award for poetry in 1963.

On Friday film writer and actor Don Murray of Los Angeles, a former BVSer, will interpret films as an art form.

The presentations will mark one of four special interest areas open to Conferencegoers on the three mornings.

A story for all times: In a move aimed at elevating the level of excellence in motion picture creation, a joint Protestant-Catholic motion picture award was presented for the first time.

Recipient was the widely acclaimed "A Man for All Seasons," which tells of a man who cared more for honesty and integrity than for his life.

The man was Thomas More, whose unwillingness to compromise his conscience is portrayed as "a profound statement of the possibilities of human existence under the pressure of faith to oneself and in God," said the National Council of Churches Broadcasting and Film Commission upon citing the film as one of several best releases in 1966.

In the more recent combined award the National Catholic Office for Motion Pictures joined with the NCC unit in commending the film's producer-director, Fred Zinneman, and its playwright, Robert Bolt, for exceptional artistic achievement.

"A Man for All Seasons" was reviewed in the March 16 Messenger.

More: A triumph of conscience over loyalty, friendship, position, life

The Church God Loves — Gathered and Scattered

by Carroll S. Ringgold

■ A poor struggling church suddenly found itself financially well fixed when oil was discovered on the church's property. Having met in business session to decide what to do with the church's newly acquired wealth, the members passed two motions: first, dividends would be divided among the members; second, no new members would be received. You may smile, but the implications of the story are sobering.

Within the Church of the Brethren — as in other groups — there are many congregations that try to hoard God's blessings, dividing the divine dividends among "the faithful few." There are many church members who have the attitude expressed in the following little jingle:

"We are God's elect!
Let all the rest be damned!
There's room in hell for them.
We don't want heaven crammed!"

Many would hesitate to express the idea in so many words, but their actions betray their true feelings. Consequently, the church becomes "a sacred island in a secular world" on which saints are made to feel secure while persons perish all around.

It is evident even from a casual reading of the Gospels that this is not what Christ had in mind for the church he loves. "You are the salt of the earth," he said. And we know that salt is effective only when it is applied and loses itself in the effort. "You are the light of the world," he declared. And we know that light is effective only when it penetrates the darkness. Christ's church not only exists in the world but for the world. It exists in the world as a good shepherd who goes where the lost are in order to rescue them. It exists in the world as a good Samaritan who travels life's highways, crosses racial and national barriers, finds the beaten, bruised, and broken, and pours into the wounds of the world the oil of kindness and compassion.

The Acts of the Apostles offers a vivid and thrilling account of how the church God loves was gathered together to receive his Spirit and how the church he loves was scattered abroad throughout the world, performing the function of saving salt and radiant light, declaring the wonderful deeds of him who called it out of darkness into his marvelous light, and turning the pagan world upside down.

According to the record in Acts: "When the day of Pentecost had come, *they were all together* in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

The Spirit came with *power*. The description of the sound which accompanied the coming of the Spirit has been variously translated as "a rushing mighty wind" (KJV), "the rushing of a violent wind" (Phillips), "a strong driving wind" (NEB), "a violent blast" (Moffatt). Halford E. Luccock remarks, "No one called it a 'zephyr,'" that is, a light, gentle breeze.

If the church is to accomplish the purposes to which God calls it, it needs the power — the life, vitality, and spiritual strength, the warmth, compassion, and goodwill, the light, guidance, and illumination, the grace, mercy, and saving power — such as only the Holy Spirit can give. We should be receptive to the Spirit lest there be a power failure in the areas in which God has given us responsibility.

The Holy Spirit came as a *fire*. Fire gives light and warmth; and while it consumes wood, hay, or stubble, it purifies precious metals and tempers steel. The Holy Spirit can be likened to a fire which tempers us by discipline, by training, and sometimes by suffering. A Chinese proverb reminds us, "The diamond cannot be polished without friction, nor man perfected without trials." God is not particularly interested in pleasure and profits; nor is he concerned that we accumulate cash or comforts, but he has been, is now, and will continue to be concerned about creating Christlike character in us.

The Spirit came as *tongues*. Tongues talk. They communicate. They are able to tell the news and share important truths.

Many people were present on the day of Pentecost. They came from different countries. They spoke different languages. Yet, when the believers were filled with the Holy Spirit and began to talk, each one present heard them speaking in his own language. They said, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? . . . we hear them *telling in our own tongues the mighty works of God*" (Acts 2:7-8, 11).

Pentecost is God's answer to and remedy for the confusion of tongues which resulted from the effort to build the tower of Babel. This kind of confusion continues in the modern world because men still are using their treasure, talents, and tongues to exalt themselves in defiance of God. But on the day of Pentecost men, endowed by God's Spirit and energized by God's power, got in line with God's purposes and proclaimed God's glory and grace. Then there were fulfillment and fellowship.

But what does the Holy Spirit say to the church and do with it? Does he not drive the church into the world just as the same Spirit drove the Lord of the church into the wilderness? In Acts we read that "a great persecution arose against the church in Jerusalem; and they were all scattered . . . "

When we go to work in the world in the name of our Master we not only have fellowship with him but with more and more members of the human family. Where the Holy Spirit is at work he communicates goodwill, shares compassion, and creates fellowship. He breaks down barriers of pride and hostility and builds bridges of friendship.

When the Holy Spirit motivates us our ministry will not be carried on in order to accomplish our ambitions or to satisfy our ideas of success but to channel the compassionate love of God personally to people. A missionary to a minority group in one of our cities said concerning the wealthy congregation that supported her and the mission, "They want us to be saved, but they don't want to associate with us." They gave their funds but withheld the fellowship that would have made the funds effective. They gave their money, but they were not motivated by love.

In a world where there are cold and hot wars, conflicts, divisions, all kinds of brokenness, suspicions, and fears, we ought to rejoice in the Spirit's activity by which the community of brotherliness is brought into being. We ought to rejoice in movements toward greater fellowship and unity among the various branches of the church and among the different peoples of the world. And we ought to rejoice in the way our Foreign Mission Commission and our Brethren Service Commission are breaking down barriers in order better to save and serve in the name of the Good Shepherd and Suffering Servant whom we call Christ.

But the barriers needing to be broken by the Spirit's power are oftentimes "in here" as well as "out there." Do you remember that the Spirit came as a rushing mighty wind? And does not the wind stir and shake and disturb? Do you remember that the Spirit came as fire? Do we not pray, "Spirit of the living God fall afresh on me. Melt me, mold me, fill me, use me"? What if the Spirit would melt some of us down? What patterns of thought would be put in the place of those he destroyed? And what habits would he change and re-create? Suppose the winds of the Spirit came to our congregations with a rushing mighty gale. Would we not be torn from some of the traditions to which we cling like pagans putting trust in empty idols? Would we not be shockingly shaken from some of our snug self-satisfaction and carried away from some of our cozy and comfortable self-righteousness? And would not some of the forms in which we put our faith be shattered in order that we might forsake these substitutes and instead worship the living God? For to him belongs the power and the glory.

The coming of the Holy Spirit equips and motivates for evangelistic work and worldwide missionary activity. Jesus has said, "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8). Indeed when the Spirit accomplishes his purposes he sends us into the world to proclaim the message and perform the ministry of reconciliation.

"The church exists by mission as the fire exists by burning," says Emil Brunner. The church in mission will be the conscience of society and maintain a creative tension between what is and what ought to be. It will struggle and suffer with the world in order to save the world. Wherever persons are destitute, lonely, sick, or in prison; wherever teen-agers are beset by passions within and pressures without; wherever capital and labor are in conflict over matters pertaining to production, efficiency, wages, and hours; wherever Negroes must struggle for fair and equal opportunities in voting, housing, education, and employment; wherever diplomats and politicians make decisions which determine the destiny of nations — there the church will be present.

The church's mission is the mission of its members, and each of us must consider his part and responsibility in accomplishing it. We cannot be merely concerned with making a living when the work of God's kingdom calls and challenges us. Do you take your place in the church's mission as a Christian soldier on the front line of battle or as a statue in the corner of a museum? Do you see your job as "a spiritual opportunity" or merely as "a material necessity"?

Sam Shoemaker in his book, *With the Holy Spirit and With Fire,* raises some of these personal and pertinent questions. To illustrate, he tells of a railroad redcap whose life was tied to a railroad station with all kinds of people coming and going all of the time. You might think that in that hubbub he would have neither time nor opportunity to think of Christ, let alone introduce men to him. But because he loved his Lord and because he loved people he began to "carry their burdens as well as their bags." Shoemaker says, "Quietly and under the Spirit this began to happen, till he started calling the station his 'cathedral,' and chaffing me by saying, 'a lot more people go through my cathedral than go through your church.' "

When you want to go forward which foot do you use? And if you want to go on living which is more important – the blood pumped to the heart or the blood pumped from the heart? Which is more important in order to have a healthy church – to be with Jesus or to obey when he sends you forth in his name, to dine yourself or to give others something to eat, to learn of him or to teach others?

If you are a member of the church you can hear and heed the invitation of him who loved the church and gave himself for her. "Come, follow me . . . *Go*, make disciples of all nations. Come, learn of me. *Go*, teach them to observe all that I have commanded you. Come and dine. *Go*, give them something to eat. Gathered in my name, I am in your midst. Scattered to the ends of the earth, as my witnesses, I am with you always." □

? questions you ask

Our pastor has recently been reading the scripture in worship services from modern translations of the Bible. To me, they seem to lack the dignity we associate with the Word of God. Is it not better to refrain from using these in the pulpit and to rely on the more traditional versions?

Those of us who are older have been accustomed to biblical language that is expressed in seventeenth-century English represented in the King James Version of the Bible. There is a kind of stateliness in the English of that period which also may be regarded as stilted and obscure by current standards of communication.

We must remember that the Bible was written in the language of the people. It spoke to them in words they used in everyday conversation. Therefore, the attempt to translate the Bible into the kind of speech that is meaningful in modern communication is in no way irreverent.

It is possible to cling to the quaint and "dignified" language of older biblical versions because we attribute a kind of holiness to the sound of the words in contrast to recent versions that speak very much in the vernacular of the day. It can even be that when we hear the Word of God so clearly in colloquial English, we are offended by what it says to us.

What is important in the reading of scriptures, either publicly or privately, is that the message of God's Word comes to us in such a way that we can understand it clearly. Since few of us read the Bible in the original languages, we must depend upon the translation of competent and dedicated scholars. There is certainly no reason why a translation which makes the truth of God's revelation understandable and clear in contemporary language should be regarded as less dignified or inappropriate for any Christian use.

Why do ministers' wives participate in the service of ordination for their husbands? Are they considered to be ordained also?

While there is no stated rationale for the participation of the wife of the minister in his act of ordination and also in the service of his installation as a pastor, it is a frank recognition of the unique role which she plays in her husband's profession.

She is not herself ordained, but she is asked whether she will "sustain your beloved companion in this ministry, uniting with him in a ministry of prayer and devotion, encouraging him by your love and prayers, sharing with him in this ministry now entrusted to him so far as God gives you grace and strength?"

The purpose of her sharing in this service of ordination is to recognize the responsibility the pastor's wife bears in supporting her husband's ministry as his helpmeet.

– Paul M. Robinson

day by day

Since a devotional guide for Brethren families has been prepared by Desmond W. Bittinger and is being distributed for wide use during Christian Family Week, Messenger takes this opportunity to commend its use by all who regularly consult these pages. A former editor of Messenger, Dr. Bittinger is now chancellor of Chapman College, Orange, California. For many years he served as president of McPherson College and was once the moderator of Annual Conference.

"Families Serve a Changing Age" is the theme of the new devotional guide being distributed by the family education department. For each of the days beginning on May 7 and continuing through May 17, the handbook offers a scripture reading (listed also in the reading guide on this page), a hymn from *The Brethren Hymnal*, a story about a typical family, the Petries, discussion questions for children and youth, and a prayer for the day.

For the week preceding Family Week several readings are recommended here that call attention to the important place that families hold within the purposes of God as disclosed in the Bible. Today when there seems to be developing an ever-widening gap between generations (you may be keenly aware of the tensions this creates in your own home), it may be helpful to recall how Hebrew families were encouraged to bind the generations closer together by making the home the place for the most basic religious instruction.

Some activities to consider

1. If you use the devotional guide, you will discover that a series of stories describes several visits that one family made to other families. In addition to reading the stories you may want to take an inventory of your own family's contacts with other families. Think back over the past month. Did you visit only relatives and friends you already knew? Or did you take the initiative to become acquainted with some family beyond your usual circle of friends? Has your family ever spent a Sunday afternoon with a family of a different race or from another country?

2. Make a small circle that you place in the center of a large sheet of paper. On it place each name in your family. Then draw lines from each name to families with whom each person often spends time. For example, Sally, aged ten, has three girl friends her own age whom she often visits. A college student will have similar contacts but farther away from the circle. Sometimes the lines will relate to a few close friends in your neighborhood, but generally, depending on the number in your family, the lines will reach out in dozens of directions. Can you estimate how many other families you are tied to in one way or another? Are all the other families like yours? Or are some of them as different as the families Dr. Bittinger describes?

3. At the most natural prayer times include the concerns you have for families you know — and be sure to let the prayers reach out to, say, a peasant family in Vietnam or a family about whom you read in your newspaper. Suppose a house is destroyed by a tornado. Or how must brothers and sisters — and parents — feel about a young man who has been caught stealing and faces a jail sentence?

4. If you have teen-agers in your family, encourage them to read the letters of two fathers (beginning on page 8 in this issue) to their daughters. Discuss frankly the problems that an interfaith marriage will face. Consider also how Protestant and Catholic families within the same neighborhood can relate to each other as Christians. Would you give similar advice to your children?

5. Read Frances Bowman's ideas about the kitchen in her home (page 27). Is your kitchen as sacred as any family altar you may set up as a place for prayer?

Additional resources

For a song to sing or for a simple prayer to read at an appropriate time, consider the hymn (No. 543, *The Brethren Hymnal)* that begins, "My Lord, I do not ask to stand." It is essentially an expression of hope on the part of a parent that together with a child an adult can approach God. The emphasis is on no sudden miracle or great accomplishment but, rather, on the relationship between parent and child that grows day by day.

DAILY READING GUIDE

Sunday, April 30. Ps. 68:4-6. God provides homes for the solitary.
Monday, May 1. Ps. 96:7-18. Families join in singing praise to God.
Tuesday, May 2. Ps. 22:27-31. Families of all nations shall worship God.
Wednesday, May 3. Deut. 6:1-3. Keep God's rules from generation to generation.
Thursday, May 4. Deut. 6:4-8. Teach well the greatest of God's laws.
Friday, May 5. Deut. 6:20-25. Explain the meaning of God's commandments.
Saturday, May 6. Eph. 3:14-19. Families have the same heavenly Father.
Sunday, May 7. Matt. 12:49-50. Christian families recognize many brothers.
Monday, May 8. 1 Cor. 13:1-7. Better to have little — with love — than to be loveless.
Tuesday, May 9. 1 John 2:15-17. What abides? Doing the will of God.
Wednesday, May 10. Matt. 11:2-6. Good news for the poor, the handicapped, the needy.
Thursday, May 11. Matt. 13:1-9. Good seed needs good soil for growing.
Friday, May 12. Acts 1:6-8. From the home base families reach around the world.
Saturday, May 13. Ex. 20:1-17. God's rules help to hold families together.

Music Has No Denomination

■ The truly dedicated, practicing church musician of today is rarely influenced by denominationalism. He is not a power unto himself; that is, if he directs a Lutheran or Episcopalian choir, he usually selects anthems suitable for specifically designated Sundays of the church year such as Epiphany, Pentecost. But, on the whole, both the liturgical and nonliturgical choir director and organist practice an ecumenical approach to the choice of music used in the church service today. Great hymns are certainly not the property of any one denomination; Luther's "A Mighty Fortress" belongs to Baptists as well as Lutherans. Charles Wesley's "Jesus, Lover of My Soul" is the property of Presbyterians as well as Methodists.

Anthems used in Christian churches today have little denominational context. If sung well, Brahms' "How Lovely Is Thy Dwelling Place" from his *Requiem* is as beautiful in a Nazarene church as in an Episcopal cathedral. Jane Marshall's "Blessed Is the Man" leads the listener closer to God, as does Hovahness' "From the Ends of the Earth." Neither anthem belongs specifically in any one type of church, in any one denomination. Mendelssohn's *Elijah* serves to bring people of all faiths together – Jewish, Catholic, and Protestant – to sing or to listen to a dramatic expression of Elijah's great faith in God. Handel's *The Messiah* belongs to all humanity. There is no limit to the power of its influence upon either performer or listener.

Having been born into the Church of the Brethren and reared in it and having served it for over twenty-five years as a choir director or organist, I am proud of its heritage. My grandfather, Samuel L. Brumbaugh, was a profound inspiration to me. But also along the musical road of my life have come experiences from many denominations. Having been educated in a Lutheran university, I served as organist-director in a Lutheran church for one year, spent a year directing the adult choir in a large EUB church, and played the organ for weddings and funerals in various Protestant, Catholic, and Jewish congregations.

For the past several months I have been helping a Catholic priest, who also directs the choir in a large parochial high school, to learn more about the musical needs of high school choral groups. This brilliant, humble man has made me realize more than ever that music has no denomination and that we are here on this earth for one reason: to love and serve God and to love and serve our fellowmen.

Consider the church musician of today. For him denominational frameworks are of little importance. He has only one concern: to lead people to the worship of God through music. □

by Carol Bright

MAKE-A-WORD

by Milt Hammer

Start with a word from column A and pick up another word in column B. Then combine both words into one word. Write down your new words over the dashes.

1

	A	B	
1	EAR	HER	_ _ _ _ _ _ _
2	KIT	ON	_ _ _ _ _ _
3	FOR	KING	_ _ _ _ _ _ _
4	WIT	TEN	_ _ _ _ _ _
5	DRAG	NEST	_ _ _ _ _ _
6	WIN	EVER	_ _ _ _ _ _ _

2

	A	B	
1	GOT	MEN	_ _ _ _ _ _
2	GARB	ABLE	_ _ _ _ _ _ _
3	A	TEEN	_ _ _ _
4	EAT	PING	_ _ _ _ _ _ _
5	WHIP	AGE	_ _ _ _ _ _ _ _
6	NINE	TEN	_ _ _ _ _ _ _ _

3

	A	B	
1	MESS	TRY	_ _ _ _ _ _ _
2	FOR	LAND	_ _ _ _ _ _
3	PAN	IT	_ _ _ _ _ _
4	IS	LET	_ _ _ _ _ _
5	DIG	AGE	_ _ _ _ _
6	SCAR	GET	_ _ _ _ _ _ _

4

	A	B	
1	JUST	ON	_ _ _ _ _ _ _
2	MEN	AGE	_ _ _ _ _ _
3	WAG	ICE	_ _ _ _ _
4	PEA	SELF	_ _ _ _ _ _
5	BAND	ACE	_ _ _ _ _ _ _
6	IT	NUT	_ _ _ _ _ _

ANSWERS

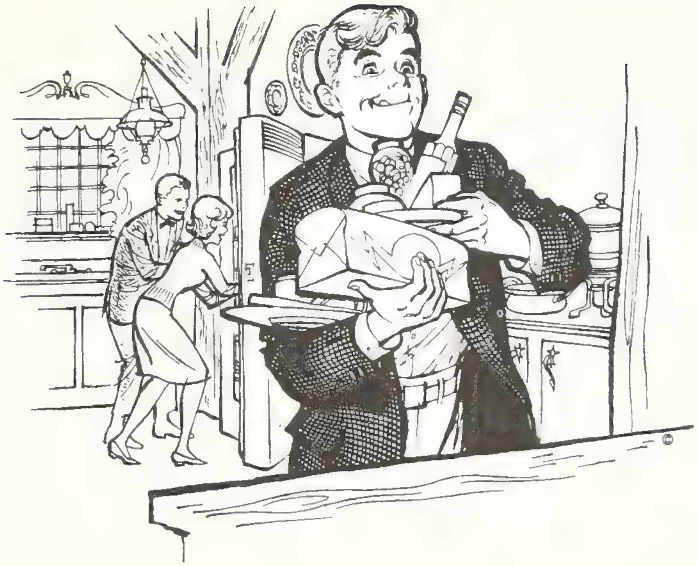
1
1. Earnest
2. Kitten
3. Forever
4. Wither
5. Dragon
6. Winking

2
1. Gotten
2. Garbage
3. Amen
4. Eatable
5. Whipping
6. Nineteen

3
1. Message
2. Forget
3. Pantry
4. Island
5. Digit
6. Scarlet

4
1. Justice
2. Menace
3. Wagon
4. Peanut
5. Bandage
6. Itself

Loveliest of Rooms—the Kitchen



■ My midafternoon kitchen is enjoying its magnificent but temporary repose. The yeast rolls have seated themselves ceremoniously and precisely on a cooky sheet near the oven and have already begun their quiet work of expanding. The nostalgic odor of the yeast in the homemade bread is nowhere in particular, everywhere in general. The kettle of beef is bubbling away on the stove in happy company with a strong, full-flavored onion, some hearty celery stalks, frankly red tomatoes, and carrots even more frankly orange. The stew murmurs a bit as one vegetable chases another beneath the lid of the heavy iron pot, but the welcome, familiar, and over-and-over-again "mi-do" of the doorbell completely covers the gentle voice of the simmering stew.

As I run to unlock the front door, our tallest male, sixteen, strides in; I try not to get in his way. He casually picks up six cookies from the pantry as he pours himself a pint of ice water from the refrigerator, clomps off to his bedroom, hustles into his work clothes, shuffles back out to his jalopy, and roars down Jefferson Street to work. Every afternoon I try to communicate by asking, "What's new today, son?" Each afternoon the answer is the same: "Nothing much." Each afternoon his mother puzzles over the cookies and ponders about the conventional route to a man's heart.

My next after-school greeter races through the front door, and joy, enthusiasm, candor, noise, tenderness, excitement, sincerity, and hilarity bound into my kitchen. There are a bounteous hug for me, an excited "Hi, Mommy," and an armful of kindergarten artwork. The angels always start singing the "Hallelujah Chorus" during the kindergartner's greeting, but they usually sing only a few bars before a dinner bucket rattles and something goes "plump" on the davenport. This has to be my eleven-year-old commuter, who has stopped to catch her breath before she heads steadfastly for the kitchen to tell me about each little minute dotting of the *i* and the crossing of the *t* at Black Elementary. There is never enough time to tell it all; yet, it must be listened to with an absorbed and disciplined intensity.

As I become engrossed in this phase of my homework, my listening, there is another signal, the scraping of shoes on the concrete of the back step. As I open the back door, I am met by a violin, three textbooks, and a vastly bulging notebook. Experience has taught me that this is a pretty good indication that Junior High is also dismissed. The Marshall Junior High seems to share the same interest in the refrigerator that Riverside Kindergarten and Black Elementary have shown.

Amid the prevailing confusion of Wheaties sailing into bowls, sugar sifting to the floor, and lettuce leaves arranging themselves lightly on top of thick slices of bologna and thin slices of bread, my oldest and most sophisticated son enters. He leaves his books strung all over the living room, as he has been told not to do a thousand times, and drops his trombone beside the baby grand, which he has been told not to do two thousand times. If his girl friend is with him, he invariably offers her a cold potato from the refrigerator. These eighteen-year-old communiqués are a bit too subtle for me; I cannot figure out the symbolism involved in offering a cold potato to a sweet young thing on a diet. But the kids understand each other perfectly. He pours his girl a glass of cold water and procures for himself a double handful of cookies.

The boy and girl crunch through the sugar together and are off to the recreation room, and I stand there in the middle of things. I talk to everybody at once and give everyone half a sentence here and half a sentence there. My junior high daughter makes all manner of fun of my fragmented mind, but in my blissful ignorance the only thing I can hear is that "Hallelujah Chorus" and someone's astounding definition of heaven: coming home from school and finding one's mother in the kitchen. □

—Frances C. Bowman

Pain, evil, and the love of God

THEOLOGY OF THE PAIN OF GOD, by Kazoh Kitamori. John Knox, 1965. 183 pages, $4.50

GOD, PAIN, AND EVIL, by George Arthur Buttrick. Abingdon, 1966. 272 pages, $5.95

EVIL AND THE GOD OF LOVE, by John Hick. Harper and Row, 1966. 404 pages, $6.95

CHRISTIANS HAVE some explaining to do! They, more than any other religionists, have most enthusiastically advocated a god whose most prominent attributes are love, mercy, compassion, and goodness. However, they have done this in the world of human affairs in which hate, cruelty, pain, and evil are frequently found. Hence, Christians must try to explain to themselves, if to no one else, how God can be just and righteous, unlimited both in power and goodness, and evil still be present as a fact of human existence.

This problem has provoked the three books listed above, but each author deals with different aspects of this dilemma. For instance, Dr. Kitamori writes about just what the title of his book indicates — God's pain. For him the heart of the gospel is the pain of God. By his own pain God alleviates the pain of mankind. He does this because he loves us, and one who loves cannot escape pain. He will suffer when the loved one is ill or hurt; he will suffer if the loved one errs; he will suffer if the loved one spurns his love. Dr. Kitamori puts it this way, "It is obvious that a God who does not embrace is a God without pain." A key biblical text for him is Jeremiah 31:20 (RSV):

"Is Ephraim my dear son?
  Is he my darling child?
For as often as I speak against him,
  I do remember him still.
Therefore my heart yearns for him;
  I will surely have mercy on him,
                    says the Lord."

The problem of why evil as manifested in pain is present in God's creation is not dealt with here. Dr. Kitamori does say that "to follow the Lord of the cross is to serve the pain of God . . . serve the pain of God by your own pain — this is the Lord's absolute commandment."

This has been a challenge to which many Christians have arisen; by their suffering they have pointed others to the Lord they serve and in whom they believe. Pain and suffering is the price many pay in their conscious attempt to pattern their personal lives after the example of Jesus. But the fact that God has suffered on our behalf and as grateful recipients we may be called to suffer for others is no explanation for the presence of evil in creation or human existence. It is only the recognition of its presence.

Dr. Buttrick is one of the world's great preachers. To read his book is to discover some reasons why this is true. There does not seem to be a single concept presented without buttressing illustrative material from literature, drama, science, and personal experience. If he remembers all the material well enough to recall it when needed, it is indeed marvelous; and if he does not remember it all but is able to find it after having filed it, it is even more spectacular.

His central theme, however, is not an explanation of evil except to say it is the result of human sin. This is, of course, no minor observation. His major concern is not the cause of evil but the defeat of evil. He shares Dr. Kitamori's belief that the evil that bedevils man is overcome by the suffering of God made known in the death of Jesus Christ and finds the resurrection as the event which proclaims to man that evil has been defeated. Throughout the text, Dr. Buttrick raises the issue again and again but the answer never comes. What does come is his assurance that through God in Jesus Christ man can rise above the pain and evil of human existence. He drives this theme home by sharing anecdotes with his readers about the many persons he has known who have in this sense been victorious.

Dr. Hick does try to answer the question and in the process shares some extremely helpful information, but in a style not meant for the armchair theologian. An attempt to answer the problem of evil's presence in God's good creation is called a "theodicy." If you, like me, did not know that before, you know it by the time you have completed the book. You also are made aware of the various "theodicies" of Augustine, Irenaeus, Thomas Aquinas, and Karl Barth and of Roman Catholicism and Protestantism in general. All this historical data as he interprets it helps one to see how seriously classical Christianity has taken the problem.

Working through this background enables Dr. Hicks to draw conclusions for himself which form his most stimulating section, a theodicy for today. God has ordained a world which contains evil "as a means to the creation of the infinite good of a kingdom of heaven within which his creatures will have come as perfected persons to love and serve him, through a process in which their own free insight and response have been an essential element." Paradoxically, this worthy result of evil does not make evil any the less evil. Furthermore, this in no way means that heavenly reward is dependent upon the amount of evil as manifested by pain and suffering the individual Christian may encounter. The result will be for all believers, no matter how much or how little pain and suffering they have experienced.

The average family situation may illustrate this theory. It is intended that the normal experiences of family living, the bitter and the sweet, will encourage all the members of the family, but especially the children, to grow physically and mature emotionally and intellectually so that they may later assume their rightful places as adults in the world. The hard knocks of jealousy, envy, adjustment, and discipline, as well as the comfort of love and security contribute to this development. The love of parents for the children is not changed, theoretically, according to the child's performance, but all that happens to the entire family aids in the growth of all the members of the family.

This argument holds some merit, but all the theory about the presence of evil still does not satisfactorily explain it.

There is no ultimate answer to this problem. Any answer we supply cannot so much unravel the mystery as give us a rationale and strategy to use as we experience evil. It may be wiser for most of us to recognize that some dilemmas of the world have no rational answers and must remain insoluble. The best we may be able to do is to accept the presence of evil and learn to live with it as something inexplicable. On the other hand, trying to discover "why evil" is not an idle game, for the attempt to find an ultimate answer gives us more immediate solutions to the daily dilemmas we face. But when it is all said and done, what supports us in our time of need is not the answer but our faith that the work of Jesus Christ is God's victory over evil. Without knowing "why evil" we can know that God acts to lift his people in victory over the evil — sin, death, pain, and suffering — that otherwise would destroy them. — FLOYD E. BANTZ

REVIEWS / RECORDS

Whitman poems

HODIE: VAUGHAN WILLIAMS (Angel) is a kind of choral anthology in sixteen chapters, using texts from the Gospels, from Milton, Hardy, and others to express the joy of Christmas. The musical styles are varied, almost autobiographical in the way they reflect the composer's development over four decades, including 1954, when it was actually written. *Hodie* (This Day) surely ranks high among modern sacred works as well as among works of all kinds by Vaughan Williams. David Willcocks, noted for his recordings of Byrd and Bach, deploys vocal and orchestral forces in a splendidly done, sonically robust premiere of this stirring music. Do not wait till next December to get it.

DONA NOBIS PACEM: VAUGHAN WILLIAMS (Vanguard) has waited thirty-odd years for its first recorded performance. An odd fate, for this is Vaughan Williams at his most powerful. Under the rubric, "Give Us Peace," he has grouped three poems of Walt Whitman, with "Reconciliation" at the center, adding words from the Latin mass and from the prophets. It is gripping music, whether the mood is martial or mournful or visionary. The soloists are not ideal, but Maurice Abravanel as conductor catches the spirit of the music, and the sound is suitably spacious. Side two includes Vaughan Williams' rhapsodic, pastoral *Flos Campi* for viola and choir, based on the "Song of Songs" — a beautiful bonus indeed.

MY FAITH: MAHALIA JACKSON (Columbia). The great gospel singer is mismatched with an unidentified, syrupy string section — apparently an idea calculated to make lots of money. Mahalia is in splendid voice and some of the songs, like "Lost in the Stars," are very appealing, but the total effect is more like a sleeping pill than anything resembling a Christian affirmation. — WILLIAM ROBERT MILLER

VIETNAM SUMMONS
Dr. I. W. Moomaw

"Many tell us that the future of world peace — indeed, the future of mankind — may hinge on the outcome of this conflict and the manner in which peace is restored." So writes Dr. Moomaw out of his wide experience and after many contacts throughout Southeast Asia.

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in brief

OPPORTUNITIES

Castaner Hospital, Puerto Rico, needs nurses. Can you qualify to meet the challenge of all aspects of general duty nursing, rotating shifts, and public health nursing; of learning the Spanish language; of living in an isolated community in a different culture? If you can, your nursing skills are urgently needed. Service may be on a volunteer or a salary basis. Contact: Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill. 60120.

. . .

The famous **"talking books"** that the Library of Congress has supplied to blind readers for thirty-four years are now available to persons with other physical handicaps. Besides visual impairment handicaps which can prevent normal reading are disabling paralysis, muscle or nerve deterioration affecting coordination and control, and confinement in an iron lung or other mechanical device. Readers with these handicaps may now borrow talking books through thirty-four cooperating regional libraries in the U. S. that already serve blind readers by lending the books produced by the Library of Congress.

. . .

The **Live Oak Church of the Brethren,** Calif., has subdivided a nine-acre almond and walnut orchard into lots now available for sale. For a description of the lots and prices, write: Elvin Fillmore, Brubaker Road, Live Oak, Calif. 95953.

YEARBOOK CORRECTIONS

The names of the **chairman and secretary** of Florida Brethren Homes were given incorrectly on page 15 of the *1967 Yearbook.* The persons currently holding these offices are Omer B. Maphis, President, 936 Avon Ave., Lakeland, Fla. 33801, and J. Ralph Hollenberg, R. 1, Box 249, C. Kurley Ave., Sebring, Fla. 33870.

. . .

Edward G. Wenger, 803 W. King St., Martinsburg, W. Va. 25401, continues to serve the Martinsburg-Vanclevesville congregation, W. Va., in Middle Maryland District. His name was inadvertently omitted from the church directory section of the *1967 Yearbook.*

NOTEWORTHY

Brethren Colleges Abroad, a program which annually sends some forty college students to Marburg, Germany, and Strasbourg, France, for a year of study at universities there, may also open a center in Spain. On a visit to Europe Harold D. Fasnacht of La Verne College and Jack Melhorn of McPherson College have explored the possibilities of a study center at Madrid or Valencia, Spain. While in Europe they also visited Marburg and Strasbourg. Dr. Jan van Asselt of McPherson College will be the 1967-68 resident director of the Brethren Colleges Abroad program.

. . .

The **choirs of the Lineboro United Church of Christ and the Black Rock Church of the Brethren,** Md., joined for Palm Sunday and Good Friday performances. They appeared on WBAL-TV, Baltimore, on Easter afternoon.

PERSONAL MENTION

James McKinnell, pastor of the Worthington congregation, Minn., was recently elected president of the newly organized Nobles County Association of Churches. . . . The Brethren Service Commission at its meeting in March delegated **Nevin H. Zuck,** chairman, **W. Harold Row,** executive secretary, and **John C. Eller,** consultant, to visit the Castañer project in Puerto Rico, April 27 to May 5.

At its seventy-fifth anniversary academic convocation on March 7, La Verne College conferred two of the three honorary degrees given at that time on two alumni who are now college presidents: **Merlin E. Eisenbise** of Pasadena City College and **Armen Sarafian** of Cuesta College.

. . .

Listed in the 1967 edition of *Outstanding Young Men of America* is **James L. Keeler,** 1957 graduate of Bridgewater College and a member of the Harrisonburg Church of the Brethren, Va. Four other Bridgewater alumni were also named in the 1967 edition: **Dr. Albert Le Roy Baker,** chemist of Freehold, N. J.; **Dr. Pasco M. Bowman,** professor of law at the University of Georgia; **Weston A. Hare,** executive director, Community Action Program, Richmond, Va.; and **Richard D. Obenshain,** attorney, also Richmond.

. . .

The responsibility for coordinating the total program of college contacts with the Church of the Brethren in Southern and Eastern Pennsylvania districts has been assigned to **D. Kenneth Hollinger,** according to the announcement by Morley J. Mays, president of Elizabethtown College. Mr. Hollinger, a member of the development staff, will assume the title of director of church relations. . . . **Robert S. Young** has been named director of special gifts for Elizabethtown College and will work with the director of development in coordinating the various aspects of the college's fund-raising program.

Glee Yoder, McPherson, Kansas, has resigned as administrative assistant for the Kansas district. She and her husband, Gordon, are in Nigeria to visit their daughter and her husband, who teach in Waka Schools. . . . **H. O. Poling,** pastor of the Shiloh congregation, W. Va., was named Rural Minister of the Year in the Upper Monongahela Soil Conservation District.

. . .

Pastor Ralph Z. Moyer of the Oak Grove church, Roanoke, Va., is cohost and coproducer of "Spectrum," a new one-half hour TV show over WSLS-TV, Channel 10, Roanoke. Taped during the week in color, it is telecast on Sundays, 12:00 noon to 12:30 p.m. It is sponsored by the Roanoke Ministers' Conference and the television station. The program deals with a variety of topics relating to Christianity in all areas of the world today.

At the recent Conference of the Brethren Homes and Hospitals **Ira Oren,** administrator of Brethren Home, Greenville, Ohio, was elected president. Serving as the executive committee of the organization will be Mr. Oren and two immediate past presidents, **John Eller,** executive secretary of the American Protestant Hospital Association, and **Maurice Smeltzer,** administrator of Brethren Hillcrest Homes, La Verne, Calif.

A one-time missionary to China, **Minna M. Heckman,** died on Dec. 5, 1966, at La Verne, Calif., where she was living at Hillcrest Homes. Her husband, Hugh Heckman, died in a smallpox epidemic in China in 1913. In the years that followed she taught at Bethany Training School and wrote Sunday school lesson materials for children; she also did field extension work.

. . .

A longtime pastor in Western Pennsylvania died on Jan. 7. **Walter E. Berkebile** served the Middle Creek and Rockwood congregations for forty-one years. During this time he also was moderator of the district and member of various district boards. As a citizen of Somerset County, he held the office of county commissioner.

. . .

W. T. Heckman, ninety-two years old, died at his home at Oakley, Ill. Elder Heckman had been a leader in Southern Illinois for many years; he had attended fifty-four Annual Conferences.

PENSION PLAN AMENDMENT

In the judgment of the Pension Board it is desirable that the Ministerial and Missionary Pension Plan of the Church of the Brethren be further amended. As provided in the Pension Plan, therefore, the Pension Board recommends to Annual Conference that the plan be amended, effective Sept. 1, 1968, as follows:

Article I. Definitions

(j) The term *salary* shall mean the fixed salary of a member plus (1) in the case of a member for whom the congregation furnishes the free use of a residence, 20% of such salary or (2) in the case of a member for whom the congregation provides a housing allowance, the amount of such allowance. In the case of free ministers, the term *salary* shall mean $1,200.

THINGS TO COME

The **Red Hill congregation,** near Roanoke, Va., will dedicate the new sanctuary, educational wing, and renovated sanctuary, now the fellowship hall, at a three o'clock service on Sunday, April 30, with Hubert Newcomer, Brotherhood director of stewardship, as the speaker for the morning worship service and the dedication.

Calvary church and First church, both in Brooklyn, N. Y., will merge into one congregation at a special service at three o'clock, Sunday afternoon, May 21. Immediately following will be the love feast service. The first official worship service of the new congregation will be at eleven o'clock the next Sunday morning.

. . .

Juniata College has scheduled two Brethren campus days to enable high school youth, their parents and their counselors to choose a time suitable to them to visit the college. The dates are May 6 and Sept. 23.

The **Choristers Guild seminar for 1967** has been scheduled for June 19-23, on the campus of Carroll College, Waukesha, Wis. Instruction will be given in many phases of work with children's choirs, and instructors will include Nels Andersen, Phil Baker, Virginia Cheesman, David Craig, Madeline D. Ingram, Helen Kemp, and Jane M. Marshall. The Choristers Guild is an interdenominational and international organization of 3,200 children's choir directors. For information about the Guild or the seminar write: Dr. F. L. Whittlesey, Executive Director, 440 Northlake Center, Dallas, Texas 75238.

DEATHS

Brumbaugh, Arthur W., Greensboro, Md., on Feb. 21, 1967, aged 81
Bryant, Kimsey B., Bakersville, N. C., aged 84
Bucher, Clara, Annville, Pa., on Jan. 14, 1967, aged 78
Burkholder, Hazel, Lanark, Ill., on Jan. 23, 1967, aged 68
Colpetzer, Cora, North Manchester, Ind., on Feb. 24, 1967, aged 80
Crist, Minnie L., York, Pa., on Feb. 24, 1967, aged 91
Critchfield, Marion, Sipesville, Pa., on Nov. 22, 1966, aged 74
Detweiler, Mary, Muncie, Ind., on Jan. 17, 1967, aged 75
Dohner, Stanley L., Carmel Valley, Calif., on Jan. 16, 1967, aged 51
Dresher, Clifford, McPherson, Kansas, on Feb. 19, 1967, aged 78
Dwire, Jennie, Rockwood, Pa., on Nov. 23, 1966, aged 71
Eller, Daniel M., La Verne, Calif., on Feb. 14, 1967, aged 98
Feek, Walter, Sabetha, Kansas, on Feb. 20, 1967, aged 82
Forney, Ella B., Lititz, Pa., on Jan. 28, 1967, aged 85
Gaver, Ada, Westminster, Md., on Feb. 11, 1967, aged 80
Grove, Austa Alice, South English, Iowa, on Jan. 21, 1967, aged 89
Hamm, Emma Beckner, Denver, Colo., on Feb. 6, 1967, aged 88
High, Ethel E., McPherson, Kansas, on Jan. 23, 1967, aged 83
Hoover, Ralph T., Roaring Spring, Pa., on Feb. 3, 1967, aged 68
Howell, J. Paul, Kingsport, Tenn., on Jan. 26, 1967, aged 58
Landis, Edna, Kettering, Ohio, on Feb. 13, 1967, aged 74
Larry, Bernice E., Arcanum, Ohio, on Jan. 26, 1967, aged 54
Lehman, Daniel S., York, Pa., on Feb. 6, 1967, aged 93
McCleary, Minnie F., Windber, Pa., on Jan. 14, 1967, aged 82
Marshall, Goldie, Greenville, Ohio, on Jan. 30, 1967, aged 80
Minnick, Georgia B., Richmond, Mo., on Feb. 16, 1967, aged 70
Murrey, Harry, McPherson, Kansas, on Jan. 28, 1967, aged 88
Penrod, Walter H., Everett, Pa., on Jan. 19, 1967, aged 78
Rife, Edward, New Madison, Ohio, on Jan. 29, 1967, aged 69
Runyan, Oscar, Sabetha, Kansas, on Feb. 1, 1967, aged 87
Smith, Eva M., Ashland, Ohio, on Jan. 23, 1967, aged 91
Smith, Mary, Lebanon, Pa., on Jan. 1, 1967, aged 80
Thomas, Jennie, Youngstown, Ohio, on Jan. 31, 1967, aged 85
Tincher, Henry B., Fayetteville, W. Va., on Feb. 17, 1967, aged 90
Trout, Loretta V., Philadelphia, Pa., on Jan. 26, 1967
Vandervet, Herman G., Upland, Calif., on Jan. 21, 1967, aged 52
Weaver, Ada C., New Oxford, Pa., on Jan. 29, 1967, aged 94
Wittenbach, John, Wetmore, Kansas, on Jan. 17, 1967, aged 74
Wolfe, Elmer, Cleona, Pa., on Feb. 9, 1967, aged 93
Ziegler, Shawn Ray, Myerstown, Pa., on Jan. 15, 1967, aged 7 months

CALENDAR

April 30	**Rural Life Sunday**
May 1-7	**Mental Health Week**
May 5	**May Fellowship Day**
May 7-14	**Christian Family Week**
May 12-14	**District conference, First Virginia, Troutville**
May 14	**Pentecost**
May 14	**Annual Conference Offering**
May 14	**Festival of the Christian Home; Mother's Day**
June 11	**Children's Day**
June 11	**District conference, Western Pennsylvania, Camp Harmony**
June 18	**Father's Day**
June 20-25	**Annual Conference, Eugene, Oregon**

A march, a rally, and a witness for peace

■ For several thousand persons in the Chicago area the Easter parade came one day early this year. Representing a dozen or more organizations, they formed a procession on State Street the day before Easter and marched together in a "Peace Parade and Rally to End the War in Vietnam."

Leading the march were such national figures as Martin Luther King and Dr. Benjamin Spock. But those who followed were mostly ordinary citizens concerned about the war and eager to see it ended. They were a diverse group of housewives, teachers, workers, artists, students, clergymen, and veterans. Many of them belonged to one or more of the sponsoring organizations: Women for Peace, Committee for a SANE Nuclear Policy, the Trade Union division of SANE, Veterans for Peace in Vietnam, Women's International League for Peace and Freedom, Midwest Faculty Committee on Vietnam, Students for a Democratic Society, and the Fellowship of Reconciliation. Others represented small groups of teachers or artists or clergymen. Still others, like this reporter and several other members of the Church of the Brethren, were there primarily because they wanted to join in a witness for peace and a protest against our country's involvement in the Vietnam war.

The message of a peace parade is communicated in several ways, most obviously by the signs the participants carry. Few of them were as expertly exhibited as the banners carried by the Chicago Artists for Peace. But even the crudely lettered ones were explicit in protesting against napalm bombing, in calling for a cease-fire now, and in insisting that "They are our brothers whom we kill." One poster read, "Men are not our enemies. If we kill men, with whom shall we live?" Appropriate for the Easter season was a sign quoting, "Father, forgive them," and a black wooden cross carried by one of the Brethren youths who paraded.

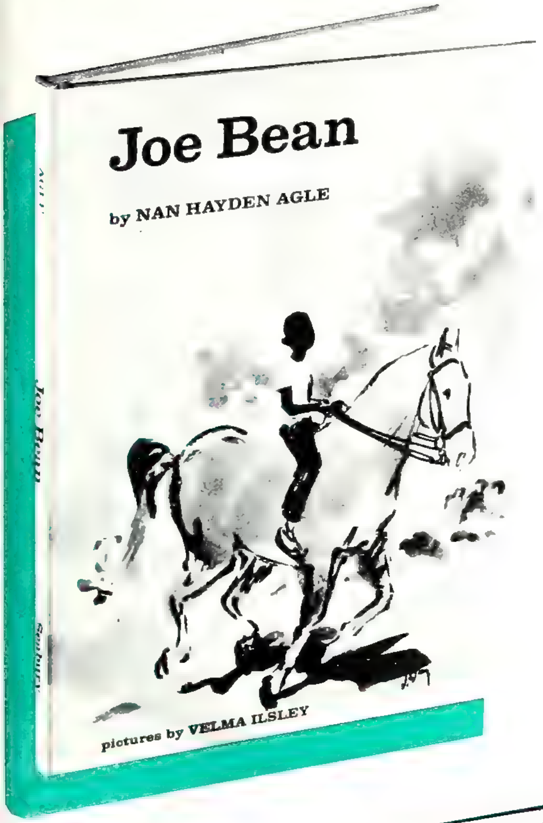
The march was orderly, peaceable, and for the most part quiet. There were only a few minor incidents of harassment although the opposition was eloquently voiced by some of the spectators who said what they thought of "peace creeps." There were no arrests. Significant as the parade may have been as a public witness, it seemed a little pale compared to the enthusiasm that was evident when the marchers crowded into an antiquated auditorium known as the Chicago Coliseum. Despite their diversity, the thousands of persons there exhibited a remarkable unanimity of spirit as they applauded Martin Luther King when he called the Vietnam war "a blasphemy against all that America stands for," and when Dr. Spock observed that war toys, television brutality shows, and frontier vigilantes are evidence that "we have taken pride in our lawlessness."

Remembering how often some of our friends have objected to peace marches and demonstrations, we looked at this one critically and then came to a few conclusions:

1. We were grateful that we live in a nation where we have the privilege of demonstrating on behalf of our convictions, even if they are not shared by a majority of citizens. Like Dr. King, we want to speak out against the war in Vietnam because we do love our country.

2. We were impressed with the large numbers of college and university students who are opposed to killing and who support constructive ways of helping other human beings. They were quite different from the caricatures of protesting youth that are currently being circulated. Instead, they showed consideration for others and a real desire to see brotherhood take the place of enmity.

3. We noted that the kind of evangelistic fervor that once was evident in church-sponsored assemblies can now be found among persons who will join readily in a movement working for a worthy cause. When the collection plate is passed, they contribute. When there is a call for volunteers, they sign up. When a speaker underlines their convictions or leads them to new insights, they respond audibly. They are on hand early to distribute leaflets setting forth their faith. It used to be that way with Christians, but now most of them are on the defensive. What has happened? The trouble may be that churches spend too much time drumming up support for their private programs and too little in campaigning for the kingdom of God. — K.M.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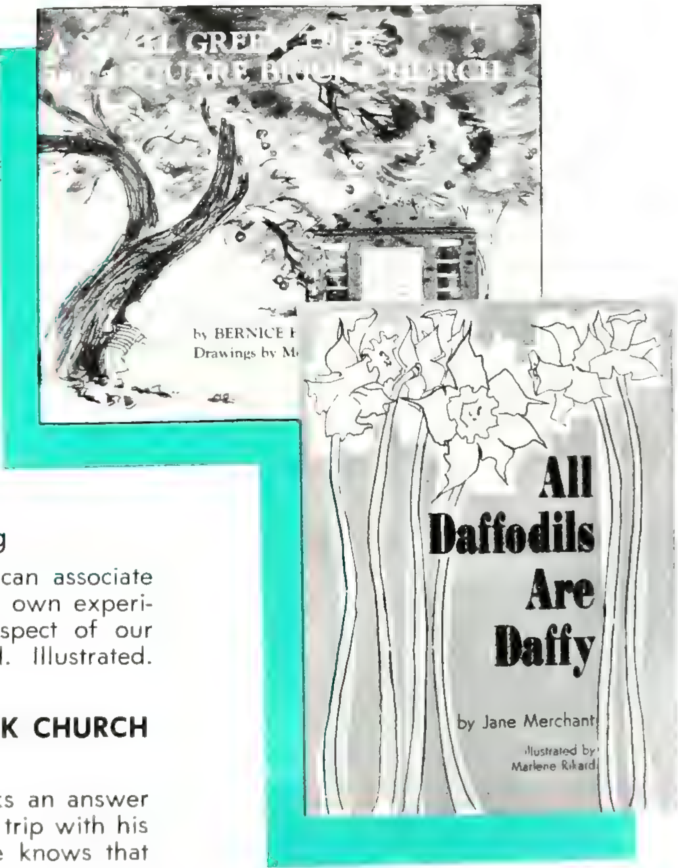
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CHURCH OF THE BRETHREN GENERAL OFFICES,
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LOOK FOR THESE FEATURES IN THIS *messenger*

Twenty-five Years in Castaner. *In one generation a Puerto Rican community has seen tremendous changes, but new opportunities for service still challenge volunteers.* by John Forbes. page 1

At the Service of 20,000 Residents. *A modern hospital provides medical services for a mountainous area of Puerto Rico.* by Malen Rojas Daporta; translated by Nathan Leopold. page 5

Letters to Our Daughters. *A Roman Catholic father and a Protestant father, who attended college together, write to their daughters about the problems of mixed marriages.* by Dale Francis and Ellis Guthrie. page 8

Can Conference Be Made More Effective? *A preliminary report of an Annual Conference committee prompts discussion of possible changes in frequency and conduct of the Brethren annual meeting.* page 16

The Church God Loves—Gathered and Scattered. *God's blessings are not dividends to be shared among the faithful, but gifts to be shared with the world.* by Carroll S. Ringgold. page 21

OTHER FEATURES include news of a recent General Brotherhood Board meeting (page 12), answers to questions (page 23), a contention that "Music Has No Denomination," by Carol Bright (page 25), a description of the kitchen as the "loveliest of rooms," by Frances Bowman (page 27), and a review of recent books dealing with pain, evil, and the love of God, by Floyd E. Bantz (page 28).

COMING NEXT

Two features give a nod to Mother's Day: a story about one mother, "Actions Speak Louder," by Lois Kauffman, and an article, "What's a Mother For?" by Blaise Levai. . . . Glee Yoder offers an interpretation of Mission One, reflecting on the findings of a recent consultation on this Brotherhood emphasis. . . . A Methodist layman from Florida, Judge William H. Maness, tells how involvement in cooperative church activity changed him "From a Professing to a Practicing Christian."

PHOTO CREDITS: 1, 14 Don Honick; 2-7 Brethren News Service; 13 Hubert D. Callihan; 15 Elgin Courier News; 18 Religious News Service; 19 courtesy of Columbia Pictures; front cover Grant Heilman

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor, ELIZABETH WEIGLE, editorial assistant, HOWARD E. ROYER, director of news service. MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board—Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher general secretary. Filing date, Oct. 1, 1966. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill. MESSENGER is copyright 1967 by the General Brotherhood Board, Church of the Brethren. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan, life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 116 NO.

messenger
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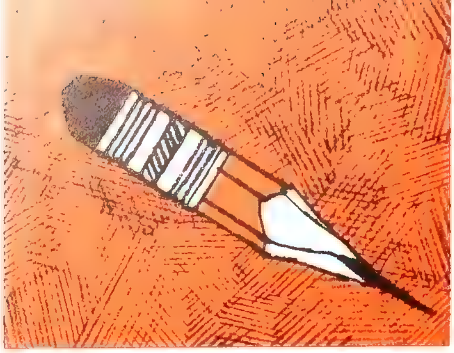


readers write

OPEN LETTER TO BRETHREN MINISTERS

We have noticed a growing trend among young ministers in the Church of the Brethren to have a "story for children" as part of the regular Sunday morning worship service.

We feel that this type of presentation has no place in the service. This is the role of the Sunday school sessions. The minister gathers the children in front of the church and, complete with sound effects, tells a serialized story to them each Sunday.

We can only conclude that the Church of the Brethren has succumbed to the great fault of modern society – that of catering to children rather than teaching them discipline and respect. We can learn a lesson from the large denominations – the Catholic, Lutheran, etc. They need no "gimmick" to hold the interest of their children. It would be better to teach the children the meaning of the parts of the church service, rather than just to attempt to use a gimmick to hold their attention and make them feel part of the church service.

We are leaving this letter unsigned, with no indication of the area of the country, in the hope that each minister will question whether it is a member of his congregation who is dissatisfied with this practice and will reevaluate it.

CONCERNED READER

LAUNCH OUT

I have read with considerable interest and not a little concern Lyle Albright's letter, "Fade Out or Phase Out" (March 2).

Evidently Lyle was inspired to write by the annual "sluff off" report that has been appearing in our Yearbook since the late 1950s.

First, it should be said that the report is not so bad as it sounds because it is indicative of a recount of membership, brought about in an effort to raise our per capita giving, and this trends to a more accurate report of membership.

However, I share Lyle's concern. Certainly there is cause for anxiety. But I do not share Lyle's idea of solution. I am not ready to throw in the towel. You see, regardless of whether we "fade out" or "phase out" the grim fact is that we are "out."

The great commission, which seems to have lost its challenge to the Brethren, in the homeland, at least, sounds neither retreat nor intrenchment. It's only commission is "Go ye."

We have the same old soul-saving gospel the Brethren carried clear across a continent and around the world. Why not preach it? Instead of closing churches, why not build some new ones? Oh, yes, it can be done, but only with the help of God and the direction of his Holy Spirit. Brethren, let us launch out into the deep and let down our nets.

CHARLES DUMOND, SR.
Little River, Kansas

IGNORING THE CAUSES

The comments made by Michael Devine (March 2), relative to the article, "Sensitivity to Life," contained this statement, "We should seek out and destroy . . . the feelings of insecurity, hopelessness, and loneliness." How true! However, his further comment that this would eradicate the problem of alcoholism seems very farfetched. While it is true that these may sometimes be the causes, they are many more times the results. Lack of proper alcohol education, apathy of Christians in their attitude toward advertising, bland acceptance of alcoholic beverages as part of "the American way of life," and refusal to accept total abstinence as the only safe rule for prevention of alcoholism – these are among the causes which cannot be overlooked.

There has been an increasing tendency among Christians for the past several years to treat the results of alcoholism, while ignoring the causes. The liquor interests help to promote such a policy, even contributing large sums of money in some cases to the rehabilitation program. They are aware that only one percent of their victims are ever really cured. So they are very satisfied when Christians stay busy at the wrong end of the line. This leaves them free, at the other end, to saturate the minds of their future victims – our children. Why do we readily accept total abstinence as the only rule when attempting to rehabilitate an alcoholic, yet consistently refuse to promote it as the only really safe rule for prevention of alcoholism? I would not underestimate the value of rehabilitation but desire to see a fair estimate given of the value of preventive measures.

MRS. GALEN HUFFMAN
St. Joseph, Mo.

NO CLAMOR TO BE ON COMMITTEE

If it were in good taste to seek appointment on Annual Conference committees it is doubtful that there would be a clamor for membership on the Fraternal Relations Committee.

The person who is obsessed by the conviction that church union is wrong would not want to spend time and effort on something that would eventuate in church union.

The person who believes that church union should be possible within the foreseeable future would be frustrated by the mood of the church against it.

This, then, would leave membership to people who are content to observe others working on the problem and to engage in conversations that are pleasant but lead nowhere.

CHAUNCEY SHAMBERGER
Weiser, Idaho

ALTERNATIVES

For sometime I have been concerned about the condition of the church. It is not healthy. As I see it, there are three alternatives: (1) Hold the present pattern; (2) join hands with other churches; and (3) restudy our position and rededicate ourselves to that "new" church.

Let us look at these propositions and see what the results might be.

1. The present trend of a 5,000-member loss per year in forty years will bring us to 0. Surely, it is obvious that we do not want to continue in the present trend.

2. We could join a "common church" and add our numbers to others and increase

---

BYLINES: A resident of Jacksonville, Florida, **William H. Maness,** a judge, is a delegate to the National Council of Churches Assembly from The Methodist Church; he is also a member of the General Board of the council. . . . **Jeanne Donovan,** a member of the Springfield church, Akron, Ohio, edits the congregational newsletter. . . . **Lois Kauffman** (Mrs. Ernest) is a frequent contributor to Mennonite publications; her home is at Wichita, Kansas. . . . **Blaise Levai,** former managing editor of the "Bible Society Record," is secretary for church relations for the American Bible Society. . . . **Glee Yoder,** McPherson, Kansas, was until recently the administrative assistant to the executive secretary of the Kansas District. . . . **David J. Wieand** is professor of biblical literature and Greek at Bethany Theological Seminary

ie power of numbers, but we would give
p some of our teachings to conform with
thers.
3. Restudy our position, cast out any
iaff that might be found, and then rededi-
ıte ourselves more fully. This will prob-
bly mean some loss in numbers, of those
nwilling to accept greater discipline. But
would strengthen the work.
Some areas I feel we could strengthen
re: (1) finding the meaning and purpose
f life; (2) more study and discipline of
ie physical body; (3) complete abstinence
om alcohol, tobacco, narcotics, coffee,
nd strict control of overeating; (4) more
eaching on the purpose of marriage and the
ome and increased aid in counseling on
ome and family problems; (5) requiring
very new member to give a year of serv-
e to the church as a condition of mem-
ership; (6) giving four dollars to missions
r every dollar spent in the local church;
7) increasing our peace teaching and
onviction which may be our greatest rea-
on for continuing as a separate group.
This new church will cost more in dis-
ipline, dedication, study, prayer, time,
lents, and dollars. But if we are not
illing to pay a greater price than we are
aying now we shall soon be a page in his-
ry. Jesus said, "If any man would come
fter me, let him deny himself and take
p his cross and follow me." Are we will-
g to pay the price?

RONALD GORDLEY
ititz, Pa.

ONFUSES THE ISSUE

I feel that Dr. Parker (Readers Write,
larch 16) is guilty of a tactic employed
xtensively by the tobacco industry — quite
ccessfully, as a matter of fact — that of
onfusing the issue.
Choosing to speak up against tobacco
nd alcohol ("Sensitivity to Life Begins
Vith Your Own," MESSENGER, Jan. 5)
oes not obligate Wayne Zunkel to list or
eal with all evil. A separate article on
vereating or air pollution by Dr. Parker
ould be welcomed, but I object to his
onfusing the clear, concise, and timely
resentation by Mr. Zunkel.
Of the various hazardous evils mentioned
y Dr. Parker, I believe social drinking to
e the least frequently condemned by the
ajority of our present society.

GALEN L. WAMPLER, M.D.
Villiamson, W. Va.

Who Will Wash My Feet?

My brother's feet are dirty
From the dust of many roads.
Can I wash his feet?

My sister's feet are dirty.
She walks the streets at night.
Can I wash her feet?

My brother's feet are black.
He's scrubbed and brushed and deodorized.
But my brother's feet are black.
Can I wash his feet?

My feet are clean.
I have not travelled in my brother's road.
My sister's streets are unknown to me.
My feet are white.
Who will wash my feet?

by Jeanne Donovan

CHURCH
OF THE
87

"I fought my way back to the train wondering what manner of men these were who would meet during an Army-Navy game"

Serving on the board of the National Council of Churches turned Judge William H. Maness

From a Professing to a Practicing Christian

by William H. Maness

"I am somewhat like the little boy who said: 'Grandma, if you ever just once went to a circus, you'd never go to a prayer meeting again.' I put it this way: If you ever got into the work of the National Council of Churches, you would never be a lukewarm Christian again."

FOR ME, serving on the board of the National Council has been a great experience, an enlightening experience, and really a Christian education. I have had the privilege of stepping out of the very narrow role that we are accustomed to in a local church, a role so often described as "church work," for want of a more meaningful label. Most of the time we find ourselves participating in the affairs of our local church and hardly becoming acquainted with another Methodist church or another Presbyterian church or another Christian church of some kind, only a few blocks or a few miles away.

I am sure that the views and opinions of the church that I hold now would not have been mine if I had not been able to see God's church through the eyes of the denominational leaders of the main-line Protestant and Orthodox communions and through the eyes of church members of these same denominations in various parts of the country and the world.

To make a long story short, I went to the National Council for three purposes: (1) to communicate the viewpoint and attitudes of the churches in the South, which I thought the council was wholly unresponsive to; (2) to slow them down on the urgency of the issue of race; and (3) to find out whether or not there were any communists in the organization.

The first meeting which I attended was in Philadelphia in December of 1963, and I was sure when I got there that it was a communistic outfit because they were meeting during the Army-Navy game. I got off the train on a Saturday morning and fought my way through that football crowd coming out of the hotel to go to the stadium. We met while they were at the Army-Navy game. We adjourned our meeting about 4:30 p.m., and I fought my way back through that same football crowd and back to the train, wondering what manner of men these were that would schedule a meeting like this during an Army-Navy game.

I found out later, however, that there are some Christians who would give up a football game for the church. I did not know that previously because, in case of conflict, we could always shift the church meetings around a little bit. I also found out another thing as time went by: that here in the NCC was a group of deeply dedicated Christians. They had for Christianity what we say we admire about the communists, that is, the dedication and the zeal for their cause. Here in the National Council were people who drew no lines beyond which their Christianity did not require them to go.

In my religious experience prior to this time, I had never known a person who did not draw a line at some point; some were drawn high, some low, but everyone drew the line somewhere. With a layman, it would go something like this: "Well, if I go to church in the morning, I don't have to go at night." "If I teach a Sunday school class, I don't have to go at all." "If I sing in the choir, I don't have to teach Sunday school." "If I usher, I don't have to stay for the sermon." "If I tithe, I can do as I please, or do nothing if I want to." But these people looked at the hard demands of the Christian gospel, and they said, "This is it! This is God's will! This we must do!" So I was quite impressed.

The National Council of Churches is a council of denominations, and no one local church and no one person can be members of the National Council of Churches. The council is composed of just thirty-four members, and these are the communions or the denominations whose national bodies make up the membership. The highest policy-making body of the NCC is the General Assembly which meets every three years. Between the meetings of the General Assembly, the General Board fixes the policy. The General Assembly has about 800 delegates, depending upon the membership of the denominations; the General Board has about 265 delegates. The National Council does not tell the denominations how to select their delegates or whom to send or what to do when they get there; that is up to the denominations. The denominations created the NCC, and the denominations control it.

The fact that the world has changed and is continuing to change is no longer open to question. For the most part, we have little difficulty in accepting and adjusting to the demands which the changing world imposes upon us in our daily lives. We buy the latest model car no matter how it looks. We even accept the bother of seat belts. Some use shoulder straps. We are heeding the warning of safety experts. We do not even wear our cars out; we trade them in before they become obsolete.

But these adjustments do not come easily in our religious activities. The congregation of today is religiously old-fashioned. For the most part, people refuse even to look at the "latest model" program. They do not bother to listen to the theological "safety experts" who warn that our concept of the church is obsolete, that the "vehicle" we are using and counting on to get us to heaven can not even be turned in that direction, that the most prophetic sermon of today will be a "trade-in" tomorrow, because it, too, has built-in obsolescence.

While the institutional church struggles to make the witness relevant and appealing to a world now approaching a population of 3.3 billions, of whom only 700 million are Christians, it becomes abundantly clear that we cannot make it alone, as solo Christians or as a solo denomination. It is also obvious that we who profess Jesus Christ as Lord and Savior have only one basic question to answer. That question is: Will our response to this fast changing world be a positive Christian response?

As late as March of 1964, I still believed that the church should be a place of refuge from the conflict and the tension of the world, that the church, as Karl Marx put it, should be "the opiate of the people." I argued sincerely that people hear enough about demonstrations, civil rights, equal opportunity, sit-ins, lie-ins, wade-ins, "cookouts," and all the other techniques that have characterized the struggles of the Negro to eliminate racial discrimination. I argued that "they" have "their church" and "we" have "ours." I argued that we read and hear and see so much of this going on that the Christian is entitled to "steal away" once a week to "his" church on Sunday and for at least one hour be free from the sight or the sound or any reminder of these conflicts. I argued that we should maintain harmony in the church at all costs, to keep any member from leaving for any reason.

These ideas I did not surrender easily. But I did surrender. Not only did I surrender; I began to accept the idea that, if peace and quiet are all I want, I do not need the church. I began to listen to someone who told me that the church does not belong to man; "that no human being has possessive title to the church"; that "it was not dreamed up in the heart of a man"; that "the church was born in the mind and heart of the eternal God long before time began"; that "the plan for the church was laid out on the trestle board of the eternities, and the great architect of this universe is the architect and builder of the church of the living God"; that "man had nothing to do with the launching of the church of Jesus Christ into the stream of time and into the experience of men"; that "the church is a gift of God coming in the name and in the power of his Son, Jesus Christ, through the Holy Spirit"; that "the church is his and not ours."

Now, I must tell you, also, that I did not arrive at that conclusion just sitting on the comfortable turquoise pews in my church. Those words express the faith and concept of the church of Jesus Christ held by the man who was recently president of the National Council of Churches, the senior bishop of the Evangelical United Brethren Church, Reuben H. Mueller. If we laymen and some ministers could just accept this same concept as our own, if we could get this straightened out in our own thinking, there would be little difficulty in our local churches over the National Council.

Most of us, ministers and laymen, know little of the National Council of Churches and have little appreciation of the ecumenical movement which is manifested so dramatically through this service agency of the Protestant and Orthodox communions. That is all it is.

And in our changing world, it is still unlikely that you will have much appreciation for the NCC or the ecumenical movement, if your vision and your concern do not extend to and beyond the congregation of a local church.

We often try to escape the hard demands of the gospel. But some of us who think we have succeeded and have become the guardians of what may be called the "purity" of a provincial religion now have to switch. If we have been guarding anything, it is most likely the "empty tomb" of a local church, while the dispossessed Savior is out in the world working with other disciples who found him, where he has always been — with the disadvantaged, rich and poor; with the spiritually hungry, rich and poor; with the sick, rich and poor; with those in prison, rich and poor; and with the multitude of his children across the face of this earth.

As for me, I have already switched!

As I look back at my own experience, I would still be guarding an empty tomb if I had not become involved with the National Council of Churches. The Christians I met there took me back to where God is, to where I had left him; they knew where he was because they make it their business to keep track of God, to keep track of men, and to know where both God and men are.

When Colin Williams of the NCC staff first suggested that the church of the future would not be in a sanctuary but in the streets, I thought he was "way out." But I tell you I now find more of God's church in the streets and other unfamiliar places than I do in most of the sanctuaries with which I am familiar, as Christians who draw no lines slip out, unnoticed, and desert the churches with "comfortable turquoise pews."

And there is hope! That part of God's church which has concerned itself with the elimination of racial discrimination has found that the way to put Christianity back in the churches is through the streets. And, as I see it, that is exactly what has happened. This may be the only way to fill up those same "comfortable turquoise pews" — through such a confrontation as the challenge to the church on race.

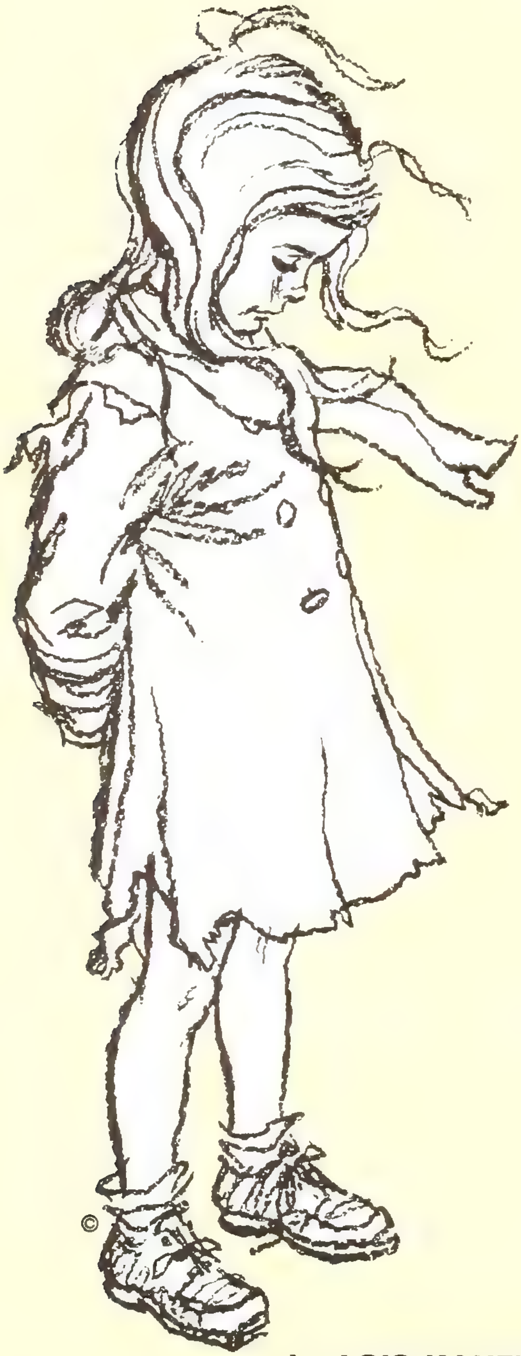
And where did the church stand on this conflict? Not exactly where it said it stood, but where the members wanted it to stand — mostly outside the conflict. However, while individual local churches hesitated and stood aside, denominations, acting through the National Council, moved into the fight, and only by this united effort through the NCC could the churches have made any contribution in the most significant social upheaval of our lifetime. No single denomination could have done the job that has already been done by the Commission on Religion and Race of the NCC. The "heat" would have been far too great for the denominational leaders to stay in the "kitchen of social action." But working together within this commission, the churches have been able to survive the "heat" and prove (at least to this extent) that the church is alive; that God is alive in his church today; that the church will back up its preaching, its affirmations, its resolutions with action, notwithstanding some of the yelling from some of the more embarrassed or fearful Christians. Still, much remains to be done, as the local churches now become the testing grounds of the commitment of a nation we proudly call Christian.

Laymen must see and understand the role of the church in the world. But even that is not enough. In today's world the layman must also see the world in which the church has a role. The two together, a right vision of the church and a clear vision of the world, form the anvil on which a new and more sensitive social conscience can be shaped and hammered out, a conscience that so stirs and burdens each of us that we will see and respond to the church's deep concern for the plight of the poor, the plight of the sick, the plight of the imprisoned, the plight of the uneducated, the plight of the homeless, the plight of the widows and orphans, the plight of the victims of alcohol and drug addiction, and the plight of the old and lonely.

I hope, therefore, that we never retreat from participation with other Christians in our striving for common goals for the same Lord. As a servant of the denominations, the National Council of Churches has played a major role in giving expression to the churches' concern in all the areas I have mentioned, both at home and overseas. At one time or another, most of us have heard loud objections from some who do not or did not think the church should "dabble" in the social and economic problems of our day. I was in that crowd, too. Subsequent events have convinced me that the churches must utilize the strength of our unity for Christian witness if we expect to overpower evil with good. The NCC is not perfect, because the denominations themselves are not perfect, but it promises to be the best that dedicated men and women can do to fulfill the mission of God's church.

I give the National Council of Churches much of the credit for the renewal of the life of the church in the 1960's, not just in the area of race but in every phase of the work of the institutional church. Financial and attendance statistics may not support this statement, but the cries from the churches tell me that his church is alive because it hurts so much. The complaints tell me that there is a promise of vitality where there was apathy, and the growing and positive responses tell me that there is life where some claimed there was death, as countless thousands of all denominations seek greater understanding of a Christian's positive response to this tremendously important truth, which is Jesus Christ, our Lord and Savior. ☐

ACTIONS SPEAK LOUDE



by LOIS KAUFFMAN

Marie slipped a nylon dress, rich in ruffles, down over Wendy's brown curly hair.

"Stand still a minute, honey," she said as Wendy wiggled in excitement. "There now, you are dressed for Homemakers this afternoon. You look as lovely as a yellow butterfly. Be very, very careful not to get dirty because Aunt Harriet will soon be here to take us to the meeting. I still have to dress Chris, and I want to work on my speech for the meeting this afternoon. You'll sit quietly and listen while I talk, won't you, dear?"

Wendy nodded. "Uh-huh, real quiet. What are you going to talk about, Mommie?"

"About mommies loving their children," Marie answered absentmindedly as she took Chris's clothes from his drawer.

"It's nice to have mommies love their children," Wendy said agreeably. "I love you. Do you love me, Mommie?"

"Of course, I do, honey. I love you bushels. Now please scamper out of my way so I can get Chris dressed. You may ride up and down the sidewalk on your tricycle if you will keep yourself clean."

"Okay, Mommie. Will you help me get my trike down the porch steps?" And Wendy went bouncing out the door.

Marie drew her breath in sharply. "I don't have — " she began; then, "Okay, let's hurry, though," she finished.

As she wheeled the tricycle across the porch, she bumped into a bag of bulbs that was standing by the steps.

"Oh, dear," she said as she watched the bulbs scatter. "Those dahlia roots should have been planted last week. If I don't get them planted soon I won't have a single flower for the flower show next fall. I declare, I am just too busy!"

"Poor Mommie," Wendy said as she rode off on her trike. "Poor, poor Mommie. She is so busy. When I get big I'm going to help her bushels and bushels and bushels."

"Bless her sweet heart," Marie said as she hurried into the house to dress Chris.

She glanced at the clock. How time did fly! Every few minutes as she dressed the baby she stopped and crossed out a few words in her speech.

"Now, let's see," she mumbled. "Love, the foundation of good discipline. Point No. 1. Why discipline our children? I think I have that pretty well in hand. No. 2. Be consistent in discipline from day to day. I have some good examples on that point," she said as she slipped her hand into the baby's rubber pants — just to make sure. She gave an exasperated mutter as she glanced at the clock. She started skinning off the rubber pants with one hand while she reached for a dry diaper with the other.

"Point No. 3. Never discipline in anger. I wish I had a better example for that point," she said. "If only Dr. Murdock weren't going to be there, I wouldn't be so nervous about this. But a family counselor! I feel so amateurish trying to give a talk ahead of him. What if he would refute some of the things I say when he gives the main talk later? I know I'd die." She finished dressing Chris and put him into his bassinet. He snuggled down sleepily.

"Good. He's going to sleep," she said in a relieved voice. "I hope he sleeps all afternoon. I'm nervous enough without having him fuss. I think I can count on Wendy to sit quietly. She understands remarkably well for a three-year-old. I'll have to let point No. 4 go as it is, I guess." She dashed to the bathroom to comb back her hair.

"Well, at least we all look very presentable," she mused as she tucked in a stray strand of hair. "Wendy in her yellow nylon dress and brown curls, Chris in his blue rompers and red hair . . what an adorable picture they make."

Just then Marie heard a strange plunk out on the sidewalk and came out of her reverie. She hurried from the bathroom as Wendy's feet came pattering up the steps.

"Oh, Mommie," Wendy squealed, "come see how I helped you."

With one sweep of her eyes Marie took in the dirty dress, socks, and shoes — the muddy hands and sweaty face.

"Wendy!" she half screamed. "O Wendy, you bad, bad girl! Mommie told you to keep your clothes clean." She flung the child across her knee and spanked the little rayon-covered bottom until her hand stung. Wendy started to scream. Chris woke up and let out some lusty yells. Above the bedlam Harriet's horn began honking at the gate.

"O-o-o-oh," groaned Marie as she leaned against the wall for support. "Why? Why? Why?" She opened the door and managed to calm herself enough to call out, "Sorry, but I'll be a few minutes late, Harriet."

Then she saw it. As she stared her knees turned weak and her hands trembled. The small plot of ground she had saved for her dahlia roots had been spaded — three-year-old style. A few shallow hollowed out places had roots in them — some upside down, some sideways, all half out of the ground.

As Marie surveyed the little plot that represented such a labor of love, Wendy's happy voice came back to her. "Poor Mommie, she's so busy. When I get big I'm going to help her bushels."

"Point No. 3. Never punish in anger." Like tiny darts the words needled Marie's mind as she turned to face the sobbing Wendy. Suddenly she snatched up her speech, tore it to shreds, and flung it into the wastebasket.

"Mommie," Wendy hiccuped, "that was your spe-ech."

"Mommie isn't going to give a speech today, honey," Marie said quietly as she stooped to pick up her sniffling daughter.

She was sure she could deceive the Homemakers — perhaps she could even deceive the family counselor as she prattled of love and discipline. But she could never deceive those little brown eyes that would be watching her and listening quietly.

"I'll ask Dr. Murdock to have a question and answer session on my subject," she decided as she whisked Wendy to the bathroom to begin the washing-up process. "I have a few questions of my own to ask." ☐

Reprinted from Christian Living

CANTICLE TO THE SUN

by Francis of Assisi

O most high, almighty, good Lord God,
to thee belong praise, glory, honor, and all blessing!

Praised be my Lord God with all his creatures,
and especially our brother the sun,
who brings us the day and who brings us the light;
fair is he and shines with a very great splendor:
O Lord, he signifies to us thee!

Praised be my Lord for our sister the moon,
and for the stars, the which he has set clear and lovely in heaven.

Praised be my Lord for our brother the wind,
and for air and cloud, calms and all weather,
by the which thou upholdest life in all creatures.

Praised be my Lord for our sister water,
who is very serviceable unto us,
and humble and precious and clean.

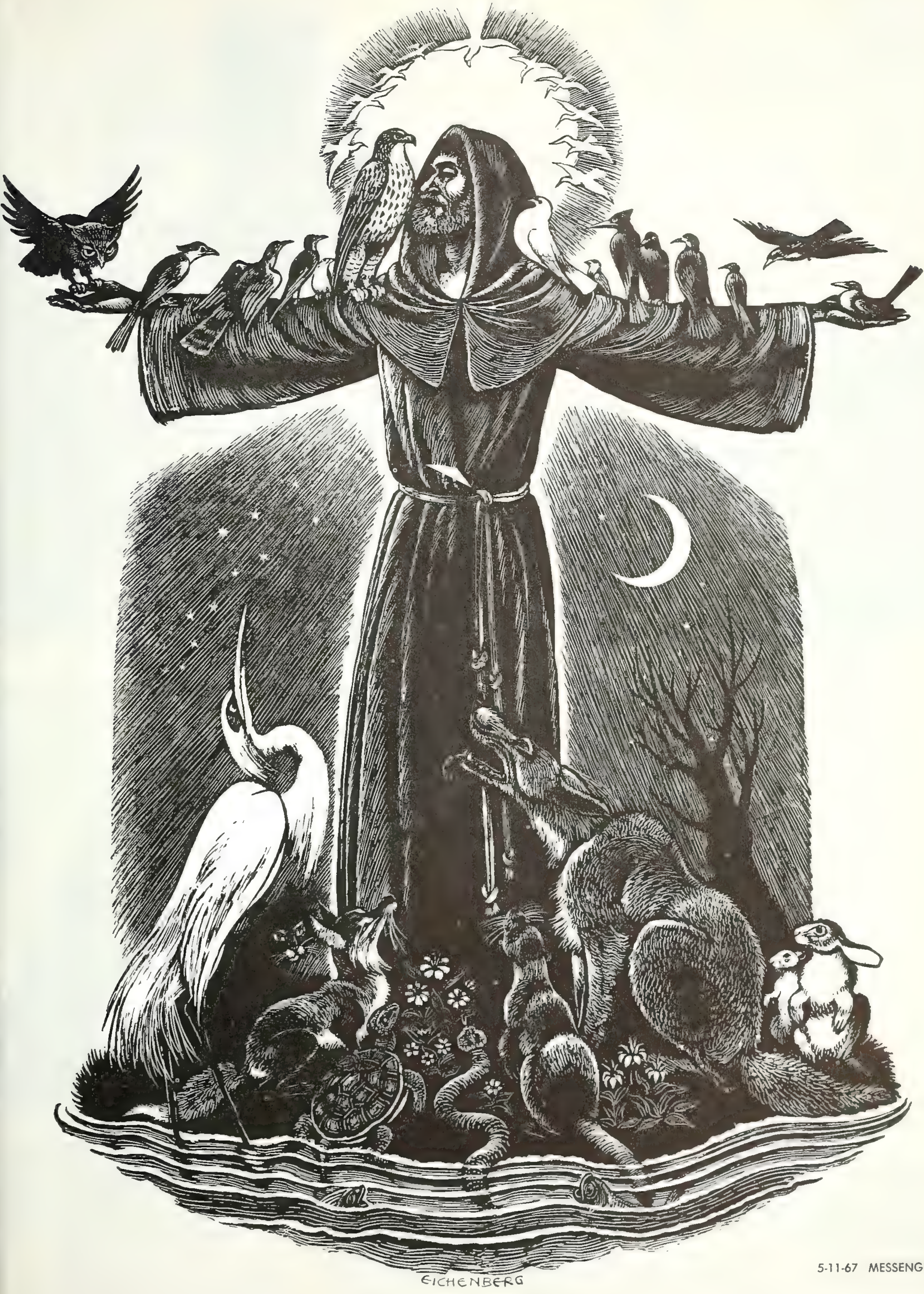
Praised be my Lord for our brother fire,
through whom thou givest us light in the darkness;
and he is bright and pleasant and very mighty and strong.

Praised be my Lord for our mother the earth,
the which doth sustain us and keep us,
and bringeth forth divers fruits
and flowers of many colors, and grass.

Praised be my Lord for all those who pardon one another
for his love's sake, and who endure weakness and tribulation;
blessed are they who peaceably shall endure, for thou,
O most Highest, shalt give them a crown.

Praise ye and bless the Lord,
and give thanks unto him and serve him with great humility.

Translated by Matthew Arnold


EICHENBERG

From around the world pilgrims and tourists come regularly to Assisi, the Italian town where Francis lived, to see its churches, visit its markets, and walk its narrow streets

It was market day in Assisi . . .

. . . The local merchants had covered their stalls with all kinds of wares to attract buyers, and the shops around the main square were also adorned so that the whole scene was alive with color. Glancing around the square or walking along the narrow streets that just barely allow room for one car to pass, a visitor might wonder if some of the buildings had not been there for several hundred years, or at least since the time when Francis, the gay young son of a prosperous cloth merchant, joined in the revelry in the square and sang the songs of troubadours.

Now, of course, Assisi is an attraction for pilgrims as well as tourists. It is because of Francis that they come by the hundreds every day to Assisi and thus provide a fair share of customers for the open-air market and for small shops that line the main streets. But despite the presence of curio stands and an extra long line of persons waiting to mail postcards, Assisi seems to have a character that is all its own. Or perhaps one should say that it has an atmosphere that properly identifies it with its one son who, by seeming to reject and deny the world, went a long way toward transforming the world of the thirteenth century.

On that market day in May I followed one narrow street that was paved with stone and lined with stone houses or stone walls. It wound back and forth up the steep slope on which the city rests. Finally it brought me to the remains of an old fortress and castle high on a hill, several hundred feet above the Umbrian plain. It was a wonderful vantage point from which to view the city, once an ancient Roman town. It is the city where Francis lived as a youth, where he heard the call of God that changed the course of his life, and to which he would return from distant trips. Looking the other way you could see the mountains where Francis and his friends learned to live in the open with all the creatures they considered their brothers. About two miles away, down a deep ravine, was the hermitage to which Francis went often to rest and regain his strength.

The churches in and around Assisi also recall his story and reflect his wide-reaching influence. One of them on the lower edge of the city is really two churches with an upper and a lower sanctuary. It is here that Francis is buried, here also that frescoes by Giotto and Cimabue picture the legendary life of Francis and illustrate the vows taken by his order. The church was begun not long after Francis died in 1226. Another church, also erected in the thirteenth century, honors Saint Clare, the friend of Francis who established a second order for women. Another one marks the spot where Francis went to work to rebuild a neglected church, only to discover later that God was even more concerned about his neglected children.

A traveler finds Assisi not only colorful and charming but refreshing. The world of the thirteenth century tried hard to restrain Francis, to force him into conventional molds, to institutionalize the movement he started – and it partly succeeded. But something of his individuality, something of his unique discipleship escaped the pressures to conform, and he is remembered as a troubadour of God whose singing cannot be stilled and whose love for all the creatures of the earth cannot be limited. And so it is in a way, with Assisi. The hordes of tourists continue to arrive, as I did, but they do not seem to have taken over, or even to be too noticeable. The town of Saint Francis still retains the quality that makes it unique. – Kenneth I. Morse

news

On understanding youth: Counsel from the pros

A KEEN OBSERVER of the younger generation once tackled the theme, "On Understanding Adolescents." His two-word, two-line verse went:

Why
try?

At Minnesota's St. Olaf College some 600 churchmen, educators, parents, and social workers tackled the same topic, guided by four professionals in the field. These spokesmen were considerably more expansive in their counsel.

Teen-age rebellion can be healthy, or it can be a signal for help, said Mayo Clinic psychiatrist M. Robert Wilson, Jr. He asserted that exaggerated clothing fads, hair styles, music, and dancing, while sometimes difficult for adults to tolerate, are "appropriate" ways for adolescents to rebel. Even occasional disobedience when testing limits and questioning basic religious, moral, and ethical values may be healthy rebellion, Dr. Wilson added.

Active rebellion that would signal a need for help, he said, would include such overt manifestations as vandalism, delinquency related to drinking, and stealing, breaking, and entering.

More serious: But even more significant and serious, he continued, is the "passive rebellion" that goes unrecognized. In this case the adolescent is unable to express his aggression and hurts himself more than others. He could be a "model" teen-ager or an academic underachiever who gets poor grades to disappoint his parents.

Another spokesman, Ronald Soderquist, college counselor at St. Olaf, observed that "in the midst of true love, anger and resentment will inevitably develop. This is not what we are teaching, but it is the human experience."

Repressing anger, he said, is neither "appropriately human nor Christian."

Parents need to handle their own hostile feelings in ways that are constructive, including talking them out, so as not to make their children more hostile.

One of the serious problems cited by Dr. Floyd Martinson of Gustavus Adolphus College faculty, St. Peter, Minn., is the unchaperoned steady dating among the young. "This is the primary condition contributing to the high incidence of illegitimacy in Minnesota," he said in reporting on research conducted by the college and Lutheran Social Service across the state.

It is "almost shocking" the way "our very best leaders allow their teen-agers to date at an early age" and the trust they place in them by making available unattended homes for "making out," he told the group.

Each community, he stated, should develop a coordinated program of sex and family education aimed at imparting sex knowledge and values and making available good sex and family literature.

Motivation: On the matter of motivating the adolescent, Dr. John P. Kildahl, a Brooklyn, N.Y., psychologist, outlined four principles:

– The adolescent must have an adult hero with whom he can identify.

– There must be careful and consistent pressure on the teen-ager to do well.

– There should be consistent reward for good achievement; praise is more effective than punishment.

– Let the adolescent have many successes in ratio to the number of his failures. He needs to develop the feeling that he can succeed.

Dr. Kildahl urged adults to "hear out" the teen-agers, remembering that they are "incredibly perceptive in seeing the hypocrisy of the older generation."

TO NIGERIA, ECUADOR

New mission appointees

A SERIES OF APPOINTMENTS for mission service in Nigeria and Ecuador recently was announced by the Foreign Mission Commission, General Brotherhood Board. The majority of the young men and women will be engaged in educational tasks.

Mr. and Mrs. Philip L. Miller will join the faculty of Waka Schools in Nigeria in August. Mr. Miller will teach mathematics and physics.

The son of Rev. and Mrs. Paul E. Miller, La Verne, Calif., he graduated from McPherson College in 1965.

Mrs. Miller, Pearl, is the daughter of Rev. and Mrs. Glenn J. Fruth of Sabetha, Kansas. She anticipates graduation from McPherson College in June and plans to teach English at Waka. Her sister, Lois, Mrs. William Grove, is currently on the Waka staff.

J. Roger Schrock and his fiancée, *Miss Carolyn Pieratt,* will serve three years at Waka Schools in Nigeria, beginning in August. Mr. Schrock is the son of the James H. Schrocks of Harmony, Minn. His home church is Root River, Preston, Minn. He will teach history and biblical studies.

Miss Pieratt is the daughter of the Otis Pieratts, Emmetsburg, Iowa, and a member of the Prairie View congregation.

Mr. Schrock and Miss Pieratt will graduate from McPherson College in June and anticipate an early summer wedding.

Miss Joyce Rosenberger of Huntingdon, Pa., has accepted a call to serve as a history teacher at Waka Schools. The daughter of Rev. and Mrs. Clarence Rosenberger, she anticipates graduation from Juniata College in June. She is a member of the Stone church.

David E. Knepper of Berlin, Pa., will join the faculty of a secondary school in Nigeria in August. Mr. Knepper will graduate from Juniata College in June with a major in mathematics and chemistry. He is the son of Mr. and Mrs. Emerson Knepper, members of the Brothersvalley congregation.

Mr. and Mrs. R. Jan Thompson will arrive in Nigeria in July to begin work as churchmen. Mr. Thompson is a graduate of Manchester College and obtained his Master's degree from Miami University. He also attended Bethany Theological Seminary for two years. His I-W service was spent in Austria.

He is the son of Mr. and Mrs. George K. Thompson, Ludlow Falls, Ohio, members of the West Milton congregation.

Mrs. Thompson, the former Roma Jo Mickey of Connelsville, Pa., attended Manchester College and served as a BVSer at Flat Creek, Ky. She is the daughter of Mrs. Joseph C. Mickey.

The Thompsons have three sons.

Mr. and Mrs. Roy D. Frysinger will assume teaching posts at Jesus College, Oturkpo, Nigeria, beginning in August.

Mr. Frysinger is a 1965 graduate of Elizabethtown College and will receive his Master's in mathematics from Penn State this year. He is the son of the Hiram Frysingers of Harrisburg, Pa., and is from the Big Swatara congregation, Hummelstown.

Under appointment, from top to bottom: Pearl and Philip Miller, Roger Schrock, Carolyn Pieratt, Joyce Rosenberger, David Knepper, Jan and Roma Jo Thompson, Doris and Roy Frysinger, Galen Neher, and Carol Klotz

Mrs. Frysinger, Doris, is the daughter of Mr. and Mrs. J. Leonard Fluke of Curryville, Pa. She is a graduate of Juniata College and will be teaching elementary methods courses at Jesus College.

Galen L. Neher and his fiancée, *Miss Carol Klotz,* will be serving in a secondary school in Nigeria. Mr. Neher is a son of Mr. and Mrs. Mark Neher of Quinter, Kansas. He will graduate from McPherson College with a degree in physics.

Miss Klotz is the daughter of Mr. and Mrs. Lloyd W. Klotz, Fredericksburg, Iowa, and will also graduate from McPherson. She will teach home economics in Nigeria.

Mr. Neher and Miss Klotz will be married in June.

Other appointees, not pictured, include:

Kermon and Margaret Thomason, natives of Virginia and currently at Bethany Theological Seminary, have accepted an invitation of the Foreign Mission Commission to return to Waka Schools, Nigeria, as teachers. They anticipate an August arrival in Nigeria.

Dale V. Miller is assuming responsibilities in the rural development program in Nigeria. The son of the E. Vernon Millers, of Waterloo, Iowa, Dale graduated from Iowa State University in general agriculture. His assignment is on a two-year basis as a BVSer.

Darryl K. Deardorff of Uniontown, Ohio, has accepted a two-year volunteer assignment as field treasurer in Ecuador. He is the son of Mr. and Mrs. Harry Deardorff of the Hartville congregation.

Mrs. Deardorff, the former Juniata Huber of Elida, Ohio, is anticipating employment as an English teacher in the American School in Quito. She is a graduate of Bluffton College and the daughter of Mr. and Mrs. James Huber.

CAMPAIGNING FOR PEACE

The course is set. The United States strategy in Vietnam, some veteran analysts report, now is determined to end the war by compelling a settlement even at the risk of a more dangerous confrontation than ever before. One periodical headlined the current policy: "More violence, more blood, more guts."

But while the directions for Vietnam have been sharpened militarily, the basic philosophical and moral questions remain. Washington columnist James Reston wrote that President Johnson in dealing with stateside critics of the war "has overwhelmed the opposition but he has not convinced it. He has made a good case for himself, but not necessarily for the country."

Brethren in several locales have stepped forth to identify themselves as being among the unconvinced. That is, they have joined with other citizens who gravely question whether a quick smash of North Vietnam is in the long-range interest of the United States or of world relations.

Westminster vigil: On Wednesdays during Lent, a dozen Brethren pastors and laymen in Maryland joined in a noonday silent vigil in downtown Westminster. The vigil was initiated by a concerned group that included Brethren, Methodists, and a Quaker. Don Snider of the New Windsor staff chaired the coordinating committee; other Brethren on it were Fran Clemens Nyce and Dale Hylton.

A handbill described the vigil as an expression of "sorrow for the American soldiers who die and for the Vietnamese soldiers and civilians slain in the conflict, . . . repentance for our part in the tragedy, and prayer for our own nation that we may not be engulfed in hatred and violence and wanton disregard of the dignity of God's poor people."

The vigil also sought "to challenge the thinking of the community." Considerable attention came to be focused on the activity as a group of pickets from outside Carroll County, identifying themselves with the American Council of Churches, regularly staged a counterdemonstration across the street. The countergroup carried signs reading, "I'd rather be dead than red," "Stop communism," and "Not compromise but victory" and distributed a pamphlet written by Carl McIntire on "How to Win the War."

After the fourth Wednesday, officials of the Methodist church, on whose steps members of the vigil stood in silent prayer, indicated they did not wish their church to continue to be publicly identified with the vigil. Instead, they invited the group inside to pray in the sanctuary. Some congregational officials said reactions to the vigil produced a noticeable drop in worship attendance and weekly giving.

Feeling that an important aspect of the vigil was its public witness, the group elected to move to another public place in town.

One Brethren woman testified that for the first time in her life she was able to engage in a public witness to her faith not concerned about possible ridicule.

Westminster pastor Curtis W. Dubble described the experience "as a significant testimony, not in a hypocritical way, but in a spirit of repentance and sorrow for the situation in Vietnam. I would recommend this method to our churches in other communities."

Don Snider, who originated the vigil declared: "People need something beyond words and money that they can conscientiously do to express their faith and convictions."

Chicago marchers: In Chicago's demonstration for peace in Vietnam, occurring during Holy Week, some fifty Brethren, including persons from Elgin, Bethany Seminary, and Manchester College, joined in the march. The antiwar parade was the first of a series in large cities to be led by Martin Luther King, civil rights leader.

Leland Wilson, Brotherhood staff member and one of the participants, reports these impressions of the event:

"A Second City Players sketch at what was termed 'the greatest demonstration for peace in the history of Chicago,' depicted one of the deepest ironies for Christians the day before Easter.

"The sketch was set in Vietnam, with the dialogue discussing the problems of the war. 'The major problem,' said one player in the role of a general, 'is religious. It's these Buddhists! They don't want to fight and kill. But there is hope – Christianity is catching on!'

"About the same time, this dilemma was exposed with less satire by a *Washington Post* writer who in an Easter report observed that National Council of Churches officials were having little success in persuading people to examine the war as a moral issue. Citing what he termed 'Jesus' most startling mandate: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you,"' the writer concluded, 'There is little evidence that the peacemakers are attracting an audience much beyond their regular following.'

"Those who marched in Chicago on March 25 were more hopeful about their audience. More than 5,000 persons, including at least fifty Brethren, marched down State Street, following Dr. Martin Luther King and Dr. Benjamin Spock. Lining the streets were a quarter of a million people, some to heckle, some to cheer, apparently most to ponder.

"The march ended at the Coliseum and became a rally where the Second City Players provided an interlude for half-a-dozen speakers including representatives from labor, youth, and the educational community. But it was No-

SPECIAL REPORT / *As the stakes in the Vietnam war are raised, churchmen continue to press for conciliation*

ARIATIONS ON A THEME

bel Peace Prize winner King who dramatized the event and to whom people responded with fervor expressed in standing ovations.

"'I oppose the war in Vietnam,' said Dr. King, 'because I love America. I speak out against it not in anger, but with anxiety and sorrow in my heart, and above all with a passionate desire to see our beloved country stand as a moral example to the world.'

"Pledging himself as never before to the peace concern, he referred to those who were pressuring him to be silent. But, he said, it makes no sense to work for integrated schools in a world where there are no schools, for integrated lunch counters where there are no counters. King concluded, 'I will not be intimidated! I will stand for peace!'

"Dr. Spock, pediatrician and known for twenty-five years as one who has guided mothers in the raising of children, called for an alliance of civil rights groups, peace organizations, and religious groups. This alliance, he said, 'would be a brotherhood-of-man movement.'

"The reaction of Brethren marchers varied. One participant had this to say:

"'As I gathered with hundreds and hundreds of others, it startled me to have thrust into my hand a sheet on which was duplicated a statement by Lenin and to be handed a copy of *The Worker*. The McCarthy period was very real to me. I wondered about walking shoulder to shoulder with members of the DuBois Club or the Students for a Democratic Society, both groups popularly accused of being communistic. Should Christians and should I abandon such peace demonstrations because of this element? I concluded that I would not be afraid. Whatever the motives of other persons, I felt sure of my own. From whatever stance, if they opposed war, I stood with them as a part of my Christian discipleship.

"'As it turned out, there were no incidents. But it does something to a person to hear taunts and jibes and to have your convictions misunderstood as cowardice. I suppose it would be far more difficult to walk down the main street of my own town with my neighbors looking on. Perhaps I have found as much identification with Good Friday in this kind of situation as anywhere.

"'To hear King and Spock and the others, to feel the enthusiasm of the crowd, its determination, are to know a new strength in working for peace. World peace is such a vast and complex issue. I write letters. I study. I go to meetings. But what I can do and what we can do in our congregation seems so very small and insignificant, weak. Here, those from our church joined with a host of others, and we were able to say to our nation "Stop the bombing," "initiate a cease fire," "agree to negotiate," "give self-determination to the Vietnamese people." And those in the city, those who read the newspapers or watched television, and our government leaders, knew that many wanted a different direction in our foreign affairs.'

"If it is true, in the Second City Players' line, 'But there is hope — Christianity is catching on!' the wish of Brethren might well be that it would be a Christianity taking seriously the teachings of Jesus on peace."

Berlin campaign: American clergymen, professors, and others in West Berlin, Germany, last month began a weekly march for peace in Vietnam, planned to continue until the war ends. Sponsored by a U.S. Campaign for Peace

In Chicago's peace demonstration, some fifty Brethren joined the walk along State Street

REMEMBER THE LIVING
CEASE FIRE NOW

committee, the march involves weekly one-hour walks through West Berlin by at least 100 Americans.

Among the participants is John West, York, Pa., a Brethren Service worker in West Berlin.

The group has declared its support of U Thant's steps for the termination of the Vietnam war and for the neutralization of Vietnam.

Lombard forum: A public forum on Vietnam at Lombard, Ill., sparked considerable feedback and fire in the west Chicago suburban area.

Planned by the interfaith Western Suburban Committee of Clergy Concerned About Vietnam and cosponsored by the Lombard and Villa Park ministerial groups, the forum provided information, examined ethical implications, and suggested alternatives to escalation. The U.S. army film, "Why Vietnam?" was reviewed, and W. Harold Row of the Brethren Service staff participated.

The meeting afterwards was thoroughly denounced in letters to local editors by a Grace Baptist minister of the community, and in comments by the editors themselves. One editorial note, which cited opposition to the Vietnam war as "treasonous," declared: "We feel strongly that in time of war this country should be able to subdue movements that threaten to undermine our fight against communist aggression and to promptly take care of the idiots who burn draft cards and in other demonstrative methods oppose the government of the United States."

While the forum had not supported draft-card burning, nor had it counseled youth to avoid military service, it had sought to inform persons of their rights under law regarding the draft and to encourage them to examine their conscience.

Dean M. Miller, pastor at York Center and active in local peace and draft-counseling programs, in responding to one of the editors stated that "responsible dissent is a freedom exercised rather consistently by the biblical prophets. 'To preach the Word of God' means to preach on such texts as Luke 6:27-28, Rom. 12:20, and Matt. 26:52. The public discussion and debate which you would prohibit may help us all to find the wisdom to match our power."

The forum, which was held at the First United Church of Christ, Lombard, also figured in the dismissal by the congregation of its part-time youth minister, James B. Weaver, a Brethren who began working several years ago with the UCC parish before graduation from Bethany Theological Seminary. A YMCA official, Mr. Weaver had inaugurated through the United Church a communitywide youth program highly acclaimed in the area. However, when a responsive reading at a United Church youth service included a reference stating "that we are itchy-trigger-fingered, bloody-handed, rationalizing Americans," the lines were picked up by the local press and readers were asked: "Was your child there?"

In a few days after the forum Mr. Weaver's sermon for the following Palm Sunday was canceled and his ministry with the church's youth terminated by First UCC officials.

New York Times ad: Eighteen Brethren educators at Manchester College and Bethany Theological Seminary were among some 6,000 faculty members across the country who were signatories to an appeal published in the *New York Times* in March.

Headlined "Help Stop the War in Vietnam," the two-and-a-quarter-page advertisement, sponsored by the Teachers Committee for Peace in Vietnam, urged the U.S. government: (1) to end all bombings in North and South Vietnam, (2) to declare a cease-fire, (3) to recognize the National Liberation Front as the representative of a substantial portion of South Vietnamese, and (4) to arrange for the implementation of the 1954 Geneva Accords which call for removal of all foreign troops from Vietnam.

"No teacher, no American citizen can, in good conscience, sit idly by in the face of this illegal, immoral, and senseless war," the open letter asserted.

Mount Morris project: Earlier this year the Mount Morris Church of the Brethren, Ill., dispatched a letter with seventy-one signatures to President Johnson, urging a halt in bombing.

More recently, however, the whole town is involved in a Vietnam-centered enterprise. It is the sending of the community's three doctors, each in turn, to South Vietnam to serve for four months under the auspices of Project Concern.

One of the physicians is David W.

Taped interview, booklet on "Vietnam Summons" recount Moomaw views

ASIAN AUTHORITY I. W. Moomaw, at the left, receives from Brethren Service chief W. Harold Row the first published copy of *Vietnam Summons*, a booklet in which Mr. Moomaw sets forth a first-hand perspective on Vietnam. The cost is 75 cents.

In addition, a 24-minute taped interview of Dr. Moomaw is available free for personal or group use, study programs, or broadcasting.

Order from the Church of the Brethren General Offices, Elgin, Illinois 60120.

Fouts, M.D., a Brethren who was in Nigeria under alternative service. He will be the last of the three doctors to take the assignment in Vietnam, departing for there near the end of this current year.

More than 500 townsfolk turned out in March for a farewell to Dr. Roger Hofmeister, the first to leave. Brethren school administrator Harold Hoff, now retired, emceed the send-off from the high school. The cost of transportation for the three doctors, set at $3,600, was raised by the community.

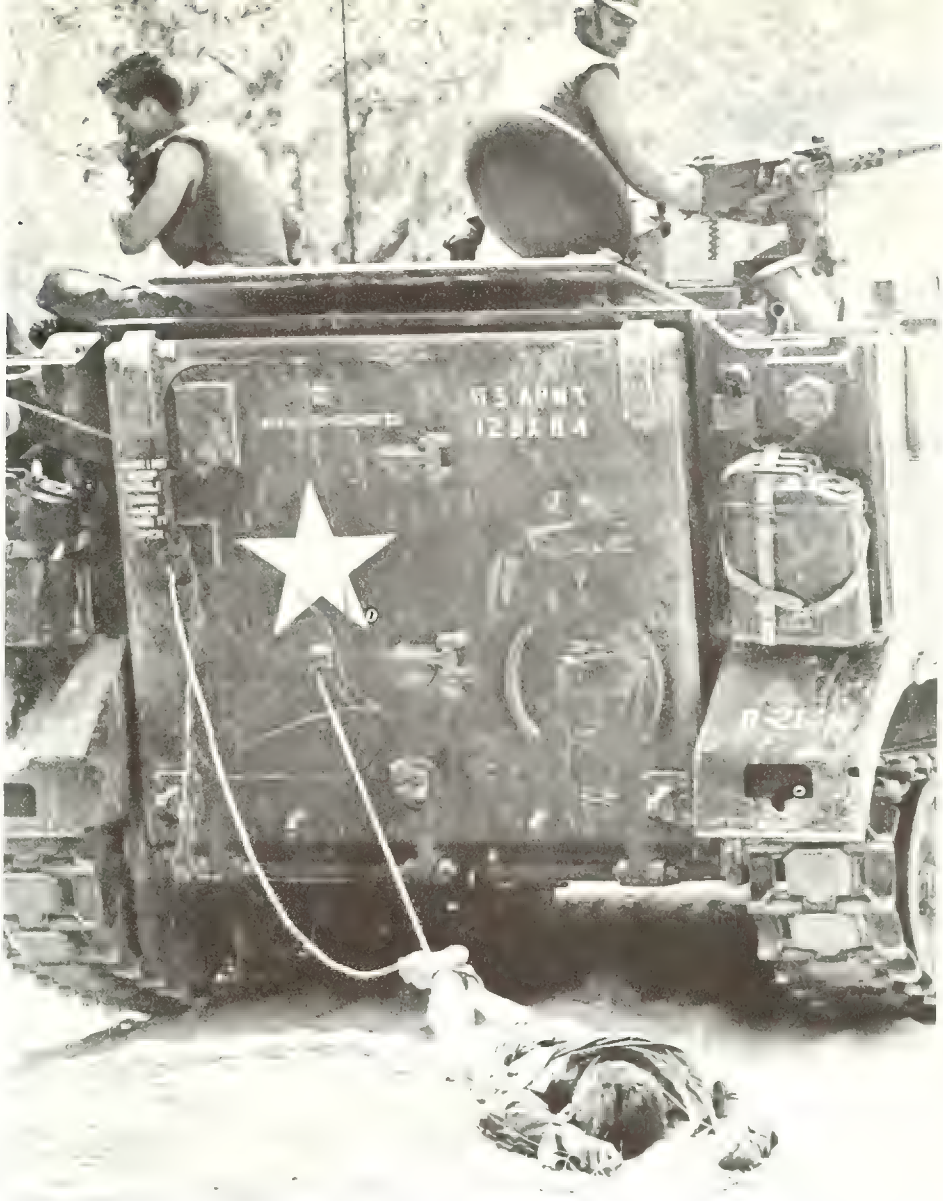
The three doctors work in Mount Morris in partnership. While one is overseas the other two will share income three ways, thus maintaining a steady support for their families.

In Vietnam, the doctors are to engage in general practice and minor surgery at a hospital at DaMpao in the central highlands, visit outpatient clinics, and train South Vietnamese men to treat many of the common diseases.

The hospital is operated by Project Concern, an independent nondenominational medical mission staffed by volunteers from nineteen countries. "It serves both South Vietnamese and Montagnard civilians," Dr. Fouts explained. "No effort is made to identify people's political views, and, consequently, Viet Cong and their sympathizers are undoubtedly treated here as well as pro-Saigon villagers."

Lansing prayers: The Lansing, Mich., Church of the Brethren's prayers for peace in Vietnam took hold in the political arena in February, when two of the church's laymen, Junior King and Stanley Sheap, were delegates to the State Democratic Convention. Under the leadership of James Pino the delegate body adopted a strong resolution calling for immediate deescalation of military operations in Vietnam. "These men are to be commended for their efforts," commented the First Lansing church newsletter.

Elsewhere: Varied involvement of Brethren in expressions of concern for peace and relief to war victims have occurred in other places. From McPherson College in Kansas students Marcella Sherfy and Tom Crago joined a Mennonite representation in studying and witnessing at Washington, D.C. Several congregations planned special offering appeals for the Brotherhood's ministries in Vietnam; at Elizabethtown, Pa., the offering was over and above the congregation's Brotherhood Fund commitment. In Washington, D. C., a Wednesday noon vigil for peace has continued since October. At West Milton, Ohio, a half-hour community vigil was planned for 4:30 p.m. each Saturday during Lent.



Dusty Death is the title of the above photograph which last year won a top prize in the World Press Photo Exhibition at The Hague. It records the scene of the body of a Viet Cong soldier, killed in a night fight with American and Australian forces, being dragged behind an armored personnel carrier near Tan Binh, South Vietnam. The United Press International photo was taken by a Japanese, Kyoichi Sawada, and was published by the *Washington Post* on Dec. 17.

What is ahead: With an election facing Mr. Johnson and the nation next year, and with the psychological desire of the American people for an out to long involvement in Vietnam, pressures appear to be mounting for ending the war in a hurry, even at much costlier stakes.

Against this tide, the open tolerance with which the public for the most part has treated citizens championing a more conciliatory approach in Vietnam could subside. Peace witnessing from here on conceivably may come at a higher price.
— H.E.R.

+ news

Periscoping the Brethren

Older Servants Day: A dinner honoring all community residents seventy and older was given by the church extension and Christian service commission of the Roaring Spring Church of the Brethren, Pa.

An annual event, the dinner for the past three years has been open without charge to all the elderly of the community. Recognition is given to those honored members and guests present at the worship service preceding the Sunday noon dinner. After the dinner, a speaker, this year the mayor of nearby Altoona, addressed the group.

"It would be hard to say who enjoys the day more, those of our own number or our visitors," said Mrs. Barbara Hall for the planners. "All comments lead us to believe this is one of the most rewarding of our efforts in Christian fellowship."

Conference features: Two aspects of this year's Ohio Pastors Conference struck a familiar note for Brethren participants. One was the leadership in an evening worship service by the creative interpretation choir from the West Milton Church of the Brethren. The choir appeared last year at Annual Conference and National Youth Conference. The second aspect was the theme of the Ohio convention, "To Heal the Broken," which was the Brotherhood's theme in 1962-65.

Self-support: Five congregations will go on self-support, no longer receiving financial assistance from the Brotherhood's Ministry and Home Mission Commission, beginning Sept. 1. The churches are: Monroeville in Western Pennsylvania, Woodbridge in Eastern Virginia, Pulaski in Southern Virginia, Moorefield in West Marva, and Wooster in Northern Ohio.

Mass rally: "Pentecost 1967" is the theme of a districtwide meeting at Johnstown, Pa., at 7:00 p.m. Sunday, May 14, aimed at bringing together 5,000 Brethren of the Johnstown area churches.

Northern California ... RICE
Chosen as C.W.S.
4 Billionth Pound

Dockside ceremonies in San Francisco marked the sending of the four-billionth pound of relief goods overseas by Church World Service. Seen beside the cargo, from l. to r., are CWS directors Carl C. Beckwith, Modesto, Calif., Melvin B. Myers, New York City, and R. Dale Ferris, Modesto, Calif.

Tobias F. Henry, retired Juniata College professor, will be the speaker and George L. Detweiler, pastor, Somerset, Pa., the music director.

Three nights of evangelism meetings, involving a pulpit exchange, is scheduled in churches of the Western Pennsylvania District on May 10, 11, and 12. A committee of lay sponsors is supporting the project.

Migrant center: Plans for a migrant ministry from June through October are being laid in north central Washington state. The Sunnyslope and Wenatchee Valley Church of the Brethren congregations are at the center of the effort to reach all migrants coming into the area.

Glenn R. Stanford, pastor at Sunnyslope, chaired the committee which last year established the first Wenatchee Friendship Center. He and three others were appointed by the local council of churches. Representatives from the Roman Catholic, migrant, and business communities also were enlisted.

The volunteer day directors of the center for two months were Mr. and Mrs. O. N. Thomas, members of the Olympia church. Brethren women were active in recruiting volunteers.

More than 1,400 migrants were served by the center.

At random: A district newsletter, "Partners in Evangelism," has been issued by Middle Maryland's evangelism committee to spur study of the motives, methods, and materials for evangelism among Brethren of the area.

Some 60 workers together gave more than 6,600 hours of service last year to residents of Pinecrest Manor, Northern Illinois and Wisconsin's home for the aging at Mount Morris.

John Taylor, a lay member of the Lower Miami church, Dayton, Ohio, along with twenty-three clergymen of many denominations attended the Institute for Advanced Pastoral Studies, Bloomfield, Mich. The institute was established to provide continuing education for leaders engaged in various types of community ministries.

day by day

The Miller family may not be typical, but almost every family has one or two persons with similar musical tastes. In the case of the Millers, it seemed as if all six of the persons in their household preferred a special kind of music. The college freshman would choose modern jazz, the type that just seemed to develop as the players improvised. His brother in high school spent every moment away from school with his electric guitar, surrounding himself with oceans of sound. His sister in junior high was satisfied to listen over and over to Mary Poppins, the Sound of Music, and Oklahoma, and the youngest child seemed to be happy with the singing commercials she heard on television. Add to this variety mother's enjoyment of light classics and father's preference for a barbershop quartet – and there you are. Could the Millers ever agree on what to sing or play? And if you asked them about the use of music in worship, would you get six different opinions?

It might come as something of a shock to the Millers to learn that long ago men used just about every kind of music, vocal and instrumental, to praise God. A good place for a family to get together – and perhaps to come to a better appreciation of one another's tastes – would be to join in reading Psalm 150. The daily reading guide calls attention to many other examples of the way all kinds of music were put to use in praising God – among the Hebrews first of all and then in slightly different ways among the first Christians. If everything that has breath is called upon to praise the Lord, that includes every single member of the Miller family, no matter how far out or old-fashioned his choice of music seems to be.

Suggested activities

1. Make an inventory of the musical resources you already have in your home. First of all, consider the instruments that members of the family may play or use: piano, violin, clarinet, trumpet, harmonica, guitar, drums, etc. Then take a look at the music available for listening – on records and tapes, on radio and television programs. Are there any instruments that you think could not be played to the glory of God? Is there any kind of music that you think is completely unsuitable for worship?

2. On the basis of your inventory decide how you will make use of some of these resources for worship during the next two weeks. From records, you can select a few of the more obvious numbers to be played around mealtime. Or suggest to your children that they plan – perhaps with your not-too-obvious guidance – a short program for listening.

3. Arrange a time when each person in your family can choose a musical selection he wants to share with everyone. As you listen, try to understand why it has an appeal for the one who prefers it. Perhaps you can discuss – at least with some of the older ones – what music does for you. Must music be soft to be worshipful? Can a loud volume or a "bold new sound" also be presented as a musical offering to God?

4. Instead of using an audible prayer for grace at mealtime, ask someone to play a brief selection on an instrument while the others remain quiet.

5. A number of familiar hymns are based upon the psalms, which were Hebrew hymns, in the Bible. In connection with your reading, you may want to observe how Psalm 92 forms the basis of "Praise to the Lord, the Almighty" (No. 37 in *The Brethren Hymnal*), how Psalm 100 became "All People That on Earth Do Dwell" (No. 2), and how the familiar words of the hymn of St. Francis (No. 19) are similar to Psalm 148. Another version of the Canticle to the Sun, which Francis wrote, appears on page 9.

Additional Resources

Turn in your hymnal to the "Index of Composers, Arrangers, Harmonizers and Sources" (this is on page 680 in *The Brethren Hymnal*, but other hymnals will have a similar index). Look for the names of well-known composers. By checking the hymn numbers following their names you can find several cases where important themes from symphonies, operas, or oratorios have been used as settings for hymns. To see how folksong tunes have been adapted for use as hymns look at these numbers in *The Brethren Hymnal:* 9, 35, 38, 41, 48, 53, 80, 100, 120, 122, 129, 132, 133, 138, 152, 170, 173, 181, 239, 260, 294, 369, 431, 433, 477, 486, 487, 488, 489, 525, 534, 549, 586, 612. – K.M.

DAILY READING GUIDE

Sunday, May 14, Psalm 150. It takes a full orchestra to praise the Lord.
Monday, May 15, Ps. 47:1-7. Shouting and handclapping are means of praise.
Tuesday, May 16, Ps. 92:1-4. Thanksgiving continues from morning until night.
Wednesday, May 17, Psalm 96. The whole earth can join in praising the Lord.
Thursday, May 18, Psalm 98. The sea, the floods, the hills join in a symphony of praise.
Friday, May 19, Psalm 100. Make a joyful noise; it is one way to praise God.
Saturday, May 20, Ps. 108:1-6. It takes an early riser to "awake the dawn."
Sunday, May 21, Ps. 137:1-4. Can you sing the Lord's song in a strange land?
Monday, May 22, Ps. 148:1-6. Everything God created is invited to praise him.
Tuesday, May 23, Ps. 148:7-14. All living things add their voices to the song.
Wednesday, May 24, 2 Chron. 29:25-30. Trumpeters and singers assist in worship.
Thursday, May 25, 1 Chron. 25:1, 5-7. Trained musicians serve in the house of God.
Friday, May 26, Eph. 5:15-20. To make the most of your time, make a melody.
Saturday, May 27, Rev. 14:1-5. A new life requires a new sound and a new song.

WHAT'S A MOTHER FOR?

by Blaise Levai

■ It was the start of one of those "off" days. Everything went wrong. The alarm clock failed to go off at 6:15, and the whole family overslept.

Marian was rousing the kids and me. While she was getting breakfast, pulling the previous night's load of clothes out of the dryer, making sandwiches for the children, posting notes for the baby-sitter, Nancy, our nine-year-old, kept hunting for her unmatched sock. "What's a mother for?" she grumbled.

The comment made Marian, who works in New York City, ponder as she finished making one of the six beds. Along with sixteen million other American working women she tries to care for the needs of five overcharged children, ages four to fourteen, and, incidentally, a working husband.

At some time every working mother has to ask herself some basic questions regarding the overall effect this double life has on her family: "What is my influence as a mother?" "Are the children deprived of a certain emotional and spiritual stability?" "Is there a sense of general well-being and family unity?" "If not, how can a closer relationship under such circumstances be developed?"

Since every husband is not fully convinced he wants his wife to work, especially when he has to pitch in washing dishes and baby-sitting after a rugged day, it pays to come up with some frank answers.

Mothers work outside the home for various reasons. There are no pat answers. The most obvious reason is financial. One mother said: "Frankly, I work so that we may have some of the so-called 'better things of life.'"

Another mother explained: "By my working at least we manage to keep from being plowed further into debt."

Some mothers work because it provides an escape from the frustrating boredom of household chores and all the tedious tensions that go with taking care of children.

Still others feel trapped because the talents they have are not being used creatively. Betty Friedan, throughout her much discussed book, *The Feminine Mystique,* stresses this problem of conflicting ambitions. Motherhood and the home do not present the modern well-educated housewife with adequate challenges. Consequently, four of every ten mothers who have children of school age work outside the home.

What really matters in this never-ending debate is how her temperament affects the rest of the members of the home. How well does she manage her other more important job as wife and mother after returning home each evening? There are many at-home wives who feel empty and exhausted. The attitude the mother reflects is fundamental in making for a happy home whether she works or not. Children have sensitive antennae; they detect with amazing accuracy whether the mother performs her duties with love and satisfaction or because she feels "duty bound."

A further pertinent factor which makes for a contented, adjusted home is the cooperative role of the baby-sitter, the substitute mother. Imagine what happens when the baby-sitter arrives late or, for that matter, does not show up! Bedlam! The entire day is thrown out of schedule. And with pre-school-age children, the mother is unable even to set foot out of the door until other arrangements can be made. Only by knowing she has a compassionate baby-sitter who seriously cares for the children is the mother enabled to work outside the home with some semblance of sanity and freedom from unnecessary worry. Undoubtedly for this reason, many working mothers ask their own mothers or relatives to care for home and children during their absence. This, however, frequently raises additional interpersonal conflicts. A reliable baby-sitter is often the deciding factor as to whether a mother can continue outside work.

Against this background the pattern of contemporary American family living is undergoing a conspicuous transformation. Visitors from other lands frequently sense a lack of family consciousness in the average American home.

Dr. Martin Niemoeller, known as "the Iron Curtain Bishop of Germany," said after touring our country and living as a guest in numerous homes: "One of the difficulties that the modern-day family in America, and increasingly in Germany, faces is that the evening meal spent together no longer exists as it did in former times. Somehow, American families today don't seem to live in the same place. They merely sleep in the same house. Christians must rediscover methods by which daily Bible reading may be brought back into the integral life of the home."

In Dr. Niemoeller's youth the Bible was considered the "house Book," read by the father as the head of the household. The family table was the altar, the center of religious life. Here God's Word was read; prayers rendered; plans and dreams shared. Belief in God's will linked the family together.

In contemporary homes it is somewhat difficult to know who actually is the head of the household. In most American homes the mother generally assumes leadership in family devotions. Nielson's current television survey on "Viewing Habits and Hours," provided by the National Association of Broadcasters, reports: "The average American household watches television almost six hours a day, or 41 hours and fifty-two minutes every week."

One distressed mother said dryly: "Sure, we agree that scripture in our daily life is necessary. But when is there time to read it? Either the members of our family are out or glued to that one-eyed monster."

The age-old insights of the Bible are still relevant in dealing with personal problems. Granted, daily reading of the Bible and attempting to understand its significance for our lives take discipline. But it reinforces our faith and injects strength into our harassed lives.

The Christian psychiatrist, the late Dr. Smiley Blanton, commended the calming effect Bible reading can have in family life. "It's the greatest textbook on human behavior ever put together," he was fond of saying.

When both mother and father are absent much of the time, they are not always in the most composed mood when they return after a ruffled day to find the kids using the brand new couch as a trampoline. In our family we find that reading Bible passages at the table, just before the evening meal, does have a calming effect on each member of the home. It sets the mood to discuss the events of the day and braces us for the children's last spurt of energy before bedtime.

Kathy, our eight-grader, recently forced Marian and me to take an honest look at ourselves when she brought an essay home from school: "There's a kind of behavioral chain reaction in our family. Somehow it starts when Daddy brings work home from the office. And when he loses his temper, then Mommie takes it out on us and we feel like orphans. But we know that they don't mean it – not really."

The essay helped us to see that as parents we neglect to find out the views of our children. How do they feel about their mother working outside the home?

Nancy, our fourth-grader, summed it up this way: "So I get mad when my clothes are still in the dryer. But, gee, down deep, I'm proud of the work Mommie is doing. And her being away from home makes me appreciate her all the more when she's at home."

Here, it seems to me, is the answer. Frankly, what is immediately important is learning how to appreciate one another as persons and using wisely the time we have together as a family. Maybe it is not the easiest way to live. There are inconveniences. And clashes are bound to be expected. But here are seven simple suggestions that have helped our family live together as a team:

1. Develop mutual respect for each member of the family.
2. Thoughtfully listen to one another.
3. Hold informal discussions where each member can express himself unafraid.
4. Get a time alone as husband and wife so that problems

WHAT'S A MOTHER FOR? / continued

may be shared intimately and appraised.

5. Maintain a sense of humor to help lift morale in conflicting situations.

6. Keep in focus a sense of identity and purpose.

7. Attempt in some way at some time during the day to have family devotions together.

What is a mother for? She cooks, shops, washes dishes, takes care of laundry, folds clothes, mends, chauffeurs the children, feeds the pets, helps the children with homework, gets them to brush their teeth and ready for bed. Countless times she bends down to tie shoelaces, but she also points up to the stars, directing inquiring minds to spiritual values that stand eternal. And in the unshakable standards of God's Word she replenishes her own strength and faith. For she knows that she is unable to give faith unless she herself has faith.

A mother's love makes home the one place on earth where each member of the family still feels he belongs. It is where he finds shelter from the stress of a competitive world that is often hard and unfair but in which he can live courageously and in which he has a part. ☐

BLESS THIS HOME

Bless, O Lord, this home.
Fill each room with your Presence.
Teach us anew how to live here without hurting one another by harsh words or unkind actions.
Deepen our trust in one another so that we can honestly accept one another as we are.
Show us that here we do not have to impress.
In such fellowship help us to know you better so that we in turn may be unafraid to know ourselves.
And as we go back into the world, help us to go forth with your confidence.
Amen.

? questions you ask

Where in the Bible are we told that Luke was a physician?

Luke is mentioned only three times in the New Testament, in each instance as a companion of Paul. Only in Col. 4:14 is he identified as "Luke, the beloved physician."

Luke has been almost universally regarded as the author of both the Gospel that bears his name and the book of Acts. Although specific reference to his profession is made only once, scholars have seen in his writing the evidence of his own special interest in the healing arts through language which would reflect a doctor's perspective on the recorded incidents.

Luke apparently joined Paul at Troas, as a companion in his second missionary journey, since the account in the book of Acts changes here to the first person plural (Acts 16:11).

What did Jesus mean in Matt. 16:19 when he said to Peter, "I will give you the keys of the kingdom of heaven"?

This saying of Jesus has been interpreted in different ways by different scholars. Roman Catholics have regarded Peter as the rock upon which the church is founded, and the "keys" represent the authority given to him and to his successors, the popes.

Protestants have generally understood the keys of the kingdom to be the power given to Peter and through him to the whole church to act in the name of Christ. This suggests the frightening responsibility of faithful stewardship of the power of the Holy Spirit which rests upon those to whom our Lord has entrusted his work in the world.

The metaphor of the keys is not strange to biblical literature. The Jewish rabbis who interpreted the Torah were believed to possess the keys of the heavenly doors. However, New Testament writers set forth the conviction that Christ, not the Torah, is the key to heaven. Christ has the keys to both life and death (Rev. 1:17-18).

Whether Jesus intended to indicate a unique role of leadership for Peter in the life of the church and was, therefore, by this statement placing a special gift in his own hands or whether the gift was intended for the whole community of faith, it is clear that Christ entrusted to his disciples the ministries of his kingdom which he himself began.

My neighbor insists that there are some scriptures which our Bible does not contain. Is this true?

Your neighbor is undoubtedly referring to the Apocrypha, a name usually applied by Protestants to a collection of fourteen or fifteen books which appear in the Roman Catholic version of the Bible but not in the versions ordinarily used by Protestants.

These books, with one or two exceptions, came to be included in the Septuagint, the Greek translation of the Old Testament, but not in the Hebrew Bible as it was accepted about 90 A.D.

When these Apocryphal books do appear, they come between the Old and New Testaments. Luther said of these works, "These books are not held equal to the sacred scriptures and yet are useful and good for reading." – Paul M. Robinson

What Is Mission One?

by Glee Yoder

What is Mission One? Simply stated it is a renewed and revitalized attempt to carry out the mission of the church — to witness to the world of God's redemptive love through his Son, Jesus Christ. This is the good news of the gospel.

But has this not always been the mission of the church? The mission of the church is the same. The message is the same. But Mission One is an attempt to stir us from our preoccupation with things as usual and prod us instead to look around and

join God where he is at work in the world he loves.

Many individuals and churches have been true to their mission. As one person put it, "I hope I have been in mission all my life, but perhaps until now the church has never recognized it." This we may happily discover as we launch out in Mission One, but it is imperative that an honest evaluation take place from time to time. Mission One is the invitation and challenge to do this. Are we really in mission, or are we just kidding ourselves? Are we doing the Lord's work, or are we just keeping shop?

If we are to take Mission One seriously, it seems to me we will (1) wrestle with the whole concept of mission, (2) go through the throes of self-examination, looking critically at the effectiveness of our witness, as an individual and as a corporate body, the church, (3) survey the needs, problems and opportunities in the community around us, and (4) do something about it. For Mission One is not only a concept; it is involvement. It is not only an awareness and a sensitivity but action.

Many members have grown up in the fellowship of believers without having been intensely involved in understanding what the church is and what its mission in the world is. The faith of their fathers has been accepted perhaps, but the mission of the church or what it means to be in mission as a person seems to be an ambiguous, elusive concept with a "watered-down" implication that church attendance suffices. There seems to be the attitude that, if we believe, attend church regularly, live the good life, and carry our share of the "housekeeping chores" of the church, we have fulfilled the requirements of being Christian. "What else is expected?" may seem to be a naive question but it is, nevertheless, often thought if not always asked aloud. What does it mean to be in mission? What is the mission of the church in today's world?

The second step, that of looking "inside" is a painful one. It is so much easier to go about doing the same old things in the same old way. As we search, our failures and shortcomings as a people of God come to light. Soon our work seems cut out for us. Then we cry, "I don't have time!" or "I don't want to be involved." But this is precisely what Mission One is all about. Mission means involvement. We cannot look on as an outsider; we must get involved as a participant.

During the recent Consultation on Mission One, a meeting called to evaluate the progress of the churches in implementing the action of Annual Conference lifting up this emphasis, Alan Whitacre shared the growing pains of the East Petersburg church in Pennsylvania. "It hurts," said Alan. "Some of the props were knocked out from under our conventional business-as-usual ideas." But in this church their searching together has resulted in some creative forms of witness.

How effective is your Christian witness in your community? Can you share the good news only by using a "churchy" language which is meaningless to one unfamiliar with such terms? Is your witness only a one-day-a-week affair? What do you do about it the other six days?

Some groups have found stimulating the study of books which relate the challenge and the response of people seeking to find more meaning in the Christian experience. If, however, you read books and articles, then nod complacently and say, "That may be all right for that place, but it won't work here," or if you fold your hands piously and reflect pharisaically, "But we don't have those problems," such a study will prove worthless.

The third step is not easy either for we have grown accustomed to the conditions around us and accept them as inevitable. "There's nothing we can do about that," and "We wouldn't want to stir up any controversy; everything is settled and peaceful in our community," are common attitudes. But engaging together in prayerful consideration of what is your mission — your one mission — right where you are can result in a new sensitivity to the needs of those around you whom God would reconcile unto himself. Come out of your house to the world God loves!

But "where does the spark come from? If our denominational leaders do not offer us a specific program that will launch Mission One, how do we get started?" Here again is the distinctiveness of Mission One. The local church can determine this.

In the York Center church in Illinois, the church board has taken the initiative. Each board member has four families he calls together. As a group they share their mutual concerns. It is through their discussions and insights that he makes his decision as a member of the board. In turn he interprets to this same group the action which has been taken by the church leaders. This involvement engages a larger group in the serious study of their own mission.

Still another group came alive through Mission Twelve participants whose experience in open, honest dialogue produced a new sensitivity to the needs of persons. They saw things differently when they went back home.

There is no set way to get the action started. The spark can be you. Do not wait for someone else.

The very fact that there are not definite steps or suggestions seems to be causing some confusion and insecurity.

People are asking, "Give us some ideas. We seem to lack vision." Some suggestions are given here rather reluctantly because they are limited. None of these may reflect the needs of your community, and you may tend to fold your hands in complacency, but with the hope that one suggestion might give a glimpse of what you, or your church, might be able to do, some are offered. It is the assumption, however, that you are mature enough to assess the situation in your own community and to put into action the steps that should be taken to make your Christian witness more effective.

In Wichita, Kansas, fireside study groups have been formed which, because of the size, not only become a supportive group for its members, but also provide an excellent opportunity to invite those outside the church to join and to feel a sense of belonging to this smaller group for a while.

Businessmen, who, six days out of the week, work in the rough and tumble world of commerce, have found it helpful to meet to talk over how they can more effectively witness while on their job. Teachers get together to discuss the tension of being in mission in their arena of service, the classroom.

Dean Miller, pastor at York Center, says that some of his parishioners were distressed because their church facilities stood idle most of the week. They invited youth in the community to use some of the rooms for studying. The response has been most enthusiastic. Many evenings, after a period of study, the youth engage in a discussion and sharing of their problems. Some churches offer tutoring service. Others sponsor day-care centers, while still others offer a service for those mentally retarded, for they too are God's children.

No community is like another. Their needs and problems are not the same. The uniqueness of Mission One is the freedom it affords for individuality of action. It is asking that you survey the peculiar needs where you are and see how more effectively you can meet these needs, identifying with your own community's hurts and pain, its search for meaning, its tensions and meaninglessness. Mission One is open-ended. "God loves the world so . . . " It invites you to try – win or lose. Your church may be ready for a radical witness. Mission One is limitless; it is not confining. Your church may yet be "too traditional" to move out in confidence. Mission One allows for your hesitation, but it also nudges you out of your comfortable pew.

The thrust of Mission One is the recognition that the church is in the world as a people of God, working with God in the world he loves. It encourages us to look about for more creative ways to respond to God's guidance in mission, both as individuals and as a corporate witness of the church.

If the church is to put its emphasis in the world, what does this do to worship and fellowship as a gathered church? To a pastor who feels his success is measured by the number attending "services" this may be a threat, for it is conceivable that some may feel compelled to respond to God's call to witness during "that hour." It should be understood, however, that nurture and leadership in the church will be needed. Only as one is nurtured in the faith can he effectively and enthusiastically witness, but the aim of such activities should be oriented toward mission in the world. This may mean a radical change in our present Christian education offering and change in the conventional hour and form of worship. It does mean that the church will turn its major energies away from itself to witness and be of service to the world around it. We must still have the telling of the story, the performing of the deeds which make concrete the story, and the celebrating, as a community of believers, what it understands to be God's will and hope.

This new sense of being in mission must apply not only to the church as a whole, but it must so permeate the entire church that every man, woman, and child will see himself set in the world by God, where faith must speak if it is to live. This does not mean a minimizing of the church or its minister but, instead, calls us all to be ministers, no longer complacent and comfortable within the four walls of the church building but ready to risk bearing its witness outside.

As Carl Myers, coordinator of Mission One, has put it: *"We need a new mind for a new age.* Our concern is in the motivation and growth of the individual so that he is moved to respond to, to witness to, and to act on the faith he confesses where he lives." ☐

"Mission One encourages us to look for creative ways to respond to God's guidance, both as individuals and as a corporate witness of the church"

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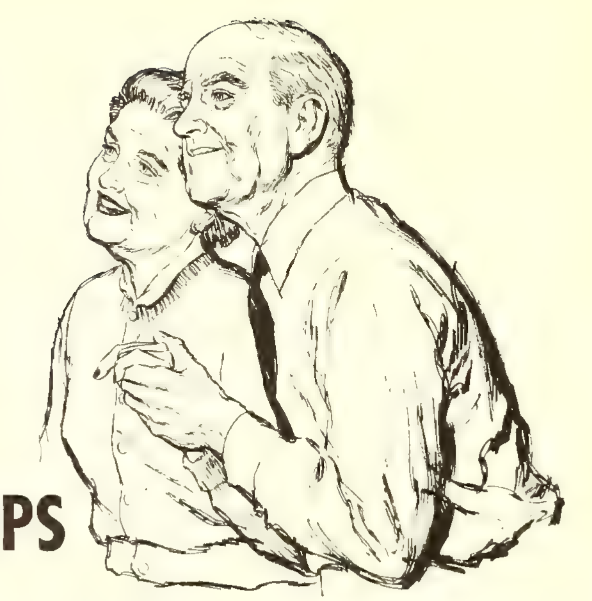

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The Jerusalem

THE JERUSALEM BIBLE, Alexander Jones, General Editor. Doubleday & Co., 1966. 1,547 pages, Old Testament, 498 pages, New Testament, $16.95

BEAUTIFULLY BOUND in a rich burgundy, stamped in gold, and handsomely boxed, the Jerusalem Bible, a new annotated translation, ranks as a major achievement of biblical scholarship and religious publishing.

In order that the Bible might be understood by the common man the editors aimed at putting it in present-day language as well as illuminating the basic themes of the Bible through the use of introductions, notes, and appendices.

The Jerusalem Bible project developed as the response of the publisher and the editors to two urgent problems confronting the church (1) "the reduction of Christianity to the status of a relic" irrelevant to the present, and (2) the current rejection of Christianity as mythology.

Consequently they instructed each translator to convey as clearly as he could in the vernacular what the biblical author wrote, and, especially in the English edition, to make the depths of the major biblical themes understood and appreciated. This is their attempt to carry out the Roman Catholic Church's program known as *aggiornamento* – "keeping abreast of the times," and *approfondimento* – "deepening of theological thought."

This task was undertaken originally by the Dominican Biblical School (Ecole Biblique) in Jerusalem. The Jerusalem Bible was issued in forty-three sections, each containing the translation in French of one book, an extensive textual critical apparatus, and substantial notes. When the parts were brought together into one volume in 1956, about half of the notes – mostly textual critical in nature – had to be dropped, and new introductions covering groups of books were written.

The English edition was prepared by a group of scholars under the editorship of Alexander Jones of Christ's College, Liverpool, England. Only the notes, introductions, and appendices can really

ble – more catholic than Catholic

e said to be dependent on the French. ven here special attention was given to iblical themes, and a special index for hem was further developed.

The translation of the biblical text is n the basis of the Hebrew and Greek, hough the French edition was also conulted.

The format is pleasing and very helpul. The text is printed in single columns for easier comprehension. Most f the books contain a running outline s well as bold-face headings which keep he reader informed of the general nature of the subject matter. Poetic passages are printed as verse. Verse numbers are in the inside margins, cross references in the outside margins, and footnotes at the bottom of the page.

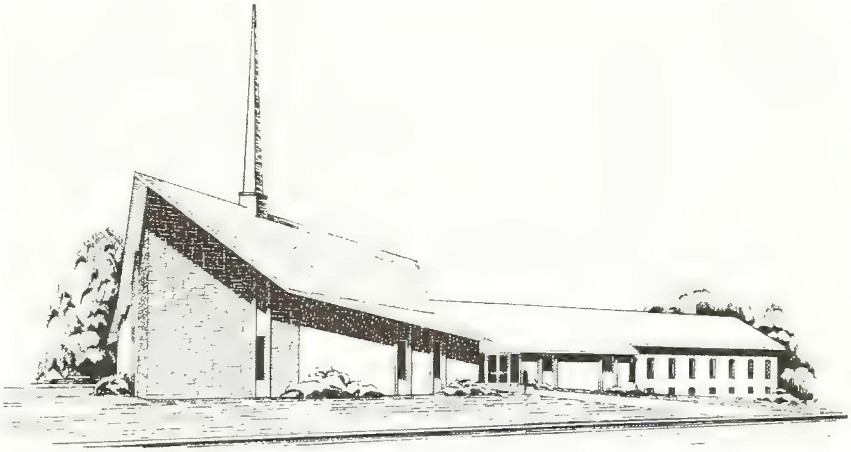
The Protestant reader will find the number and order of the books of the Old Testament strange to him, for the Apocrypha is included within the various sections and not as a distinct group. The Apocrypha consists of books found in the Latin Vulgate but not in the Hebrew Old Testament. In general, they may be said to come from the period between the Old and the New Testaments and thus provide important background material for understanding Christian origins.

From an examination of the introductions and notes to the various books it would be fair to say that the Jerusalem Bible is more catholic (Christian) than Catholic (Roman Catholic) in point of view. Yet, here and there the flavor of Catholicism may be discerned: in the mildly conservative – though not literalistic or mechanistic – approach to critical questions about the scriptures, in the importance given to the early Christian community (the church, with some institutional overtones) and the church fathers, as well as in specific passages which touch upon Catholic dogma.

In the few verses where specific dogma is involved the Catholic position is clearly set forth in the notes. In commenting on Matt. 16:18-19, the writer states, "Peter has the keys. It is his function, therefore, to open or close to all who would come to the kingdom of heaven through the church." ". . . these enduring promises hold good . . . also for Peter's successors." Again, in the notes on Matthew 19 the uncompromising indissolubility of marriage is asserted. The exception in verse 9 is interpreted as follows: "This exceptive clause (Matthew only) does not mean that Jesus allows full divorce (i.e., with power to remarry) in cases of adultery."

Behind the synoptic Gospels the editors see a common oral tradition at the heart of which was preaching. This was committed to writing by each author in his own way. Mark's broad outline is "conventional" but is theologically significant in that it manifests a crucified Messiah. "The Holy Spirit used Luke as his instrument to put the Gospel into a completely new shape packed with doctrine."

The editors hold that the authority of the scriptures is not affected by differ-



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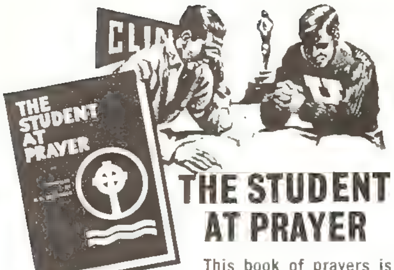

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ences or even discrepancies. Responsible members of the community formed the tradition. "Magisterium was exercised from the beginning." Thus the tradition has fidelity. Inerrancy is seen to lie not so much in the facts and precise circumstances as in "the spiritual meaning conveyed by those facts."

The translation itself is highly readable and clear and conveys the meaning of the content effectively, though it tends to be interpretive rather than literal, and occasionally it betrays its British origin by the use of words unfamiliar to American ears. This reviewer was especially impressed by the striking and effective rendition of the Psalms.

A monument of dedicated and effective scholarship, the Jerusalem Bible will prove to be a rich mine of information and understanding for both clergy and laity. — David J. Wieand

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REVIEWS / RECORDS

Song of the Earth

THE SONG OF THE EARTH: MAHLER (Angel) was among the last compositions of a man obsessed with death and hungry for life. Its six sections are alternately for tenor and soprano; translated into German from the Chinese, they express the beauty and pain and transiency of earthly life and provide bittersweet food for meditation. Even in its lush orchestration, the music has a linear delicacy mirroring the texts' Chinese origin. Fritz Wunderlich and Christa Ludwig sing as well as others I have heard, but the palm goes to Otto Klemperer for a sensitive, flowing and suitably pointillistic orchestral vista. The fourth side, devoted to five Mahler songs sung by Ludwig, is not quite so successful.

THE DAY OF JUDGMENT: TELEMANN (Telefunken) is an allegorical oratorio by one of Bach's most distinguished contemporaries. It is far from being in Bach's class, particularly as choral music, but it is so well performed and recorded that the listener can hardly fail to be delighted with the sparkling instrumental score that hastens the dialogue on its way. The sparkle is twofold: melodic and in the timbres of the period instruments which are showcased here. Judgment Day holds no terrors when evoked in these sprightly eighteenth-century terms.

SURREALISTIC PILLOW: JEFFERSON AIRPLANE (RCA Victor) represents another facet of the ongoing pop trend. This group takes off with a hard-driving beat, original in style but with a spirit like that of the Beatles. I have heard this group live, and the words are no more comprehensible than on disk, overpowered as they are by the souped-up electric instruments. Whatever the words, though, the sound justifies the group's odd name — and I mean this as a compliment.

SECOND SYMPHONY and CLARINET CONCERTO: NIELSEN (RCA Victor). America's belated discovery of the great Danish symphonist goes on. Morton Gould would seem an odd choice as conductor for music of this stature, and possibly he errs slightly on the side of briskness in Carl Nielsen's Second, subtitled "The Four Temperaments," but he errs in the right direction, for this is a spirited work. In the concerto it is soloist Benny Goodman who calls the tune, and the result is masterly and mature. Both are works of profound integrity, full of lyricism and a pervasive, many-sided affirmation of human dignity.

— William Robert Miller

HE AUTHORITY OF THE OLD TESTAMENT *by John Bright.* A clear nd convincing book that deals vith the problems of using the Old Testament in Christian preaching. Dr. Bright places special emphasis on he question of biblical authority nd develops principles he believes hould guide the minister in his laily use of the Old Testament. 72 pages. **$5.50**

EADERSHIP DEVELOPMENT AND HE WORKERS' CONFERENCE *by Mary Alice Douty Edwards.* A comprehensive look at the whole field of development, enlistment, and pre-service and in-service training in Christian education. Its full development of the workers' conference will suggest new techniques nd program ideas for any church chool, regardless of size. 224 pages. **$4.50**

HE WORD OF RECONCILIATION *by H. H. Farmer.* An analysis of he subject of salvation from the tandpoint of reconciliation. The our sections of the book deal with he vocation of Christ, Christ's office as prophet, Christ's office as priest, and Christ's office as king. ach of these tells in detail how Christ as prophet, priest, and king can bring man into a reconciled position with God. 112 pages. **$2.75**

THIS IS LIVING *by Leonard Griffith.* A devotional interpretation of Paul's letter to the Philippians that speaks in a straightforward and practical way to the central concerns of the Christian life. The author believes that such an interpretation provides the contemporary reader with inspiration and challenge to fulfill his Christian duty. 160 pages. **$3**

SAYINGS AND SENTENCES FOR CHURCH BULLETINS *by Paul E. Holdcraft.* A useful compilation of short quotations skillfully arranged for easy use by the busy pastor or church worker. They are arranged according to special days and occasions in the church and then by an assortment of subjects such as church attendance, race relations, and the Bible. 80 pages. *Paper,* **$1.25**

I WILL BE YOUR GOD *by John H. Otwell.* An understandable guide to the Old Testament that was written for the layman and beginning student. The author is more concerned here with providing awareness and understanding than with imparting specific facts, and takes as much time to describe *why* conclusions are reached as to describe them. This action provides a solid basis for independent critical study. 224 pages. **$4.50**

MUSIC LEADERSHIP IN THE CHURCH *by Erik Routley.* A "Basic Music Book," for the ordinary church musician, that develops the historical, theological, and biblical background of church music. In a delightfully informal style, Dr. Routley puts most of the problems of the church musician in their proper perspective and offers timely suggestions. 128 pages. *Paper,* **$1.50**

BY THE RIVER OF NO RETURN *by Don Ian Smith.* Unusual devotions with a distinct flavor of the great outdoors. The author, a minister-rancher-teacher in the Salmon River country of Idaho, reflects on his closeness to God in the natural beauty around him and shows deep insights into the most vital concerns of life untarnished by the pressures of civilization. 112 pages. **$2.50**

PROTESTANT FAITH AND RELIGIOUS LIBERTY *by Philip Wogaman.* A constructive analysis of the concept of religious liberty from the viewpoint of Protestant theology. Throughout, the author deals candidly with a wide range of controversial issues that are now prevalent in church-state relations and suggests specific approaches to familiar problems such as prayer in public schools. 256 pages. **$4.75**

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in brief

PERSONAL MENTION

Galen R. Snell will join the faculty of McPherson College at the beginning of the 1967-68 school year. He will serve as dean of men and assistant dean of students and will teach in the psychology department. . . . **Ruth M. Snell** (Mrs. Galen) will be part-time instructor in organ at McPherson College beginning with the coming school year. . . . **Guy Hayes,** who has been director of admissions at McPherson College since 1961, has been appointed director of financial aids. He will coordinate financial assistance to students.

. . .

The appointment of **Eldon Eugene Fahs** as assistant to the president of Manchester College has been announced by President A. Blair Helman. He will assume this office on or before Sept. 1. Mr. Fahs, who has been at Manchester since 1964, was a public school teacher in Illinois for a number of years. . . . **James S. Flora,** pastor of the Palmyra Church of the Brethren, Pa., was elected president of the Palmyra Area Council of Churches, which includes eleven congregations representing over six thousand church members.

. . .

The Dayton and Garbers congregations made it possible for their pastor, **Fred M. Bowman,** to attend a week's seminar on "Pastoral Counseling: Ministry to the Sick" at the Center for Continuing Education at Princeton Theological Seminary, N. J. . . . **Willard Stump,** a member of the Pleasant Chapel congregation in Indiana, made a people-to-people tour of Europe, including Russia.

. . .

Roy B. Teach, a longtime pastor in the Church of the Brethren, died on April 7. He held pastorates in Indiana, Ohio, and Illinois. A memorial fund is being established for the Southern Ohio district ministerial scholarship loan fund. Any contribution may be sent to Mrs. Galen Paul, 2829 Hylle St., Kalamazoo, Mich. 49007, or to the New Carlisle Church of the Brethren, New Carlisle, Ohio 45344.

. . .

Mary Brubaker of Ephrata, Pa., a member of the Middle Creek church, Pa., has joined the Mennonite Central Committee headquarters staff in Akron, Pa. . . . **Robert F. Williams,** chaplain at Knotts Berry Farm, Buena Park, Calif., received the George Washington Medal Award from Freedom Foundation for his sermon, "Christian Independence."

. . .

Emmert E. Bittinger, associate professor of sociology at Bridgewater College, Va., is the recipient of a National Science Foundation grant to attend a summer institute in anthropology at the University of Colorado. One of the most interesting parts of the institute is a 1,400-mile field trip through archeological sites and inhabited communities of Indians of the Anasazi culture sequence.

. . .

The Monocacy congregation, Eastern Maryland, recently had a service in recognition of **Oren Garner's** fifty years in the ministry. Mr. Garner is the moderator of the congregation.

A previous announcement that **Homer Royer,** Trotwood, Ohio, was elected chairman of the board of Bethany Theological Seminary should have indicated that the election was t be effective July 1. Morley J. Mays, president of Elizabethtown College, is the current board chairman. Other officers beginning July 1, will be **A. G. Breidenstine,** Lancaster, Pa. vice-chairman, **I. James Eshleman,** Trotwood, Ohio, secretary and **Paul W. Keller,** North Manchester, Ind., member of th executive committee.

THINGS TO COME

On June 4 the **Haxtun congregation,** Colo., will observ its fiftieth anniversary. After the congregation was recognize by the Nebraska district meeting, a church house was begu in the fall of 1916 and dedicated the following January. Enlarged in 1928, the original building is still used.

. . .

A **reunion of CPS No. 42,** Wellston, Mich., is planne for the summer of 1967, place and date still to be decided Also a current Camp Wellston directory is in the plannin stage. Everyone who spent any time at the camp please sen your address, and any other current addresses of Wellsto CPSers you may have, to: Wilbur Foor, R. 2, Edmore, Mich 48829. Even if you do not plan to attend, please send th information on present addresses as soon as possible.

. . .

Clergy of the Chicago area are invited to a **seminar on th dynamics and procedures of family counseling** to be held a Bethany Theological Seminary, May 15, beginning at 12:4 p.m. The seminar is being sponsored by the DuPage Count Mental Health Society. Registrations are necessary ($2 fo program and luncheon; $1 for program only). Write to th health society at Box 363, Lombard, Ill. 60148. The seminar is located at the corner of Meyers and Butterfield Roads i Oak Brook, Ill.

NOTEWORTHY

In order that the members of the congregation might vie two television programs sponsored by the Roanoke Minister Conference, a television set was placed in the fellowship hall o the Williamson Road church, Va., on April 2. The films show were "The Prisoner" and "A Time for Burning." The film were viewed beginning at 12:00 noon. Then the films forme the basis for a panel and discussion at the evening service.

The ground-breaking service for the new building of th **Bethel congregation, Naperville,** Ill., was held on April 1 following the morning worship.

. . .

The book, *The New Christianity*, by William Robert Mille will be published on May 23 by the Delacorte Press. A historical anthology of the development of modern religiou thought, it begins with the radical vision of William Blak and goes on to Bonhoeffer, Harvey Cox, and the "death o God" theologies. Mr. Miller contributes record reviews t MESSENGER.

The new science building on the campus of Kearney Stat College, Nebr., has been named the **William E. Bruner Hal of Science,** honoring Dr. Bruner's thirty-three years of servic to the school. Now retired and living in Portland, Oregon, Dr. Bruner is active in the Church of the Brethren in that city. He completed fifty years of teaching the summer of 1965.

FOR CONFERENCEGOERS

The **Church of the Brethren** on the corner of Chase and Logan Streets, Haxtun, Colo., on U. S. 6, about thirty miles east of Sterling, Colo., offers overnight lodging to persons traveling to Annual Conference. There is also space for campers and trailers on the church grounds with the church facilities available for use. If you plan to stop, contact: Mrs. August Krehmeyer, Haxtun, Colo. 80731, or the pastor, Virgil D. Weimer, same address.

Travelers to and from Annual Conference are welcome to stop at the **Rochester Church of the Brethren,** Topeka, Kansas.

· · ·

CONCERNING VISIT OF RUSSIAN CHURCHMEN

A fraternal exchange in which leaders of the Russian Orthodox Church were to be guests of the Church of the Brethren has been rescheduled for November. The delegation from the Soviet Union, headed by Metropolitan Nikodim, originally was to visit in this country two weeks in April.

Although visas had been granted to the Soviet churchmen by the American embassy in Moscow on March 28 and the delegation planned to depart shortly thereafter, "unexpected and urgent business" detained them, according to a wire received April 15 from Metropolitan Nikodim. The prelate further confirmed the earlier plans and asked that they be rescheduled for November, to which Brethren spokesmen have agreed.

CONFERENCE TOUR

This is to call your attention again to the tour being sponsored by the Great Northern Railway in connection with Annual Conference. The tour will leave Chicago on June 18 and return on July 1. Among other points of interest is Glacier National Park, a portion of which was shown in the March 2 issue of MESSENGER. For information write: J. L. Tierney, Great Northern Railway, 80 E. Madison St., Chicago, Ill. 60602. Reservations must be submitted by May 25.

ON THE AIR

Two of La Verne College's "College Report" television films have been chosen by KNBC to be shown on national television as part of the station's educational exchange series. The films are "Where Is Uruguay?" and "Modrigals." "Where Is Uruguay?" recounts Dwight L. Hanawalt's experiences in Uruguay as a trainer and instructor of Peace Corps volunteers. The second film is a mod musical featuring the college madrigal singers performing popular and folk music in natural and unnatural environments. Each film is thirty minutes. All programs will be broadcast at 6:30 a.m. The schedule is:

	WMAQ Chicago	WRC Washington, D. C.	WKYC Cleveland	WNBC New York City
Uruguay	May 11	June 8	July 6	Aug. 3
Modrigals	May 18	June 15	July 13	Aug. 10

PENSION PLAN AMENDMENT

In the judgment of the Pension Board it is desirable that the Ministerial and Missionary Pension Plan of the Church of the Brethren be further amended. As provided in the Pension Plan, therefore, the Pension Board recommends to Annual Conference that the plan be amended, effective Sept. 1, 1968, as follows:

Article I. Definitions

(j) The term *salary* shall mean the fixed salary of a member plus (1) in the case of a member for whom the congregation furnishes the free use of a residence, 20% of such salary or (2) in the case of a member for whom the congregation provides a housing allowance, the amount of such allowance. In the case of free ministers, the term *salary* shall mean $1,200.

DEATHS

Aiken, Ruth Lorene, Conrad, Iowa, on Dec. 28, 1966, aged 41
Albaugh, Susie, San Diego, Calif., on March 14, 1967, aged 87
Alton, Grace Arlene, Costa Mesa, Calif., on March 18, 1967, aged 59
Bear, Monroe, Westminster, Md., on Feb. 23, 1967, aged 57
Bodkin, Berlin, Bridgewater, Va., on Dec. 28, 1966, aged 68
Bollman, Marvin, Bedford, Pa., on March 11, 1967, aged 31
Bright, Darwin, Dayton, Ohio, on March 22, 1967, aged 53
Crill, Jesse Pearl, Nampa, Idaho, on Feb. 23, 1967, aged 86
Diehl, Maud C., Harrisonburg, Va., on March 12, 1967, aged 82
Dilling, Joseph, Monticello, Ind., on Oct. 17, 1966
Doge, Percy LeRoy, Albia, Iowa, on March 6, 1967, aged 85
Eubank, Connie, Chadwick, Ill., on Feb. 11, 1967, aged 80
Ewalt, Mabel B., Buffalo, N. Y., on March 17, 1967, aged 70
Fogleman, Henry D., Tucson, Ariz., on Feb. 7, 1967, aged 59
Fread, Bruce Hart, Sabetha, Kansas, on March 10, 1967, aged 94
Gibbel, Robert B., Lititz, Pa., on April 9, 1967, aged 57
Gross, Cora A., Nampa, Idaho, on March 20, 1967, aged 82
Gutcher, Fernal, Albia, Iowa, on Jan. 29, 1967, aged 41
Hollinger, Esther S., Lebanon, Pa., on March 28, 1967, aged 79
Helman, Ethel, Windber, Pa., on March 5, 1967, aged 69
Jeffrey, Howard, Andrews, Ind., on March 18, 1967, aged 85
Johansen, C. Emmert, M.D., Chicago, Ill., on Aug. 27, 1966
Johnson, Hazel R., La Verne, Calif., on March 12, 1967, aged 75
Kulp, Mabel, Vernfield, Pa., on Feb. 14, 1967, aged 68
Longenecker, Esther Grace, Lititz, Pa., on April 1, 1967, aged 77
Martin, Ira S., Sterling, Ohio, on Feb. 23, 1967, aged 85
Metzger, Walter, North Manchester, Ind., on Feb. 10, 1967, aged 74
Miller, Lucy May, Broadway, Va., on April 6, 1967, aged 84
Murphy, Sara Florence, Shippensburg, Pa., on March 11, 1967, aged 82
Murphy, Hobart, Seymour, Ind., on Oct. 24, 1966, aged 69
Musselman, Nellie, Mexico, Ind., on March 13, 1967, aged 80
Myers, Lottie S., New Freedom, Pa., aged 74
Roberts, Ruby, Cerro Gordo, Ill., on Feb. 25, 1967, aged 68
Rogers, Charles Thomas, Cloverdale, Va., on Jan. 7, 1967, aged 64

May 12-14	**District conference, First Virginia, Troutville**
May 14	**Pentecost**
May 14	**Annual Conference Offering**
May 14	**Festival of the Christian Home; Mother's Day**
June 11	**Children's Day**
June 11	**District conference, Western Pennsylvania, Camp Harmony**
June 18	**Father's Day**
June 20-25	**Annual Conference, Eugene, Oregon**
July 2	**Christian Citizenship Sunday**

The Holy Spirit works today

■ Again, at this season of Pentecost, we presidents of the World Council of Churches want to address you, the people of God. We have tried to find words to express what we believe the Holy Spirit is saying to us all as we meet this Whitsunday.

When the first disciples met in the upper room at Jerusalem after Christ was seen by them no more, they discovered that as they had come to know him and who he was by what he had done, so they knew him still. He was gloriously at work in his world, suffering still, but, wherever men believed in him, still victorious.

We have simply our confirming word to say to you. This continuous Bible theme, renewed at Pentecost, has been sounded for us afresh in these very days. God the Holy Spirit is at work; we cannot but speak that which we have ourselves seen and heard.

We have recognized, in every secular development which has emphasized afresh the unity of the whole inhabited world, his call to his churches to rediscover that deeper unity with one another which he wills. We have heard him speaking directly of this in the councils of the churches and have been moved by their response. Even where the frailties of men have led to the breakdown of talks, we have heard him clearly in the sense of disappointment, even of shame, which has followed. And as so many discussions about unity of faith and of obedience are now proceeding in the churches, we feel encouraged to say to you: The Lord the Holy Spirit is at work.

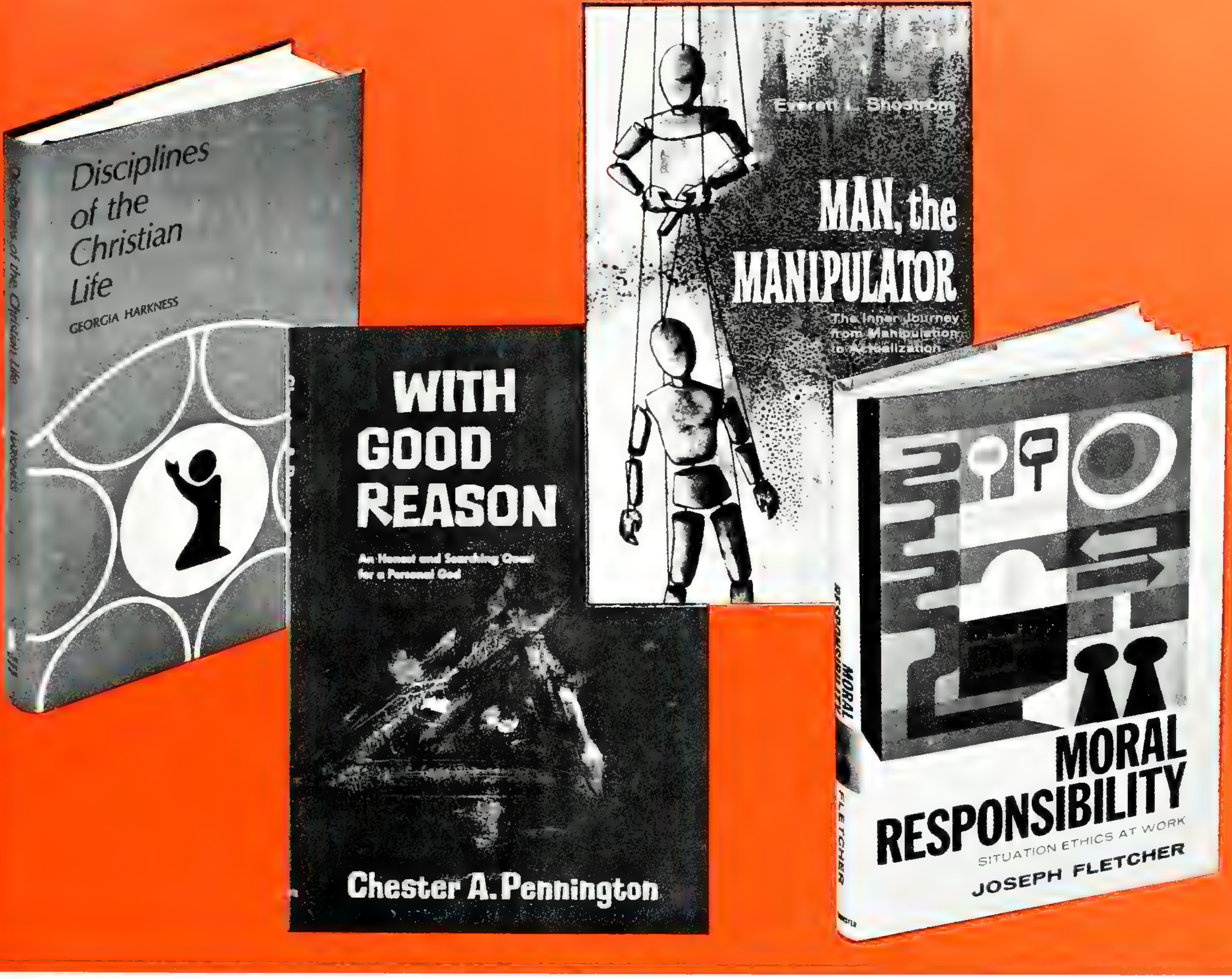
In these days of political hostility to the church and of sophisticated indifference to the gospel, we rejoice to be able to declare to you that men and women are being upheld in brave obedience, often to their worldly loss, sometimes unto death. God the Holy Spirit is still visiting and redeeming his people as they come to meet him at the altar, through the Word, in the liturgy, out of the silence. This is no little thing to be able to say. In many places, indeed, the integrity in daily life of men and women who have been faithful in worship is the living evidence that the Holy Spirit is invincibly at work.

Finally, we are very sure that we can discern the prompting and power of the Holy Spirit in the present searching of mind and conscience among his people. We are aware of it in all the churches; we heard it loudly in the Church and Society Conference in Geneva last summer. More churches are asking themselves more of the hard questions. More are alert to the times; more are uncomfortable with the facts about rich and poor nations; more are learning to distinguish between national interests and ideals and God's will for the whole world.

In all this we call you to rejoice. We are convinced that any church which holds deeply this Pentecost faith that God the Holy Spirit is at his loving work and which reaches out to the need of his world will discover the age-old miracle of his power happening to them. We pray this for you all. This living Spirit, working through dedicated wills and open, disciplined minds, will bring liberation and new life to men. Where we each are called to worship and work, there is the place where men must see and hear again the wonderful works of God and where we are to learn afresh for ourselves the meaning of Pentecost.

The Presidents of the World Council of Churches:

The Archbishop of Canterbury — England
Archbishop Iakovos — United States
Sir Francis Ibiam — Nigeria
Principal David G. Moses — India
Dr. Martin Niemoeller — Germany
Charles Parlin — United States
Honorary President: J. H. Oldham — United Kingdom


Disciplines of the Christian Life
GEORGIA HARKNESS
WITH GOOD REASON
An Honest and Searching Quest for a Personal God
Chester A. Pennington
Everett L. Shostrom
MAN, the MANIPULATOR
The Inner Journey from Manipulation to Actualization
MORAL RESPONSIBILITY
SITUATION ETHICS AT WORK
JOSEPH FLETCHER

Fresh and authoritative treatment of important aspects

DISCIPLINES OF THE CHRISTIAN LIFE
Georgia Harkness **$3.00**

Lack of self-discipline is the besetting sin of many Christians, declares Georgia Harkness. In this book she helps us link the whole of our lives to the attempt to learn and do the will of God through the guidance of the Holy Spirit. The chapters are short to encourage private study and group discussion.

WITH GOOD REASON
Chester A. Pennington **$2.75**

Here is an honest and searching quest for a personal God. Dr. Pennington does not talk in generalities. He speaks about insights that have become valid to him and have helped him develop his own reasoned faith. The doubts and deep restlessness of the modern secularist are heard, but the author firmly states his belief in God who creates and sustains us – a God who cares enough to give himself unreservedly in Jesus Christ.

Order from Church of the Brethren General Offices,
Elgin, Illinois 60120

MAN, THE MANIPULATOR
Everett L. Shostrom **$4.95**

This highly practical self-help book of psychology for the lay reader will help him understand how and why we manipulate each other and ourselves. It offers assistance in developing a more satisfying approach to life.

MORAL RESPONSIBILITY SITUATION ETHICS AT WORK
Joseph Fletcher **$3.95** cloth; **$1.95** paper

"Responsibility," says Dr. Fletcher, "means a free and critical 'conformity' to the facts first of all – the shifting patterns of situations – and then to the unchanging single norm or boss principle of loving concern for persons and the social balance." He shows how this situationist approach may be used in such areas as sex offenses, fertility control, unmarried sex, the right of a patient to die, business management, wealth, and stewardship. He deals with the "style" with which we encounter the structures of mass society; concludes that the so-called theological virtues (faith, hope, and love) have the most fundamental, practical importance for successful living in a mass society; and affirms situationism as the way of moral responsibility.

LOOK FOR THESE FEATURES IN THIS *messenger*

From a Professing to a Practicing Christian. *Serving on the national board of an interchurch agency gave one layman a vision that went far beyond his local church.* by Judge William H. Maness. page 2

Actions Speak Louder. *Mother was ready to put the final touches on her speech before the Homemakers. And then Wendy tried to help.* a story by Lois Kauffman. page 6

Campaigning for Peace: Variations on a Theme. *A vigil in Maryland, a march in Chicago, a campaign in Berlin, a forum in Illinois, newspaper ads, open letters, prayers for peace – in various ways Brethren join with others in opposing the Vietnam war. A special report.* by Howard E. Royer. page 14

What's a Mother For? *Her love can make home the one place where each member of the family still feels he belongs.* by Blaise Levai. page 20

What Is Mission One? *It is an attempt to stir people out of their preoccupation with things as usual and prod them to look around and join God where he is at work.* by Glee Yoder. page 23

OTHER FEATURES include a poem by Jeanne Donovan, "Who Will Wash My Feet?" (page 1), St. Francis' "Canticle to the Sun" (page 8) and "It Was Market Day in Assisi" (page 11), guidance for family worship (page 19), answers to questions (page 22), a review of "The Jerusalem Bible" (page 26), and a guest editorial, "The Holy Spirit Works Today," a Pentecost message from the presidents of the World Council of Churches (page 32)

COMING NEXT

A former missionary nurse finds herself "in mission" today as she supervises the training of psychiatric nurse's aides for service at a state school. Howard Miller describes the unique ministry of Hazel Moss. . . . A former president of the General Assembly of the United Nations, Dr. Charles Malik, declares his personal faith in "One Man's Debt to the Bible." . . . T. Wayne Rieman observes the signs of the revolutionary time in which Christians live today in "On Top of a Volcano."

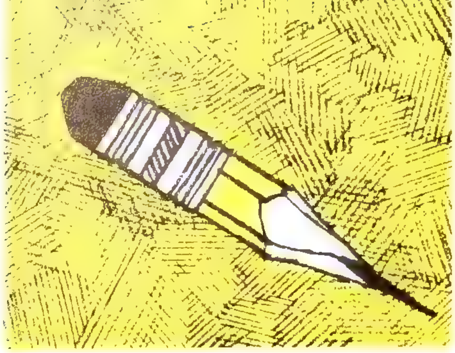
PHOTO CREDITS: Cover Wallowitch; 2 Don Knight (left); 2-3 Luoma; 3 Inner-City Protestant Parish, Cleveland, Ohio; 8 Alterocca — Terni; 10 Kenneth Morse, 15 Leland Wilson; 16 Don Honick; 17 United Press International; 20 H. Armstrong Roberts

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; ELIZABETH WEIGLE, editorial assistant; HOWARD E. ROYER, director of news service. MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Filing date, Oct. 1, 1966. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill. MESSENGER is copyright 1967 by the General Brotherhood Board, Church of the Brethren. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 116 NO.

messenger
CHURCH OF THE BRETHREN
5/25/67

The Theme Is Love



readers write

SUPPORT FOR FILM REVIEWS

In reply to the critical letters in a recent issue, I would like to commend both you and Dave Pomeroy for his many fine movie reviews. He displays regularly a high degree of excellence in his choice of films as well as in his criticism of them.

Personally, I consider a review of "Who's Afraid of Virginia Woolf?" appropriate to the pages of a religious journal, and I found this particular review to be an especially good one. Obviously there are those who disagree. ("Virginia Woolf" is not for everyone!) It is by no means my purpose in this instance to convert. I wish, rather, to protest the respondent's strong implications that Mr. Pomeroy's motives are basically dishonest. Would they prefer that he really "pander" to the writers of *Newsweek, Life*, and *Time?*

Dave Pomeroy can't please all of us all of the time. He shouldn't try. Our hope is that he will continue, as in the past, to write with insight, conviction, and skill.

Albert F. Herbst

La Verne, Calif.

DISAPPOINTED

In the Feb. 2 Messenger you printed part of a letter from me. I realize you often leave out parts of letters, and I'm sure that the letter writers would prefer that you use . . . to indicate that paragraphs or sentences are omitted.

In my letter I quoted from three translations. I am disappointed that you took the liberty of changing all my quotations to the Revised Standard Version.

Mrs. Dan Deal

Onekama, Mich.

■ Messenger tries to indicate where sections of letters may be omitted, but occasionally we make mistakes. Generally speaking, we use the RSV unless otherwise indicated. If letter writers prefer another translation and will identify it, we shall respect their preferences. — Editor

AVOID RACIAL CONNOTATIONS

Many view the Adam Clayton Powell controversy with mixed emotions. Apparently, from the testimony available, Mr. Powell has consistently been guilty of unethical conduct. This conduct has been tolerated primarily because he is a legislator and legislators have not been required to live up to the same codes that apply to others, the administrative branch, for instance. On the other hand, our zeal to go the "extra mile" in the name of racial justice makes us hesitant to single out a member of a racial minority for administering justice.

It is unfortunate that the racial overtones are permitted to obstruct justice, whether the obstruction favors or is detrimental to the minority member. And it is particularly difficult to avoid the racial connotations, even when one is sympathetic and attempts to be careful in his deeds and words.

Unintentionally, I believe, the white press, including Messenger, adds weight to the Negroes' belief that this is a racial issue by constantly referring to Mr. Powell by his first name. There are few actions which, though most subtle, are calculated to "keep the Negro in his place" than the use of the first name in situations in which a comparable white would be referred to by title and surname.

It is unfortunate that Messenger (March 30) in its headline, "In defense of Adam," does not give the congressman the same dignity that would be accorded even Senator Dodd. I do not know the race of Benjamin F. Payton, a "national church executive," but his choice of names, as quoted in the article, is also poor.

Robert M. Kintner, M. D.

Wenatchee, Wash.

BASIC PREMISE IS WRONG

The plot thickens. God is dead. Jesus was not of God, but of man.

Mr. Wieand's review of *The Passover Plot* is accurate but lacks a decisive stand on the acceptability of Dr. Schonfield's basic premise — the rejection of the divinity of Christ. It would seem that further discussion on this point is vital.

The book abounds with numerous assumptions by the author in reviewing the life of Jesus, most of which can be woven into the realm of possibility. However, until evidences to the contrary are forthcoming which would invalidate the Gospel accounts, it seems that our judgment of this interpretation of Jesus' life becomes a test of faith.

Gerald R. Ebersole

Lebanon, Pa.

CURRICULUM SOUP

Why is there such an attempt on the part of the Messenger and of the Christian Education Commission to encourage the reading of books and to turn the churches into a theater showing questionable movies? We can see enough Virginia Woolfs on the streets. These book reviews, having an element of the commercial ($6.95 per), along with the 1965-1970 Conference goal to get all Sunday schools 100% on the new curriculum, looks very much as if the Church of the Brethren is departing from the Word of God. The prophesy of Amos 8:11 is in its fullfillment in our churches at this present time. . . .

My observations convince me more than ever that most people, young and old, are hungering and thirsting for the Bread and Water of life and cannot be satisfied with curriculum soup. In the Sept. 29 issue, there is an article on the question, "What Can We Do About Pastoral Shortage?" I would candidly answer Mr. Ogden by advising that Section 9, page 99, in the 1965 Annual Conference report be revoked and that we call men into the ministry as we used to: their qualifications based on their background as honest citizens, faithfulness to the church, knowledge of the Bible, not books, and their ability to teach. First Timothy, Chapter 3 gives some good advice on this question. I do not wonder at the shortage of pastors. A truly called-of-God man would rebel at such an educational standard for ordination. We should not expect God's blessings upon us when we downgrade his Word and set it aside as we have.

S. F. McLeland

Akron, Ohio

BYLINES: A graduate of Bethany Theological Seminary, **Howard A. Miller** is pastor of the Dixon congregation, Northern Illinois and Wisconsin. . . . **Mariam Khan** is professor of sociolgy at Long Island University in Brooklyn, New York. . . . **T. Wayne Rieman** is head of the department of religion and philosophy at Manchester College, Indiana. . . . **Dorris R. Blough,** a housewife and mother, lives at Nampa, Idaho, where her husband is a practicing physician. . . . The first Eastern Orthodox Church member to serve as vice-president of the United Bible Societies, **Charles Malik** was Lebanon's representative to the United Nations General Assembly and served as that body's president 1958-59. . . . **Robert Minnich** is the Brethren Service representative in Middle Europe, with his office in Berlin, Germany.

Many years ago Hazel Moss was a missionary nurse in India. In recent years she has found a new sense of mission in training psychiatric nursing aides for service in a state school. She sees their work — and hers — as an opportunity

TO LEARN COMPASSION

by Howard A. Miller

I didn't know they were like other people," said the surprised Youth Corps trainee. She was one of a group of high school juniors who are in training to work part time at Dixon State School, an Illinois institution for the mentally retarded.

This state institution located at the northern edge of the city of Dixon has had an interesting relationship to this once rural-oriented but now rapidly industrializing city gathered along both sides of the Rock River. Dixon State School, still called "The Colony" by many of the older people of Dixon, was once just that — a colony for epileptics, founded in 1918. In 1923 the mentally retarded were first admitted, and by 1940 epileptics were admitted only if they were retarded. In the early days the city and the school were thankful for each other. The school was thankful that the people of Dixon were willing to work at the institution; the people of Dixon were thankful that "they" were kept out there out of the way, and they were glad to perform the public service of bringing home their paychecks every month.

But now things are different, thanks to some people who felt that such an institution should provide more than custodial care for the mentally retarded. They even had the unheard-of idea that the mentally retarded are also persons who have ndividual concerns and needs just like us "normal" people, and so they set out to plan a program to meet those needs.

Hazel Moss is one of those prophetic persons who proclaims that all human beings are still human no matter what their limitations may be. From 1931 to 1954, then Hazel Messer, she had served as a missionary nurse in India. In her

Hazel Moss at her desk at the Dixon State School, Dixon, Illinois

TO LEARN COMPASSION/continued

job now as director of nursing education she is responsible for the training of all employees who work in the general area of nursing at Dixon State School. The scope and complexity of this task become more evident when one is aware of the size of the institution and the special needs of residents.

Dixon State School is a city in itself, revolving around a total of 6,800 people, including 5,000 residents and 1,800 employees. It has three hospitals – an acute hospital of 160 beds, an isolation hospital, and a T.B. hospital, its own stores, clothing center, and recreation center. The commodities for maintaining this community require a shopping spree far beyond the wildest imagination of the average breadwinner. For example, one meal requires 2,000 gallons of macaroni, 1,250 pounds of roast meat, 700 pounds of beans, 600 pounds of cake mix, and 75 pounds of powdered sugar for frosting. Two thousand loaves of bread are baked daily to go with 15,000 meals which are cooked daily. To provide heat and hot water requires up to 110 tons of coal daily in winter and 15 to 20 tons daily in summer.

The various residents at the school represent all degrees of retardation and all ages from eight months to ninety-two years. These may be classified broadly into three levels of retardation: profound, trainable, and educable. The program is designed to help all of these persons. For the "profound" this means the discovery and development of even the slightest ability. These are persons who cannot help themselves at all. Many of them never leave their beds. But now some of them are responding to special care and attention. For example, the girl who had always lain completely still in her bed now turns toward the sound of music which has recently been piped into her cottage. Music and recreation are primary tools for working with the profound retardee and, of course, the most important factor – people. A little boy who had shown no response at all now smiles when his "grandma" comes to see him. (She is one of those working in the Foster Grandparents Program, the fast growing and very successful program begun at Dixon in September 1966.)

The program for the "trainable" retardee is designed to teach him to take care of his own personal needs. A boy about six years old had always lain flat on his back to eat; now his "grandma" has him sitting at a table, and he even holds his own spoon. A twenty-year-old girl learned to button her dress, an accomplishment which added greatly to her sense of self-worth. The training may involve learning to hold a pencil, draw lines, or toilet training.

The "educable" are those who can be taught a job, some reading and writing. The academic school is ungraded. The person starts where he is able and progresses as fast and a far as possible. Much use is made of pictures and audio visuals in the teaching process. The students learn to do som number work, to recognize and write their own names, an to read simple books.

Job training enables many of the residents to leave th institution and become employed in productive work "outside." For the girls there are home-management courses sewing, cooking, mending, learning to run a washing machine This training includes employment in homes in the loca community. The boys are trained to be janitors, dishwashers busboys, and car washers. Part of this time they live in a "halfway house" (the last step before leaving the institution)

There are other services which are available to any resident who can benefit from them. Physical therapy is a primary concern, for while these persons are mentally retarded they are also prone to more physical handicaps. This therapy is an important part in giving each person every opportunity to fit himself for something useful in life.

Speech and hearing therapy is one of these services. Eleanor, a deaf-mute, came to Dixon at the age of five. Her I.Q at that time was thirty. She is now sixteen years old, has an I.Q. of seventy-six (it may go even higher), is able to converse by "talking" with her fingers, has learned needlework and rug weaving. She also assists in a cottage in the care o children – and therein lies an interesting story.

When Hazel Moss first came to Dixon State School and wa getting oriented, one job was making beds in Eleanor's cottage Hazel made up the beds in one half of the long dormitory room while Eleanor did the other half. Hazel outdid hersel in smoothing out the sheets and fluffing up the pillows, really a snap job for a professional nurse. When she turned around she was quite surprised to find a very displeased and agitated Eleanor, who was finally able to make Hazel understand tha she had not done her job right. Hazel had put the pillows on the same end of all the beds rather than alternating, one end then the other. That day Eleanor was the teacher and Haze the student.

The beginning of Hazel's work as director of nursing education came in February 1963, when she set up the firs psychiatric-aide training program in the United States fo unskilled, unemployed (usually because of not having a skill) and underprivileged persons. This was a Federal program under the Manpower Development Training Act of 1962. The program set up and supervised by Hazel is to date the mos successful program of its kind ever launched. Everyone who completed the training has been employed by the school The relief rolls in Dixon and a four-county area were emptied

Hazel watches (left above) as an aide gives a bed bath. Above she gives instruction in class. In 1963 Hazel set up the first psychiatric-aide training program in the U. S. for unskilled, unemployed, and underprivileged persons. Left, Hazel observes as an aide prepares a boy for school. The care of residents is in the hands of aides under the supervision of registered nurses

TO LEARN COMPASSION/continued

of all persons able to work. In fact, this particular program has now been discontinued because there is no one in these categories in the Dixon area left to train. Later a housekeeping training program for less educationally qualified persons was set up under the same Training Act and is still going.

At the present time Hazel's work is the coordination of all training programs pertaining to nursing. Nearly all the care of the residents is done by nursing aides under the supervision of registered nurses. Working with these nursing aides are clothing aides who have the responsibility of seeing that residents are properly dressed. There are also housekeeper-janitors who care for the cleaning of the cottages. These are the people who come through nurses' training services under the supervision of Hazel.

There are four levels of aides. Aide Four is supervisor of six to eight cottages (up to 1,000 residents). Aide Three is supervisor of a cottage of infirm and semi-infirm residents (up to 160 persons). Aide Two works with Aide Three and is in charge of treatments, dressings, and special care. Aide One does regular care such as feeding and bathing.

For each of these levels there is a training program of twenty-six weeks. The training includes both theory and on-the-job training. The first level requires a civil service examination. The other levels are reached through promotion. A person may be promoted after six months of work and twenty-six weeks of additional training.

All training is done by registered nurses. There are five on the training staff who work under Hazel. In addition to the aide-training staff there is one housekeeper trainer. Housekeepers have twelve weeks of training, including both theory and on-the-job training.

In addition to supervising these programs, Hazel is also in charge of the training for the Foster Grandparents Program and the Neighborhood Youth Corps. Both of these programs are under the Office of Economic Opportunity. Persons in these programs are trained to give individual care to the residents. They work with two to four persons, assisting them in eating, taking them for walks, playing games with them, reading to them, helping them dress.

Two new programs are to be set up soon, both financed with Federal funds. A summer program for college students, called SWEAT (Summer Work Experience and Training), is designed to interest them in a professional career in the field of mental retardation. Also to be set up is an activity therapy program to train aides in the area of recreation and occupational therapy for children who cannot leave their beds or cottages.

For Hazel, nursing education goes far deeper than learning the mechanics of a job. Her one ambition is to help the aides to have a feeling of love and concern for the residents, to find satisfaction in their work over and above a paycheck, to realize that these are not numbers or patients but human beings who need care — individuals with the same needs and the same rights as anyone else. Aides also are taught to emphasize the positive achievements of the residents, to talk about the things they can do, which builds up their self-confidence. Yet the aide cannot be overprotective. If a fight breaks out, it is sometimes better to be a good referee than to put an immediate end to the fight.

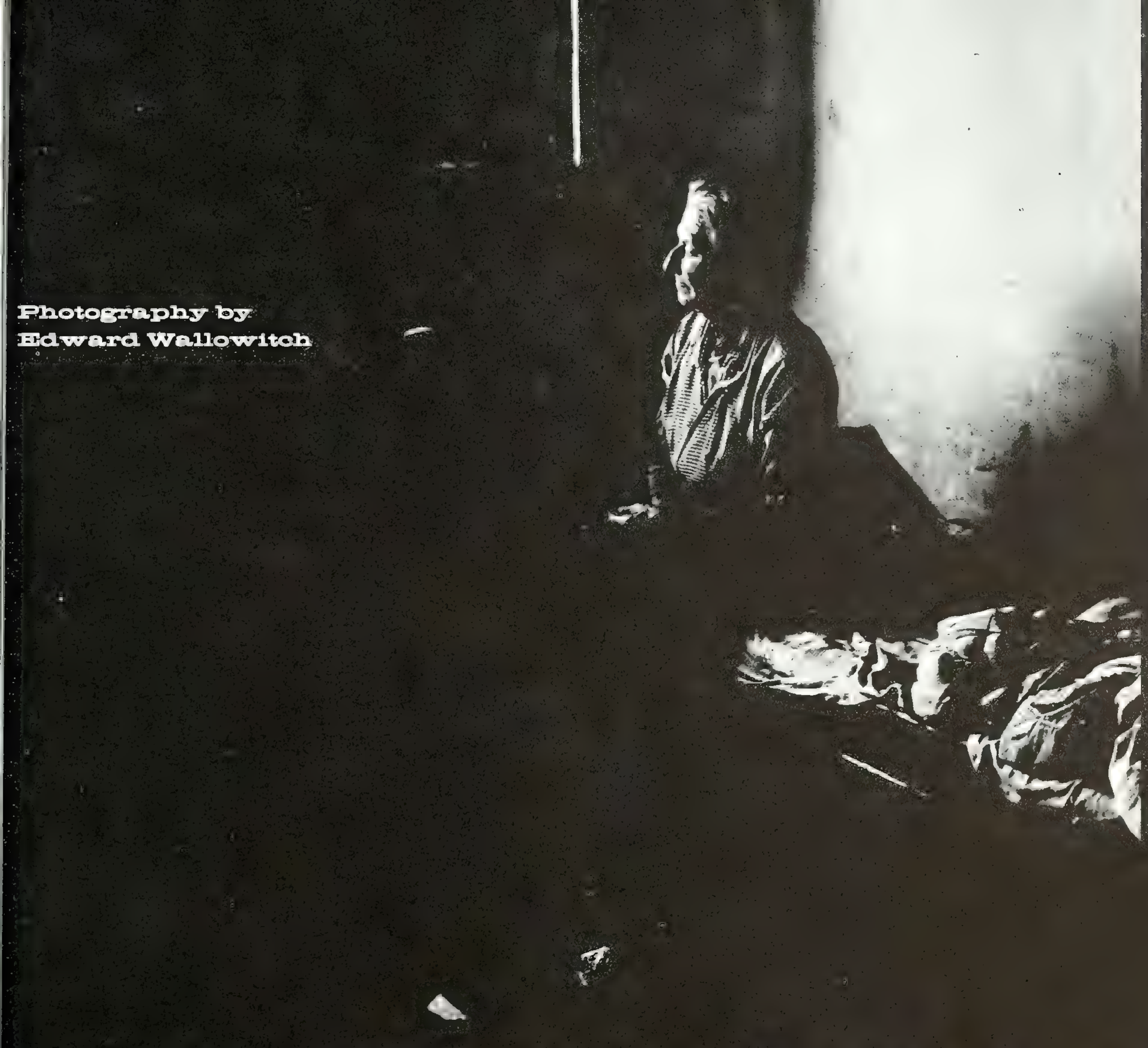
The residents are not the only ones who benefit from the intensive training; there are significant changes in some of the aides too. One of these is Mrs. M., whose husband died leaving her with seven children. She came to work at the school to get away from home, very bitter about her lot in life and constantly brooding over her own problems. But after working with the mentally and physically handicapped children her attitude changed completely. They pulled her out of herself so that she really gave herself to them. After her first day out of training she came back to Hazel and said, "I don't know what you must have thought of me, the way I acted when I first came to class!"

However, it is not all success and happy endings. Hazel encounters many problems in her work with people. Many times she has gone into homes to work with the family of one of her trainees. Many of these people are itinerants, who go from one institution to another to work, and have rather unstable family lives.

The difficulties are sometimes on the lighter side too. Such was the language barrier with Rose, a Mexican girl. Hazel was concerned to impress upon Rose the importance of washing her hands after caring for residents. She told her, "Wash your hands — use soap and plenty of friction." Rose did not come back for a long time; finally, she appeared with a worried look on her face and exclaimed to Hazel, "I found the soap, but I can't find friction."

Hazel admits that, after seeing the 380 babies in the nursery when she first visited Dixon State School, she came home doubting God. Why were so many babies born like that, with twisted and distorted bodies, unable to respond like "normal" persons? Just as candidly she goes on to say, "Now I see it as an opportunity for me to learn compassion and to serve others, to give out rather than take in all the time." And she concludes, "Now I wouldn't give it up. This is my whole life."

Here in Hazel is, indeed, a whole life. □



Photography by
Edward Wallowitch

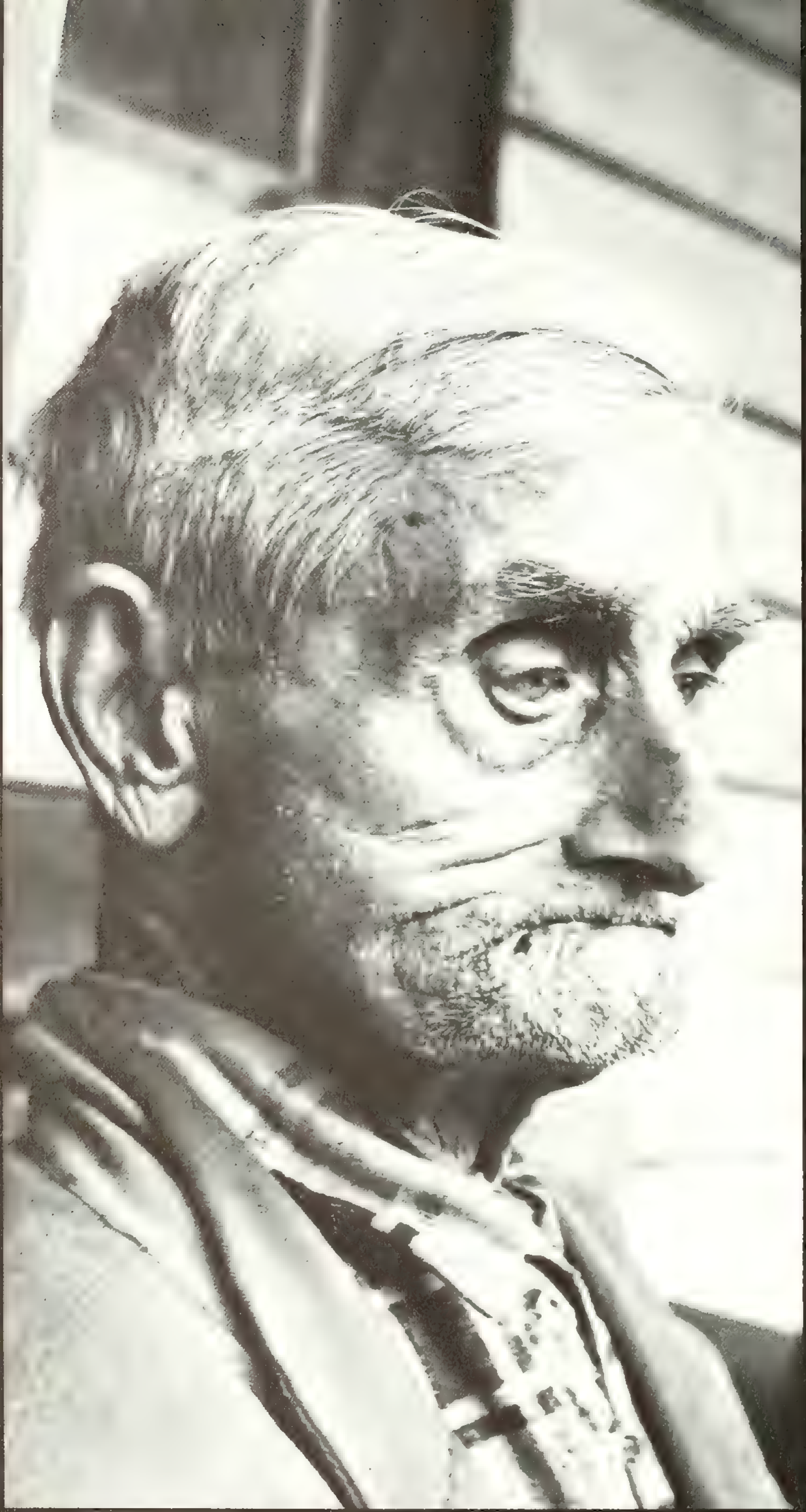
The Theme Is Love

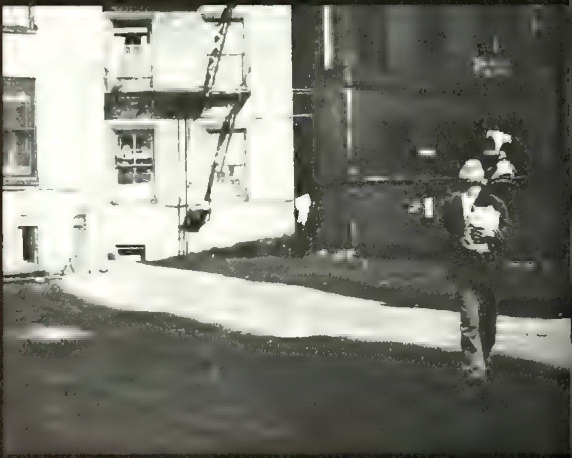
by Mariam Khan

■ Beauty can be expressed in many ways. It can be expressed in the words of a writer or in the splash of color from a painter's brush. But beauty can also be expressed in the sudden snapping of a camera's lens, snapped by the urging of an artist's eye to capture a moment in time and space and record it in the archives of history.

Not all moments can thus be captured; not always is the artist at hand; and thus many such moments become lost except as memories in the minds of a few. But for each moment lost, there are many more that are not, and so the files of photographs continue to grow.

What is it that lies within the soul of such an artist? What lies within the mind of him who sees, decides, and snaps, and records forever that particular scene? Somewhere within the soul of an artist there lies a sensitivity to form, a sensitivity to others, a sensitivity to the pulse of the world. And whatever medium he





uses, he is urged to express somehow his reaction to that sensitivity – to record it – and to convey the message of that sensitivity to others.

It is as if the message he expresses might read: "The world is love, and love can be expressed in the eyes of a child or in the wrinkled lines of a grandfather's face. The world is tragedy, and tragedy can be expressed in the tear of a child or in the distraught look on a woman's face. The world is fear, and fear can be expressed in many ways. I see because I emote, and because I emote I must express, and because I must express, I must record." And so the camera snaps, and the artist's message is conveyed to the world.

Not everyone is capable of expressing, but God has endowed a few with talents to do so, talents which must be used, which must be shared. It is the duty of the artist to share his gift with others.

Where does the sensitivity to record come from? Perhaps it comes from the innumerable experiences of the artist's life, from his own personal share of happiness and unhappiness; joy and tragedy; love and hate. From his own reaction to his life and his world. Perhaps it comes from his own psychological need to create and express. God endows us with a soul, but he also endows us

with the personal experiences and ability to reconstruct these into meaningful expression.

The photographer, as is true with other professionals, thus lives in a world in which each experience has meaning and in which it is possible to record this meaning for others to experience as well. Thus, the photographer must be aware at all times not only of the life pulsating around him constantly, but also what the relationship is between this life and his own and what this meaning will be for mankind in general. Such awareness can come about only because of deep sensitivity and love. When the combination is there, the lens snaps, and a moment in time is recorded for posterity.

Such a photographer is indeed Edward Wallowitch, whose photographs of the slums of Peru or the poverty in Appalachia, among various topics, vividly portray not simply the physical per se, but the human emotions which can exist amid such surroundings. Thus, despite poverty, happiness and joy can be found expressed in a mother's love for child, or desolation and rebellion in the first smoke of an adolescent. Wallowitch's theme is love, his love for his art and his subject and God. It is this quality which places him among those talented artists in the field of photography.

On Top of a Volcano

by T. Wayne Rieman

A famous historian once described the situation in a certain South American country "where Indian miners and peasants seethe in discontent and presidents are hung from lampposts" as *sitting on top of a volcano.*

Most of us do not know much about sitting on the top of a volcano. Within the past two years I have visited the sites of two volcanoes. One, Vesuvius, was very old, but still smoking and muttering. As we climbed to the edge and looked down into the yawning crater, we observed the gray-black sides, the smoking fissures, and the enormous cone, recalled the huge blowoff 1,000 years ago and a minor one in 1944, and wondered when the next one would occur. An eerie, weird feeling came over us. We were prompted to think: "What are we doing here?"

The second visit took us to a brand new volcano which has appeared just off the coast of Iceland. It was alive and belching! As we flew over it at low altitude the pilot tipped the plane sharply so that we could see right down into the fiery mouth of it. It was fussing and fuming. White hot lava erupted, flowed fiery red down the cone, and turned black at the base. Some chunks were tossed high into the air. One got the feeling of power, uncontrolled power. There was a sense of fury about it, explosive violence.

Revolution is upon us! We are living on the edge of a volcano which has already begun to erupt. Violence in the streets in a dozen major cities with tinderbox situations in a hundred others, black power snowballing to threaten white power already in the saddle, a sane man murdering eight nurses in Chicago, a university student in Austin killing sixteen and wounding thirty, a lone man – hungry for human comradeship – stealing a young girl and roaming the woods with her for a week, police standing by as infuriated whites beat Negro children with pipes and axe handles and chains when they seek their constitutionally guaranteed rights of public education – these and a hundred other instances are occurring in America. And what more shall I say? There are Nigeria, South Africa, the Congo, Cuba, Latin America, and the lingering dehumanizing debacle in Vietnam.

And most of us cannot read. We cannot read the signs of the times. We do not seem to know what is going on. We read the papers, listen to newscasts, but do not know what they mean. We do not know where we or where the church fits in.

Let me propose a two-pronged thesis: (1) *It is the gospel that is the primary explosive power that is loose in the world.* It threatens evil systems of power and corruption, pursues evil to its lair, produces massive guilt, and shakes the foundations of our decadent society. God himself is at work tearing down the structures of our society that cannot endure. Some thing have to go! (2) *The true church is a revolutionary force in the world.* It is a revolutionary cadre, an upsetting factor. Yes, i will compromise, adapt, adopt, dilute, water down, get tame and domesticated, but never, never will it – as long as God is God – wholly yield to the forces of accommodation. As long as Jesus Christ is the head of the church, it will be a revolutionary force. And if our church will not be it, God will raise up another servant to do his will.

POORLY PREPARED TO LIVE IN A REVOLUTION

We are poorly prepared to live in the midst of a revolution Our perspective is wrong; our understanding of the church is wrong; we are part of the fat, smug middle class that never had it so good; we are in power (and what party in power ever turned over much power or equality of opportunity to minorities or those out of power?); our orientation is toward accommodating to society rather than bucking it; and Jesus and the New Testament are deemed impossible in the practica affairs of war and business and international affairs.

We like the settled ways of the *status quo.* Our satisfaction with what is has stopped our dreaming about what ought to be. We cling to the old. We are like the couple shown on a TV newscast a few months ago. An apartment building had been condemned. It was awaiting demolition. All of the people had been evacuated – except an aged couple. They refused to leave though the bulldozer was already at hand to raze the structure. The sheriff was pictured pleading with the couple to leave. They refused. This had been their home for a generation. The sheriff and his deputies went to work. With quiet dispatch they forced them out, literally carrying them from their home while they clung to the doors and railings, scratched, bit, kicked. They were overpowered, placed in a station wagon, and taken to their daughter's home. Then a flashback showed the bulldozer at work. In a few minutes the apartment was down.

Just so, many of us in the church cling to what is. We clutch and grasp and hang on to the wrong things. The New Testament and twenty centuries of history set forth many things for which we ought to live and die. But often we cling to services as usual, to our kind of people, to doing things in the same old way, to token giving, to building-centered programs, to a tamed, safe kind of Christianity that is not costly, to ritual unrelated to righteousness, to churchliness that does not stand for justice, to a strain of Christianity that easily forgets the poor and the dispossessed.

REVOLUTION: THAT'S THE WAY IT IS!

Every evening Walter Cronkite of CBS concludes his newscast with the same words. He looks up from his script, smiles into the camera, and says: "And that's the way it is!" Presumptuous? Yes! But he says it with a tone of finality.

Revolution: that's the way it is! We are sitting on top of a volcano. Things are rumbling, erupting, spewing, spitting out, spilling over. These are the signs of the times. Revolution is the nature of things, and, if we would live responsibly in our era, we must come to grips with it; "that's the way it is!"

Let me make some observations on the nature of the revolutionary situation which we face. First, revolution is given to us, that is, it is part of the givenness of our century. That is what we are up against. Let us rip off the blinders and live. We cannot ignore the revolution in our midst.

Second, revolutions have many sources. Hungry people, the dispossessed, those forced to live as second-rate citizens, the radical dimensions of the gospel, Jesus' disturbing proclamations, deeply intrenched inequities in Watts, Harlem, Omaha, and a hundred other places, an active, disturbing God – all of these create explosive ferment in the human milieu.

Third, revolution is our business. We must put the word *revolution* back into the vocabulary of the church. The world needs radical reordering. Fundamental changes, basic reorientation, and radical reorganization are required. Christians ought to read the signs of the times, get their orders, and then be about their revolutionary assignments.

Fourth, revolutions may be good and they may be bad, but they are always messy with few well-defined battle lines. Only historical perspective enables us to evaluate them adequately. Meanwhile we must participate in them, seek to make them nonviolent, and keep the cost in suffering at the minimum.

Fifth, this is a world revolution, the first one in history, the first time that everywhere so many of the institutions of the past (church, state, family, government, economic systems, etc.) seem inadequate, and many things seem to be simultaneously and unprecedentedly out of joint.

Sixth, the revolution is multidimensional. It is complex and many faceted. Some have written of the triple revolution in America involving the cybernation revolution (the result of the wedding of the computer and the automated self-regulating machine), the weaponry revolution which faces us with the fact that weapons have been developed which cannot win wars but which can obliterate civilization, and the human rights revolution which demands dignity for all.

Seventh, it cannot be stopped. Volcanoes cannot be stopped or plugged, nor can the world revolution. But it can be directed and dealt with. Its violence can be diminished. Its cost in human life and suffering can be lowered. And this is our task: to participate in the revolution and direct it in accordance with what we believe to be the will of God.

JESUS WAS A REVOLUTIONARY

Jesus was the biggest bolt out of the blue that Western man has ever experienced. A bolt – yes! He shocked and disturbed. One of the true accusations at his trial was that he "stirred up the people."

You and I know this to be true. Which one of us can read the Sermon on the Mount and dozens of other passages without being threatened to the core. He strikes hard at our inner lives, where our secrets are nurtured. He strikes hard at our materialistic running after money and the things that we buy that we really do not need. His mood and life and spirit are in utter contradiction to the dehumanizing debacle in Vietnam and our participation in it. He confessed to these revolutionary assignments: "I have not come to bring peace, but a sword." All of this refers to his practice of cutting to the heart of things, of upsetting ancient wrongs, of putting his finger on the sore spots, and bearing the pain that comes.

In the way he lived, in the things he said, and, most of all, in the way he died he was a revolutionary. He was not pious. He was not very nice according to traditional standards. The company he kept was among the strangest. The stories he told were offensive. He often made unimportant little people the heroes, and he glamorized some of the people the Jews regarded as enemies. A very offensive person he was. He threatened them and he threatens us, if we take him seriously. A cross is the place for such revolutionaries. They put him there. So do we.

He set in motion a revolutionary movement. A few people followed him. He inspired them. They became daring people and were flung out into a pagan world. They ran risks; they bucked the empire. They refused to give military service to the nation; they refused to worship the emperor, as was sometimes required. They went to the stake, the pit, the arena, and were sawed asunder. They became known as the people who set the world upside down. They, like their Master, died to do the truth. Through them there was let loose in the world a revolutionary gospel about God at work in the world, loving enemies, the worth of human beings, God's love of the world, righting wrongs, overcoming evil with good and nonviolence, and laying down one's life for others. This is the revolutionary gospel. It is bound to be an upheaving, disturbing force in the world. And "that's the way it is!" □

Needed: a home

The boys were outside playing; so Anne went to the kitchen where Mother was starting supper. She started peeling potatoes while Mother was rolling out a pie crust.

"Mom, Julie may be in real trouble," said Anne.

"What kind of trouble?" her mother asked.

"She may be pregnant."

"Has she done anything to make that a probability?"

"She's not sure."

"What do you mean, 'she's not sure'? Can one be unsure about such a thing?"

"The trouble is, she isn't sure whether what they did was . . ." Anne's voice trailed off.

"Sounds to me as if Julie is ignorant of some basic facts."

Anne nodded. "And, of course, now she's afraid to talk to an adult about it."

"Surely her mother . . ."

"O Mom, don't be silly. Julie and her mother haven't been talking for years. I guess they never did, really."

"How about books? There are good books on the subject."

"Julie isn't a good reader to start with, and there are so many words that she doesn't understand the meaning of. She needs someone she can ask her questions of. Books give answers, but not always to the right questions."

* * * *

Many times a situation such as Julie's is pointed to as the beginning of trouble, when in reality the basis for the difficulty was laid years before. Themes by high school students, discussion groups among parents, articles in magazines point up the problem – a lack of communication.

How does a parent go about creating an atmosphere in which there is a mutual sharing of problems and possible solutions? There are three areas in the relationship that must be developed satisfactorily. Let us call them concern, understanding, and respect.

The foundation for establishing communication should be laid from the earliest grade-school years with the parents being willing to discuss any and all subjects as the need arises, besides setting aside specific times in which a sharing situation is provided. But many parents see no threat of breakdown in the relationships between them and their grade-school children, and so let those years go by willy-nilly. Suddenly they are confronted with a rebelling junior high child. Let us consider that era in the life of the family.

Every parent is concerned about the youngster who is on the threshold of puberty and adulthood. Often that concern is evidenced only in criticism of hair styles, hem lengths, or current popular music. A parent need not accept these irritations with open arms, but neither should the irritations become festering sores of contention. They should be accepted as graciously as possible with more attention being given to other phases of the child's world.

ommunications system

by Dorris Blough

Parents of junior high and high school students are in a whirl themselves. But at no time in the life of the child is it more important for Mother to be available when the child comes home from school. Concern can be shown by being interested in the events of the child's day. "Was the test as hard as you thought it would be?" "What did the other girls say about your new hairdo?" "That skirt and blouse go especially well together." Encourage conversation. Be interested.

It is doubtful whether a parent can navigate the stormy seas of teen-age without hearing, "You don't understand!" How does one communicate the idea that the parent really does understand? It is necessary to choose those standards which really are important to uphold, relinquishing the petty objections which make for tension. A child wants his parents to set standards on hours, studying, use of money, use of the car. But often, withdrawal of stiff opposition to a seemingly ridiculous hair style will result in loss of interest in it by the child. The fact that it is "different" is not a valid basis for objection.

When daughter declares, "None of the girls likes me any more," preaching is of least value. "That's too bad. What happened?" will invite her to relate the situation to a sympathetic ear. Chances are, the rift was in part her own making, but pointedly suggesting that is not what she needs. Trust her to discover insight as she pours out the details.

The first tentative steps toward the opposite sex are often treated as funny or even ridiculous by parents. On the contrary, they should be used to open the paths of communication. Disregard the fact that it appears silly for a girl to give a valentine to a gawky, disinterested boy who is probably several inches shorter than she. "Are you going to hand it to him or sneak it into his book?" may bring a surprised look, but it will show her that Mother knows about such things and accepts them as normal.

Another area of friction is clothing. Here also understanding is needed. "Don't get any big ideas about buying everything new for school this fall. We simply can't afford it," will bring instant resentment. A more fruitful discussion could result from saying, "Make a list of what you think you will need for school." It sets the stage for give-and-take on both sides.

How does one respect a girl who kicks her brother painfully for walking into her room without permission, leaves her room looking like a rummage sale, and must be reminded four times to put the dishes away? It is such juvenile traits that cause many parents to delay too long demonstrating their belief in the child's integrity and ability. Sharing the household tasks instead of giving orders is a good place to start. "Would you rather iron or vacuum the carpet?" "If you will wash up these dishes while I fix supper, I will do the supper dishes." On the way home from a shopping trip the adult might say, "I feel like stopping for a coke. How does that sound to you?" These are the extra efforts which make the child respected as an individual.

Apologizing for an impatient reply or an unfair scolding will go a long way toward making the child feel that she is achieving respect. On one occasion after I lost my temper, my daughter responded by stomping to her room and slamming the door. Ashamed of myself, I went to her and explained the frustrating events of my day which led to my outburst. We both apologized and made an agreement to "walk softly" when the other was already under stress.

Concern for the things that concern youth, tolerance and understanding of the problems and new ideas of their world, and respect for them as individuals are necessities in the relationship between parent and daughter or son if communication is to be effectively established and maintained.

Then she will feel free to confide in low tones lest brothers will hear, "I mustn't be late or I'll miss Harold. He always comes to his locker at eight o'clock." Or "Harold is beginning to notice me. He asked me a stupid question. You know what that means."

Mother may nod in understanding, for she knows, too, that a sharing of such everyday secrets now will open the way for discussions of greater moment in the years ahead. ☐

news

A war park: Can peace be taught in an arsenal?

Is there or is there not a proposal before Congress to establish a National Armed Forces Museum in Washington, D. C.?

A Brethren Service Action Sheet last Dec. 27 reported that an appropriation for the $40 million project would be sought from Congress this year. It had not been asked for yet in mid-April and some congressmen, appearing puzzled when Brethren and others protested the proposal, questioned what the clamor was all about.

Glen E. Norris, interim director of social and peace education for Brethren Service, indicated that the Action Sheet was based largely on a *Washington Post* story which reported last fall that the 610-acre complex of war exhibits along the Potomac may take 5 to 10 years to complete. Submarines, trenches, pillboxes, a cutaway ICBM missile, and a beachhead with amphibious vessels were among the items to be displayed.

Play war: The *Post* quoted Col. John H. Magruder III, director of the National Armed Forces Museum Advisory Board, a branch of the Smithsonian Institution, as saying the projected museum would be angled toward visitor participation. For example, the periscope of the wartime submarine would be operable and a barbed-wire entanglement could be entered – the barbs made of rubber.

"There seems little prospect that the park and children's playground will emphasize the blood, stench, grief, and misery of war," the Friends' *Washington Newsletter* commented.

Other observers protested the project as a "Disneyland of Destruction," a "Temple to the Gods of War," and a "devastating piece of madness." The disclosure by the Brethren Service Action Sheet led many Brethren across the country to respond with letters, wires, and congregationwide petitions to congressmen opposing the venture.

But time and again the congressmen responded that they have no information on the matter.

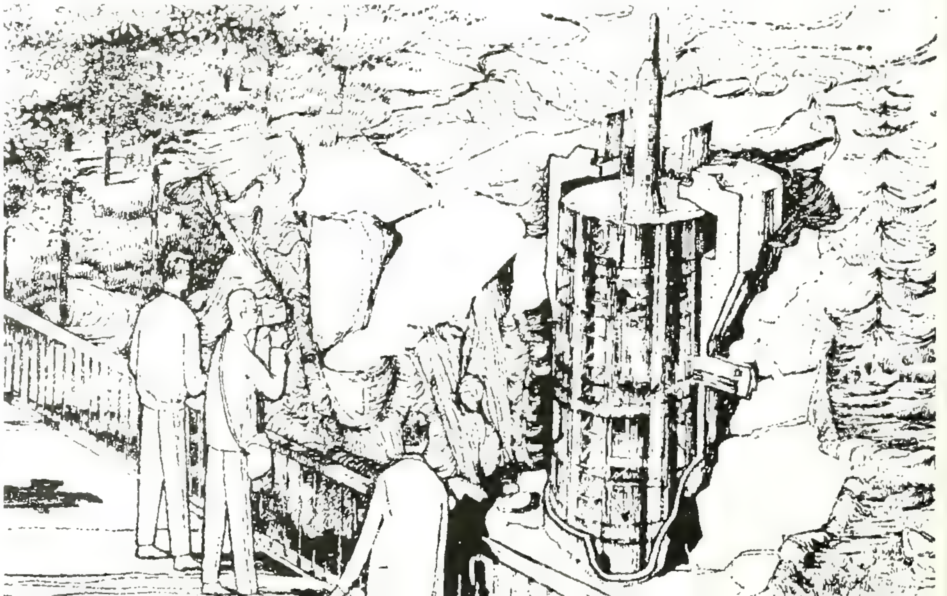
Bill imminent: Mr. Norris and Washington representative John H. Eberly, in researching the status of the proposal early last month, were informed by Smithsonian sources that "preparations now are being made to request legislation from the 90th Congress authorizing acquisition of lands and initial planning." They learned too that the bill actually authorizing the Smithsonian Institution to create the museum, Public Law 87-186, was passed by the 87th Congress on Aug. 30, 1961. In essence, what still remains before moving ahead is approval of the legislation now in preparation.

A current Smithsonian interpretation of the 1961 law indicated that the museum park is to become "a study center for scholarly research into the meaning of war and its myriad effects on man – ideological, spiritual, psychological, geographical, economic, and technological, as well as military." The aim of the legislation, according to the interpretive statement, is "to provide for a better understanding of the causes of war and its implications to man's continuing hopes and aspirations for an enduring peace."

Last Jan. 6, Colonel Magruder responded to Messenger inquiry for information and pictures, stating that the Smithsonian was preparing a report on the study and recommendations for the museum park and that a copy would be provided in six to eight weeks. By mid-April the report still had not been received.

Data withheld? A release from the Women Strike for Peace organization indicated that a committee representing peace groups in the Washington area had sought to meet with planners at the Smithsonian. They were told that in-

Visitors to the National Armed Forces Park would be able to see a model underground ballistic missile silo. Congress must yet appropriate funds for the project



formation generally was being withheld until after the request for an appropriation had been submitted to Congress. "We can only assume that the people planning the project are being defensive and do not wish the public to have information," the release stated.

John Eberly, in the March issue of *Comment*, a newsletter issued to pastors, took a similar view. "The military museum park was protested by a number of persons who received answers from some congressmen that they know nothing about it. Other officials tended to pooh-pooh the idea as being indefinite, a long way off, etc. This is the way such measures get by the objectors. The Vietnam war came in by such a door."

"The evidence seems to point," concluded Mr. Norris, "that the military museum park is not merely some alarmists' nightmare. It may be closer to reality than perhaps any of us know."

Mission Twelve countdown

How DOES the Mission Twelve scoreboard read to date?

On Mission Twelves completed: 25. On those in progress: 11. On those projected: 5.

Such a tally, of course, reveals little as to the real scope of Mission Twelve. Even statistically the story is not told until you multiply the above count by the 50 to 200 participants whom each group included, and consider that each participant ("missioner") was involved in retreats for a total of 135 hours. Add to this the series of meetings for missioners at home and the personal reading and reflection which they engaged in individually, and you begin to grasp more of the total picture.

Thrust: But toward what end . . . all this activity? Hopefully, says Miss Anna Warstler, Brotherhood adult director who has nurtured Mission Twelve along, to open individuals and congregations into new awarenesses and new relationships issuing out of the Christian faith.

For many missioners, the high point of Mission Twelve comes in the three weekend retreats, particularly the small, informal "D" group encounters which the retreats provide. There in mutuality individuals may find freedom to peel off their masks, roles, and pretensions and begin to talk – really talk, sharing intimately and authentically on the meaning of life. Through confrontation in such a primary group, persons sometimes glimpse an astounding fresh revelation of themselves and of others. In this sense, Mission Twelve attests to the enlightenment, the therapy, the wholeness that comes in interpersonal communication that is simple, open, and honest.

Outward turn: But as the resource materials suggest, Mission Twelve is intended to produce more than self-understanding and dynamic group feelings. Personal and group fulfillment is cast against a wider perspective – the mission to which God calls each person and each congregation. In the third and final weekend together the face of the missioner is turned toward others, toward crossing barriers that wall in and wall out persons from one another and from God.

Does Mission Twelve accomplish this turn?

There is no doubt that the greater, more evident successes thus far are at the personal level, as individuals relate to others in the family, on the job, and in the community, Miss Warstler acknowledges. In time, she hopes the concern and openness which characterize the missioners in their group experience will affect the spirit of the entire congregation and enable others to examine and sharpen their mission.

The test: In three and a half years Mission Twelve has reached some 3,800 persons in nearly 450 churches in all but five districts. Some districts have begun their fourth round of retreats. A handful of local churches similarly have undertaken retreats of their own.

Ahead yet lies the test as to whether missioners will go beyond meaningful introspection and interpersonal exploration to reaching out with greater sensitivity and fervor in witness to the world.

Tops in improvement

MESSENGER WAS ONE of four publications receiving "awards of merit" at the annual meeting of the Associated Church Press, held in New York City in April.

The award to the Brethren publication cited MESSENGER for "significant overall improvement over a three-year period." The other awards went to the *Baptist Record* of Jackson, Miss., for excellence in physical appearance in a newspaper format; to *Scope*, a monthly published by American Lutheran Church Women, for excellence in physical appearance in a magazine format; and to *Motive*, publication of the University Christian Movement, for "relevance and quality of contents."

The New York meeting was the 51st annual convention of the Associated Church Press, an organization with 192 member publications, including 2 which are Roman Catholic. In reporting on the progress of the ACP, Alfred P. Klausler, the organization's first full-time executive secretary, announced plans for a joint meeting with the Catholic Press Association to be held in 1969.

Two speakers at the New York convention were in essential agreement as to the place of controversy in religious journalism. Dr. Truman B. Douglass, executive vice-president of the United Church of Christ Board for Homeland Ministries, insisted that controversy is the normal condition of life in general and in the religious community in particular. Leighton Ford, vice-president of the Billy Graham Evangelistic Association, concluded that "any Christian who opposes controversy has enlisted under false pretenses."

Boon to nutrition: S. K. Ries, exchangee Henryk Chmiel test protein level in rye

More protein from plants

A DISCOVERY that may offer a key to helping solve global food problems has been revealed by Michigan State University.

Researchers there have been able to increase greatly the protein content of food and forage crops. It is believed the high level plant protein discovery could help make up for the animal protein gap existing in many areas of the world.

Weed killer: Surprisingly, the increase in the protein level of plants was achieved by use of a chemical weed killer, simazine, a herbicide used to control weeds around fruit trees and other perennial crops.

S. K. Ries, who headed MSU's team of researchers, hypothesized that there are "undoubtedly other chemicals – including some that are not weed killers – that will also increase the protein level of crops."

"Our laboratory and greenhouse experiments indicated that simazine increased the plant's ability to synthesize protein from its carbohydrates," explained the professor of horticulture.

To date, most of the experiments, which have revealed increases in protein content of fifty percent or more, were conducted in laboratories and greenhouses. However, Dr. Ries is optimistic about obtaining similar results in the field by applying simazine at planting time.

"If simazine proves successful in increasing the protein level of some of the important cereal grains like wheat or rice, the nutritional level of people in developing nations could be increased accordingly," the scientist said.

Exchangee's role: Assisting Dr. Ries in his research for the past year has been Dr. Henryk Chmiel, a Polish agriculturalist brought to the United States through the exchange program of the Church of the Brethren. Together the two men have been running tests on increasing protein content in rye, peas, lettuce, and cucumbers.

Dr. Chmiel before departing from Poland specialized in floriculture, in which he holds a doctorate. In 1961 he became an instructor at Agricultural University in Warsaw. He arrived in the United States in May 1966 and will continue in research at Michigan State another year. He is married and has two children.

The next step for the research team at Michigan State is to determine how the growth rate of animals – field mice, to begin with – is affected by their being fed the higher protein plants. If the findings on animals are positive, the team believes the same results may occur with humans.

Caricature of missions

"HAWAII," as presented on film, has been described as "a knife in the back of our Christian missions and must not be allowed to pass as truth."

This reaction to the motion picture came from Abraham Akaka, pastor of Honolulu's prestigious Kawaiahao church and native Hawaiian. The views were published in March in the *United Church Herald.*

According to Dr. Akaka, "'Hawaii' is a fraud when it comes to recording history correctly – particularly the impact of . . . missionaries on the lives of the islanders."

In substantial agreement with him was another Hawaiian, Miss Albertine Loomis, a historian and descendant of Elisha Loomis, the twenty-year-old printer who was among the first band of Congregational missionaries from New England to arrive in the islands in 1820.

Bad history: Writing in *Youth/Horizons*, March 12 issue, Miss Loomis cited four basic historical premises which she said were distorted in the film:

– "Christianity filled the void of a broken society" in Hawaii, instead of the film version of joyless missionaries "invading a Hawaiian paradise where everybody is having fun, and where Kane, the 'god of love,' presides over a simple, joyful, pagan religion. Nothing could be farther from the facts."

–The missionaries preached love, not the Old Testament wrath of the movie's Abner Hale.

– The missionaries made the entire Hawaiian population literate in less than twenty-five years, instead of merely teaching the chiefs, as implied by the film.

– "Missionaries and Hawaiians were co-workers in building the church" to such an extent that by 1848 the mission board "considered Hawaii no longer a foreign mission field but a Christian country."

Miss Loomis added: "The real missionaries of 1820 came to a troubled land, where forty years of contact with foreigners already had destroyed much that was fine in the Hawaiian culture and depleted a once robust people."

The void: "The scenes in the film in which an arrogant Abner Hale knocks down the stone image of Kane and rips up the family shrine are not history," she continued. "Christianity did not wreck a pagan system; it filled a void and gave the Hawaiian chiefs courage to rebuild a broken society."

Dr. Akaka, whose Kawaiahao church is the oldest in Honolulu and is often referred to as the Westminster Abbey of Hawaii, declared, "Rather than extermination or exploitation under the heel of foreign mercenaries, our people have found new joy of heart and gladness of soul." In turn, he said, native Hawaiians have gone as missionaries to other Pacific islands.

Warning: Dave Pomeroy in MESSENGER's review of "Hawaii" (Dec. 22) similarly saw the film story as built around a stereotyped caricature, on the one hand, and oversentimentality on the other.

"This is unfortunate," Mr. Pomeroy wrote, "because the history this movie is dealing with needs to be understood by today's church – not in a masochistic sense, but as a warning that there is a tendency in man – whether he is Christian or not – to exploit rather than love the man who is different."

On the district front

RECENT DEVELOPMENTS in realignment and cooperation among districts include the following items:

– Middle Pennsylvania delegates by a vote of 50-47 defeated a proposed plan of a joint district field program with Western Pennsylvania.

– Northern and Southern Illinois and Wisconsin met to approve the constitution and bylaws for merger this fall. One feature of the organization is to recognize delegates from new fellowships and specialized ministries as well as from residential churches.

– Northern and Second Virginia districts will merge effective Oct. 1. Also to come into the new unit will be seven congregations from the dissolving Eastern Virginia district.

– The newly formed Mid-Atlantic district, in its first district conference, Oct. 6-8, at Frederick, Md., will have among its speakers Z. K. Matthews, Christian statesman, ambassador to Washington, and United Nations representative from one of Africa's newest nations, Botswana.

Keeping up with the news

Proposals for reform: A study of concrete proposals for ethical and political reform in international affairs, entitled *Paths to World Order*, was published April 17 by the Columbia University Press.

Edited by Andrew W. Cordier, Brethren minister and dean of the School of International Affairs at Columbia University, and Kenneth Maxwell, formerly of the National Council of Churches staff, the volume is inspired by the personality and lifework of the late Dag Hammarskjold, former secretary general of the United Nations.

The paperback is based on lectures given at the Sixth World Order Study Conference.

To train nationals: Robert Zigler, a Brethren engaged for the past five years in refugee and community development programs in Laos, is now serving with the Agency for International Development, Washington, D. C.

His assignment is to train national employees of AID in their home countries, work similar to that which he performed during his last year in Laos. For the past two months he was working in Africa, with the next assignment likely scheduled for Latin America.

Exchange preacher: To join the team of American ministers in Britain this July and August is Harold Z. Bomberger, pastor of the McPherson Church of the Brethren, Kansas.

The exchange program is sponsored by the National and the British Councils of Churches. The McPherson church has participated in the exchange by hosting British ministers in its pulpit during the past three years.

Bomberger

Mr. Bomberger, who will be on sabbatical leave from McPherson, also will engage in a summer session at Mansfield College of Oxford University and tour parts of Europe, accompanied by Mrs. Bomberger.

He later plans to study for four weeks in Jerusalem and spend two weeks visiting the church in Nigeria.

Citation: To receive the Distinguished Service Award at Annual Conference next month at Eugene, Oregon, is Mrs. Dorothy Merritt, for thirty-seven years a member of the faculty of La Verne College in California.

Mrs. Merritt

Her career at La Verne has included chairing the division of humanities, serving as dean of women, and teaching in the fields of English, art, and physical education.

Her husband, Earl Merritt, has been a longtime coach at Pomona College. Her son also is a member of the Pomona College faculty.

Mrs. Merritt will be the only recipient of the award this year. It will be presented by the Christian Education Commission, General Brotherhood Board, at the education dinner on June 23.

At random: C. Wayne Zunkel, pastor, Harrisburg, Pa., was among six Manchester College graduates to be selected to appear in the 1967 edition of Outstanding Young Men of America. The volume is published by the Jaycees of Birmingham, Ala.

An address by Harry K. Zeller, Jr., pastor, La Verne, Calif., was published in the March 15 issue of *Vital Speeches*. Entitled "To Know the Pain of Being a Person," the address was delivered originally at the La Verne College Diamond Jubilee dinner.

Foreign missions executive J. Henry Long, Elgin, Ill., has been appointed a member of the board of directors of the American Leprosy Mission, a sixty-year-old agency ministering to victims of leprosy throughout the world.

An eloquent barber reflects on the gap of understanding between whites and Negroes

"You listen and you'll get kicked out of your church," Pastor Youngdahl is warned

What strategy should a church employ to adapt its ministry to a changing community?

A CONGRE

What Is "A Time for Burning"?

It is a documentary film which has brought to television "the most accomplished and sensitive hour" of the season, in the estimate of New York Times' TV critic Jack Gould.

It is a story of church people who emotionally could not expand on their limited sense of brotherhood.

It is the unfolding of an ordeal that plagues contemporary America, treated with searching understanding.

In microcosm, at one local church in Omaha, Nebr., the lid is taken off an issue that has wrought national torment – segregation. Starkly portrayed is the contradiction of Christians professing loyalty to the teachings of Jesus but refusing to open their hearts to persons of another color.

Interestingly, "A Time for Burning" was spurned by the commercial television networks and featured in turn on national educational television. However, last month CBS News, alerted to the brisk audience impact the film had registered across the nation, in an hour-long telecast picked up highlights from the documentary, discussed why and how the film was produced, and showed reactions of viewers in the New York area and in Mississippi.

Laying bare: The film is unusual because it lays bare the cancer that afflicts not only society in general but one group in particular – the prevalence of discrimination in what should be a bastion of love and brotherhood, the church.

And more unusual still, the film was produced by the church – by the film unit of the Lutheran Church in America and the American Lutheran Church. Some viewers decry that the church is airing its dirty laundry in public view.

The story was recorded without script

SPECIAL REPORT / *Unfolding the step-by-step ordeal of a local church caught up in soul searching*

ION FACES A BURNING QUESTION

and without rehearsal in the community around Omaha's 1,200-member all-white Augustana Lutheran church and a Negro congregation, the Calvin Memorial Presbyterian church, fifteen blocks away. The neighborhood is changing in that a gradually increasing number of blue-collar workers and nonwhites are moving in.

When the Rev. L. William Youngdahl took over the pastorate at Augustana, he suggested an exchange of informal visits between young couples in his parish and their counterparts in the Negro church to improve community relations.

Modest though the proposal was, resistance to it stiffened. The film chronicles the exchange of viewpoints in committee meetings and the deeper apprehensions which became visible among individuals. Eventually, the planned visitation was dropped.

Some of the more dramatic scenes took place in a Negro barbershop, where through the eyes of a most articulate barber – also a former law student – the Negro outlook comes to life.

"Contaminated": "Your Jesus is contaminated," the barber declared to Pastor Youngdahl in one scene. "You preachers are responsible for the problem, but try and do something about it. They'll kick you out of the church."

The latter point proved prophetic.

Most viewers see as the overwhelming moment the closing scenes when the children of God, divided by color, kneel in holy communion – in separate churches.

Much of the spontaneity and realism of the film was accomplished through the technique of cinemaverité, emphasizing closeup shots of faces in live conversation. From almost forty hours of filming actual happenings, the producers edited the final documentary.

The producer, William C. Jersey, who works without script, also has to his credit the film, "The Captive," centering on a family in Appalachia. He is to produce the 1968-69 mission theme film on "New Forms of Mission."

As a departure from the run-of-the-mill telecasts on race which alternate from prointegration pickets to backlash extremists and tend to leave the viewer feeling remote from the issues as presented, "A Time for Burning" centers at the point where for many the issue of segregation presses hardest – the individual conscience.

Time running out: "The absorbing element in 'A Time for Burning,'" wrote Mr. Gould in reviewing the film, "was its revelation of the soul-searching dilemma of so many persons, the recognition that time is running out on the status quo, yet the attendant hesitation to embrace the new order. In particular, the portrait of one church member slowly conceding the inevitability of the change, yet candidly expressing fears for the way of life to which he had been emotionally committed, was an editorial on our times that needed no embellishment."

CONFERENCE SHOWING

"A Time for Burning" will be presented at Annual Conference at Eugene, Oregon, on Friday, June 23, at 7:15 a.m. in a postbreakfast conference session. Pastors Robert G. Mays, Seattle, Wash., and B. Wayne Crist, Los Angeles, Calif., will offer an analysis of the film.

The 58-minute, sound film is available for rental ($20) from the Film Library, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, Illinois 60120.

"By not adopting the usual liberal tendency to paint the integrationists as good guys and proponents of segregation as villains, 'A Time for Burning' achieved its own glowing beauty. It caught the pain of transition, but with wordless photography left the moral judgment up to the viewer."

About all people: The film "is not about the people of Omaha but about all people, and it is not about race relations but about human relations," summed up Robert E. A. Lea of the sponsoring Lutheran Film Associates.

Church leaders and others have agreed that the implications of the story are many, and certainly that the problem goes beyond the acceptance of Negroes into a white church. The still harder barriers to overcome, they feel, are the economic and social differences which separate members of a given community.

Yet, the story focuses clearly on a "burning question" for not only Augustana church but for many churches: How to extend their ministry to include Negroes without rupturing the fellowship in the process.

Against the mammoth film costs of conventional TV productions, the $80,000 expended in making "A Time for Burning" is comparatively a pittance. But it is not the low cost which makes the film stand out; the production evidences an artistry, a realism, a concern that common TV and film fare lack.

The church, by baring its own conscience and confronting its own sense of accountability on the matter of brotherhood, as it has in "A Time for Burning," may lead others in society to assess their values and relationships as well. Herein is the beginning of communication. – H.E.R.

news

Proposal on ecumenicity

An assignment issuing out of the 1966 Annual Conference action on the Consultation on Church Union was that "thoughtful consideration" be given to "some new structuring" for coordinating Church of the Brethren ecumenical activities.

The dilemma which prompted this action by the Louisville Annual Conference is the complexity of carrying on mounting ecumenical conversations and education solely by a committee. Similar difficulties would arise, Fraternal Relations spokesmen explained, if the denominational programs of service or missions or education were administered without central staff coordination.

Drafted by the committee now studying General Brotherhood Board organization (a committee comprised of Paul S. Hersch, A. G. Breidenstine, Curtis W. Dubble, Arlo K. Gump, Stewart B. Kauffman, Jack B. Kough, and J. Quinter Miller), the recommendation calls for fraternal relations to be restructured so that the program of ecumenical concerns is more closely integrated with the ongoing program which Conference assigns General Brotherhood Board to administer.

Under the proposal, a Committee on Inter-Church Relations (at least half nonboard and nonstaff in membership) is to engage in unity explorations with other church bodies, a part-time executive is to give coordination to the program, and funds are to be budgeted within the General Brotherhood Board program.

Behind the new direction stands the "necessary interrelatedness of program and unity, all for the sake of the church's mission," states the recommendation. The item will be presented in business before the Eugene, Oregon, Annual Conference, June 20-25.

What rules on smoking?

Individually and corporately, many Brethren continue to uphold the church's traditional taboo on smoking. The reports on the health hazard posed by cigarette smoking have tended to confirm even more the attitude against the use of tobacco.

But what of persons who feel differently about smoking? When they are present in Brethren homes or in church halls or at church-sponsored fellowship occasions, shall they be instructed not to smoke? Ought "no smoking" signs be posted over the premises? Are offenders simply to be glared at?

A policy for others: One local church board, the York Center church in northern Illinois, in grappling with this question adopted the following policy:

"For several decades abstinence from smoking has been one of the testimonies of the Brethren. For this reason, it would seem appropriate that out of respect for our brother and our tradition members refrain from smoking in our church building. This could be an expression of a voluntary discipline accepted by the church.

"There are others, however, who also use our building. Although Brethren may come to an agreement about their own behavior, they have long upheld another testimony which says that in matters of basic conviction there should be no force on others. It is this principle which governs our relationship in the matter of smoking in the building by those who are not affiliated with the church. It is best not to impose the morality of our group on others as a precondition for their being in our buildings. Brethren should tolerate smoking by nonmembers who use our building."

This statement grew out of York Center's involvement in mission. Specifically, two mental health ministries, DIAL-HEP (a listening and referral service for persons with emotional problems) and the Thursday Evening Friendship Club (a social center for persons recovering from mental illness) regularly bring more than 100 non-Brethren to the York Center church. Realizing that these therapeutic services involved so many non-Brethren smokers, the church board was led to make its policy statement.

Hosting AAs: At Carlisle, Pa., the church board earlier this year similarly had occasion to review the matter in relation to hosting an Alcoholics Anonymous chapter in the church basement. The main objection centered on smoking by AA members. Still, because of the redemptive work of the organization and the redemptive nature of the church, the board unanimously granted use of its facilities to the AA group.

Several Brethren congregations elsewhere have similarly decided in favor of the AAs. Few, however, have articulated so clearly a position on smoking in general as did the York Center board.

One Brotherhood leader said that to his knowledge this was the first congregation to adopt such a statement; he predicted others would follow suit. "The rationale is interesting," he commented. "I cannot quarrel with the principle even though emotionally I find it hard to accept. It would seem to me that the same principle applied to nonmembers must ultimately be applied to fellow members."

Out of respect: A former pastor of a young Brethren congregation where smoking was permitted in the church building (no official action having been taken on the question) commented that personally he felt that a rationale could be built against smoking on church premises, simply out of respect for God's house and the choice of activities which occur therein, even apart from rendering judgment on the merits of smoking itself.

At Brethren institutions, practices vary. The General Offices in Elgin does not permit smoking within the building; however, no signs are posted against it. Several of the church colleges have modified once rigid restrictions against smoking on campus.

For many Brethren, however, the question of smoking – if not by themselves, by others – strikes much closer home, as close as home itself. What happens there each family decides for itself. And in almost any Brethren group it is apparent that the rules and practices vary widely.

day by day

SEVERAL YEARS AGO a newspaper story told of a reporter's visit to a remote tribe of people in Southeast Asia. He found them so totally depressed as well as deprived, so lacking in anything for which they could hope, so weak in spirit as well as in body that he called them "the saddest people on earth."

Shortly after that a minister visited a Church of the Brethren congregation. Looking over the audience, observing the grim, unsmiling, unfriendly faces of the people there, he decided that he had also come upon some of the saddest people on earth.

It is especially tragic if Christians are lacking in joy. If anyone has reason for exultation, it should be the person who has discovered for himself that God so loved this world that he has given of himself, in Christ, for the benefit of all mankind – and that a relationship between the Creator and his creatures is not only possible, but that God himself initiates the steps that can lead to such a joyous fellowship.

Yet, many persons who call themselves Christian seem not to have learned how to be joyful. This understanding should begin with experiences early in life, with activities as well as words, that demonstrate a quality of joyousness in daily life. It is an attitude that is best communicated in the relationships that parents have with their children and with each other. Joy is, therefore, more than a worship theme to be followed. It is an experience to be shared.

Suggested activities

1. Take a cue from some of the clever books that affirm what "Happiness Is." (Yes, there are others that point out what "Misery Is." But you can ignore these.) Suggest that each person in your family choose at least two or three examples of what "happiness is." Put them together and post the results in a prominent place.

2. Or, if you prefer to be more creative, provide pen and paper, paints, crayons or clay, or music paper or a musical instrument, and encourage each person to show how he would like to express whatever makes him joyful. When these are shared by reading, showing, or playing, do not try to be too analytical, but simply accept them for what they are. Would not each one be an offering to God?

3. An important aspect of worship is celebration. Maybe the best experience in joy for your family may come in association with a birthday or anniversary, or a recognition for some honor or accomplishment. How about celebrating the end of the school year? Do not overlook the fact that Memorial Day is a time for reflection as well as celebration. Consider how you can help make a graduation from high school or college an occasion for joy.

4. Use your ingenuity with the possibility you have at this time of year in choosing fresh flowers to place throughout your home. You do not need to know any subtle "language of flowers" to use them tastefully. Do you regard them as an encouragement to worship or merely as a decoration? Can you enlist the aid of children in selecting and displaying flowers so that they somehow begin to revel in the sheer joy of God's creation?

5. If you feel the need for a more formal worship experience, you can prepare an effective litany by selecting several of the Bible readings listed on this page; at the end of each short reading, let everyone join in some response such as this, "O come, let us exult before God. Let us be jubilant with joy."

6. You can choose from a wide variety of hymns and songs. Do not overlook some popular ones that your children already know, such as "O What a Beautiful Morning," or some folk songs or spirituals that capture the beat as well as the theme of joy. Among hymns, you may select one from the gospel song tradition, "Come We That Love the Lord" (No. 441 in *The Brethren Hymnal*) or a more recent hymn, "Joyful, Joyful, We Adore Thee" (No. 27). If you use the latter, take time to look at the way the poet expresses the theme of joy in adoration of God. Most persons will recognize the tune as the central theme of the conclusion of Beethoven's Ninth Symphony. Originally the composer used the words of a more pagan hymn to joy by a German poet. The words by Henry Van Dyke, American poet and diplomat, seem to match the music perfectly. – K.M.

Daily Reading Guide

Sunday, May 28. Ps. 68:1-6. In offering praise to God, men can be "jubilant with joy"!
Monday, May 29. Ps. 30:4-12. God turns mourning into dancing, sorrow into joy.
Tuesday, May 30. Isa. 2:2-5. On Memorial Day look ahead to the joys of peace.
Wednesday, May 31. Ps. 51:6-12. God renews and restores, thus assuring joy.
Thursday, June 1. Ps. 65:9-13. God is still at work. Hills and valleys sing for joy.
Friday, June 2. Luke 2:10-11; Matt. 2:10-11. The birth of Jesus brought joy to many.
Saturday, June 3. Luke 6:20-23. Even the poor, the hungry, and the persecuted may know joy.
Sunday, June 4. Luke 10:1-3, 17-20. Followers of Jesus discover joy in discipleship.
Monday, June 5. John 15:7-11. Joy comes through a close relationship with Christ.
Tuesday, June 6. 2 Cor. 8:1-5. In giving sacrificially, early Christians found joy.
Wednesday, June 7. Gal. 5:16-23. Joy is one of the fruits of the Spirit.
Thursday, June 8. James 1:2-6. "Count it all joy" when your faith is tested.
Friday, June 9. Rom. 12:14-21. Joy comes when you return good for evil.
Saturday, June 10. Jude 24. Many a benediction carries a promise of joy.

One Man's Debt to the Bible

by Charles Malik

■ I believe in Jesus Christ absolutely. After all analysis, he is my hope, my first and last confidence. If asked about the reason of this hope and the ground of this faith, I answer with meekness and fear, having sanctified the Lord God in my heart, that the reasons and foundations for this belief are many, among them the following: I was brought up in a home that fears God. I lived in a community that worships him. I was trained by a Byzantine tradition, which I fully appreciated, captivated by its beauty and splendor and depth, thrilled by its far-reaching spiritual influence and by its testimony in every movement, word, prayer, and hymn to Jesus Christ.

I came to know Christ directly in my life. He forgives my sins, erasing them; he strengthens me in trials and tribulations; he enlightens my path when everything is dark and repulsive and when terrible loneliness and deep darkness are all around.

I always read his saints, for example, Paul, Augustine, the golden-mouthed John Chrysostom, Thomas Aquinas, John of Damascus, and others. I live in participation with this cloud of witnesses which surrounds me. I fully admire their joy, peace, and victory over all things, their victory over the world and the devil. I admire the charity, depth, truthfulness, and comprehensiveness of their words in every problem and subject.

I really do not know what will remain of civilization and history if the accumulated influence of Christ, both direct and indirect, is eradicated from literature, art, practical dealings, moral standards, and creativeness in the different activities of mind and spirit.

I believed and still believe in his one holy, apostolic, catholic church, and recognize the impact of her work in history and her creation and support of all that is called order, value, reality, existence and certainty.

When I am asked, therefore, about the reason of this hope in me, about the source of the joy and assurance I have, I answer with confidence, but also with fear and meekness, that these are some of the reasons that lead me, with joy surpassing all joy, to believe in Jesus Christ and put my full trust and hope in him.

Another reason is the Bible. I love to read this Book. As I cannot live without food to eat and water to drink and air to breathe and friends to love, so my soul likewise cannot get along, my wings cannot fly and soar high, even I myself cannot exist without the Bible.

This Book seems to be from beginning to end about Jesus Christ, either in prospect and expectation or fulfillment and realization. This is not my view only, but also that of all theologians and scholars who have gone deeper into this Book than I. Although not every theologian is a saint, nor every saint a theologian, yet there are many saints among the theologians. All saints as well as all theologians hold the same view, namely, that the Bible is all about Jesus Christ. It cannot be truly understood except through Jesus Christ.

Do you know what I mean when I say "the Bible"? I mean the "Book of books" with a score of meanings, the Book which sells and is distributed many times more than any other book, the Book that was sold and distributed last year in more than seventy-five million copies and portions in more than one thousand languages and dialects. Measures are now being taken to sell and distribute more than one hundred fifty million annually in the next few years.

This Book is not the product of one mind and one certain period of history, but was written in the course of about 2,000 years. Notwithstanding the fact that dozens of human minds shared in writing it, one after another, one on the basis of the other, notwithstanding the successive centuries in which it was written, its subject matter from the very first words to the last reflects a strange unity deeply interwoven with God as the Promiser and Christ as the Savior Promised.

What I say here may seem superficial, external, and absurd to the shallow reader or unconcerned onlooker. Its entire strangeness and unique place among all that has been written or collected, and among all that will be written and collected, will be clear only after it has been read more than once. It is only then that the honest reader begins to feel that the words addressed to him in this Book are coming from a strange and hidden but real world. It is only then that he begins to realize what the theologians and saints mean by saying, "The Bible is the Word of God." It is the Word of God in a weighty, responsible meaning, that can be explained and proved basically and on sure grounds.

In the Old Testament, God creates, elects, prepares, leads, tries, and tests.

Gradually he reveals himself and his will. As you listen carefully to this revelation you will know in time that what he reveals of his self, will, and being actually exists as revealed. It cannot but exist. It cannot be other than what is revealed. This existing, established, sure nature revealing itself is God the Creator. God does not reveal himself by magic or haphazardly. He does not reveal himself once and for all so as to shut out any possibility of further full revelation. He reveals himself gradually by certain persons, such as Abraham, Moses, Samuel, David, Solomon, Elijah, Isaiah, Jeremiah, Ezekiel, Daniel, and others. He reveals himself by the continual reactions of these men to him and to Israel. He chooses and commands; they rebel and backslide. He convicts and saves; they retreat and fall back. In the Old Testament man lives under pressure of the law concerned with the letter not with the spirit, to the commandment not to the heart. He lives as though God is something away outside him, indifferent to him, something from outside that commands and prohibits him, something inhuman, altogether very far away from him.

In the Old Testament we find men in every test disappointing God. Very often God repented that he created man. You cannot imagine how sorry the reader becomes as he finds God again and again repenting that he has made man. But for his own sake, not for man, God remained faithful to his covenant. Hence, we find the Old Testament filled with sorrow, disappointment, and sadness, overflowing with despair and failure. But in spite of his human sadness and despair, the hand of God remained stretched out. There remained the thread of hope binding man to his Creator and looking for a coming realization, near or far. The mark of the Old Testament is anxiety, weary expectation, a deep sense of failure and isolation, a mark of dissatisfaction and complete displeasure with the *status quo*, but looking confidently for a promised salvation. God has promised and his promise will not fail. The mark of the Old Testament is purely eschatological.

Jesus, the son of Mary, Jesus of Nazareth came. The atmosphere at once underwent a radical change. This one of whom the prophets spoke has come. This one, long expected, has arrived. This one whom souls eagerly awaited has tabernacled among us. We see his glory, full of grace and truth. Now man speaks to man. The speaker is no longer obscure, abstract, and hidden, quite unknown to us men. Everything has become quite clear now. No shadows, no obscurities, no darkness – all are gone. Remoteness is gone. Symbols of the Old Testament, types, references, indications, hidden suggestion are all gone, for the one to whom all these pointed has come himself. The mark of the New Testament is fulfillment and realization, not prospect and expectation.

We are through with suggestion, whisper, and symbolism. We are face to face with him. We are now in the last days. The "fullness of time" has come. God has fulfilled his promise. The Savior has come. Forgiveness is given to the repentant believer. Grace abounds.

He is the brightness of God's glory and the express image of his person, upholding all things by the word of his power.

What is this that the Son spoke to us? He spoke to us about character and conduct. He spoke to us about love and sacrifice. He spoke to us about faith and steadfastness. He spoke to us about good news and repentance. He spoke to us about God and the world. He spoke to us about the kingdom of heaven. He spoke to us about other things, the best and deepest and most profound to be read in any literature of any people in any age. But the most important thing he spoke to us was about himself.

"You have heard it was said to the men of old . . . But I say to you . . ." "Every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven." "He who finds his life will lose it, and he who loses his life for my sake will find it." "Something greater than the temple is here. . . . something greater than Solomon is here." "Heaven and earth will pass away, but my words will not pass away." "Drink of it, all of you; for this is my blood." "All authority in heaven and on earth has been given to me." "No one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him."

"Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life. . . . I am the bread of life. . . . I am the true vine. . . . I am the light of the world. . . . I am the door. . . . I am the good shepherd. . . . I am the Son of God. . . . I and the Father are one. . . . Before Abraham was, I am. . . . I am the resurrection and the life; he who believes in me, though he die, yet shall he live. . . . All that the Father has is mine."

You ask me why I believe in Jesus Christ. I believe in him because he is my Master whom I cannot consider lying concerning these great things he says of himself in this strange, unique Book, which in a sense he wrote from beginning to end.

The importance of the Book is that it leads man to Jesus Christ who said all this about himself. ☐

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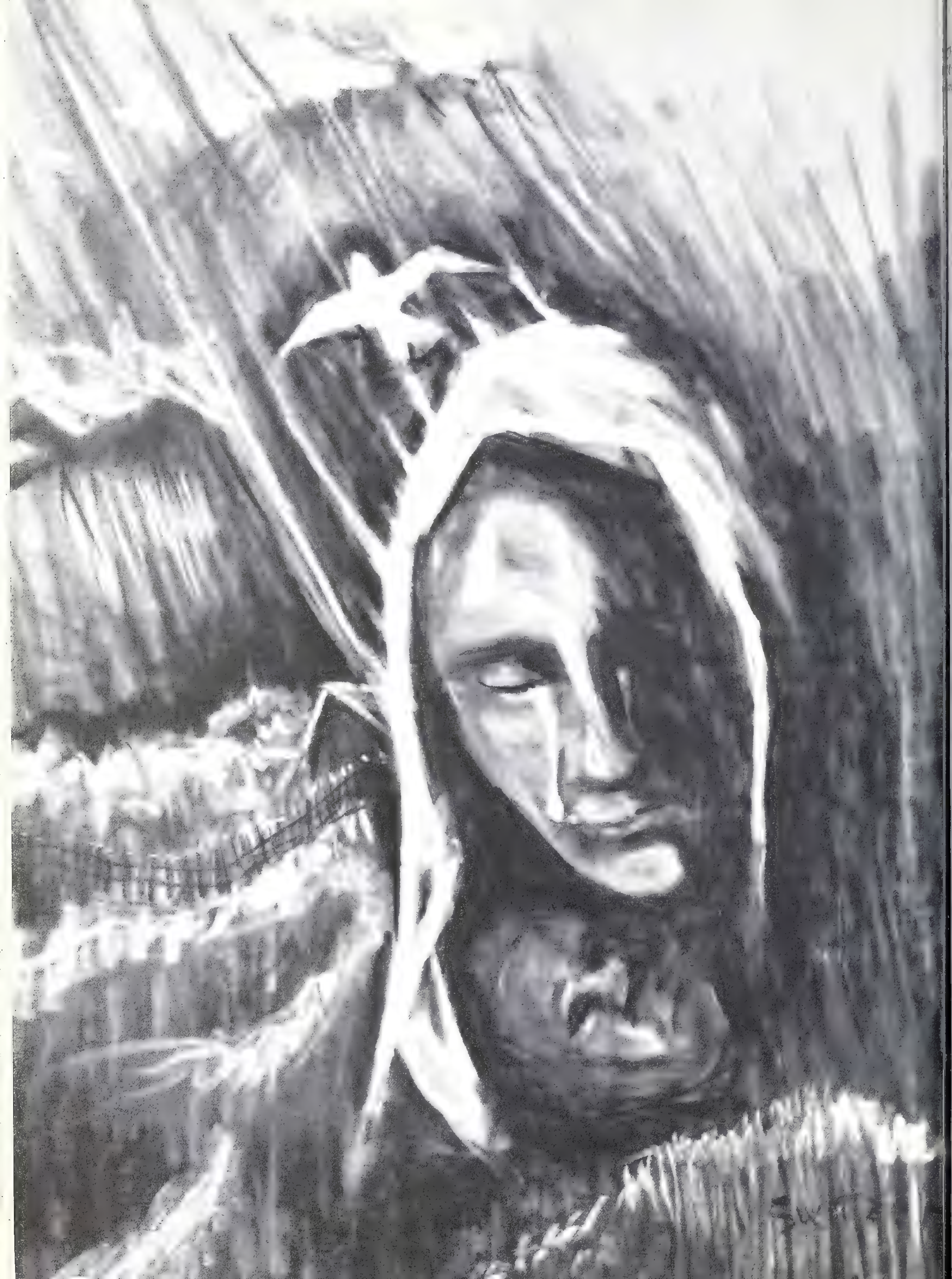

he chalk drawing at left is titled "My Sin —
y Habitation" and was done by David Switzer, a
tudent at McPherson College, McPherson, Kansas.

FROM BETHLEHEM TO VIETNAM

At Bethlehem
the soldiers of King Herod
slaughtered the innocents
one by one.

Their instruments were
swords of cold steel
which brought hot tears
to mother's eyes.

In Vietnam
we slaughter the innocents
en masse.

Our instruments — the
hot liquid fire of napalm
or phosphorus bombs.

The advantage of
our weapons over
those of Herod is
that they consume
the eyes of the mothers
whose children we destroy.

No hot tears can fall
from eyes that are no
more; no cry of pain
can come from lips
melted in liquid fire;
no grief can lodge
in the heart that is turned to stone.

But in the annals of history
we shall have the
dubious distinction
of having out-Heroded Herod.

THE FAILURE OF THE OTHER WAR

The Program of Pacification
is called
"The Other War" —
The War to Win the Hearts
and Minds of the People.

But it is doomed
to failure, because
Our first war
destroys what the
second is supposed
to save!

How can a people
whose villages are
hit by B-52 bombers,
then leveled with bulldozers,
and whose children are
drowned in phosphorus and napalm,
have anything left
of either mind or heart?

by ALVIN J. BEACHY

speak up

"Not to defend a system but to find common interests"

■ Robert H. Gemmer's article, "The Struggle for the Minds of Men" (January 19 issue), makes certain assumptions which I feel hinder responsible Christian thought and action in regard to communism. Gemmer assumes that Christians are somehow identified with a certain type of social, economic, and political system: "democratic-capitalist society." He says, "We [Christians] must in bold, courageous ways show the people of the world that the democratic way is the best." He also implies that communism necessarily involves a totalitarian social order which cannot lead to a "self-respecting" way of life. Although I am sure Robert Gemmer would make exceptions to this statement, it is the implication of this type of thinking that is misleading. "A man who is improving his standard of living in a self-respecting way is, indeed, not likely to turn to communism," says Gemmer.

Robert Gemmer's challenge for us to exercise more truly democratic principles in our dealings in international affairs is admirable. But it is false for Christians to believe that it is exclusively their right and responsibility to answer such a challenge. Democratic principles can be equally well-grounded in the humanistic faith of liberal Marxism. The well-known German communist leader at the turn of the century, Rosa Luxemburg, although unsuccessful in implementing her liberal democratic concepts, has many intellectual heirs today who call themselves Marxists. Yugoslavia has gone a long way to implement Western democratic principles within its socialist society (for example, the "Workers' Councils"). Recent rights accorded workers in the management of their factories in the German Democratic Republic (East Germany) are expressions of democratic tendencies: democratic tendencies which emanate from a Marxist concern for better teamwork in the streamlining of the industrial economy of that country. The motivation for that act of democratization cannot in any way be exclusively tied to Christian principles.

Out of the firm conviction that the Christian faith takes place initially and primarily on the interpersonal level, it is impossible for me to believe that the type of social-political order in which a Christian finds himself is prerequisite to the practice of his faith. In the exercise of his belief, love of neighbor, the Christian learns to be a responsible member of society.

The challenge for a Christian is not to identify himself with a particular social-political system and then to expend his thoughts and actions in rationalizing his Christian existence in terms of that system. Christians in Jesus' day were not primarily involved in the activist support of a system (struggling for men's minds). They were more concerned in living the faith and life which they found within their small cell groups. Their witness to society was an outgrowth of their interpersonal experience among themselves, not vice versa.

We Americans had better first discover what it means to be a believing Christian before we attempt to defend the system in which we have grown up. It is not because we are a so-called "Christian nation" that we Americans have enjoyed a Western democratic-capitalist form of society for more than two centuries. It is far more due to the immense natural and human resources which were allowed to develop themselves relatively peacefully on this rather unpopulated and isolated continent. The "Christian-democratic-capitalist" establishment of North America has never had to live under an alien regime.

Hence, it has begun to believe that it is the invincible truth valid for all men. People who have been forced to live under two or more social systems, as have the older generation of Germans, are not so ready to make a panacea out of the social system under which they are forced to live.

Christians in the German Democratic Republic have lived twenty years in a sometimes very totalitarian society which they did not initially wish to support or defend. Many of them fled. But some remained, and through my acquaintance with them I have seen that they have learned to be responsible citizens in a socialist society, something which I (an American) at first had not considered possible. These twentieth-century Christians support the humanitarian and peaceful tendencies within their Marxist regime, and they refute the inhumane and militaristic tendencies of that regime. They have succeeded in obtaining the right for officially recognized conscientious objectors to do "alternative service" and have gained in general the respect of the government. What does this have to say to Gemmer's article? It says that Christians do not have to identify with a system, a government, in order to exist, and, furthermore, it illustrates a much more mature appraisal of the social structure in which the East German Christians are living . . . more mature, I fear, than the appraisal we Americans often make of our own society. Every social order has Christian and non-Christian tendencies. One's society does not make him a Christian. The opposite is more likely true. My experience with East German Christians has shown me that it is very illusive to think that "freer societies" (open societies) are the best occasion for a Christian to experience deeply his faith.

Can a Christian who is convinced that his social structure, way of life, is the only way of life come into an honest and humble dialogue with a Marxist who supports another social structure? No. This type of superficial allegiance stymies such communication. It is only when two men come together, first, as individuals, second, as Christians and Marxists, and, third, as capitalists and "commune-alists" that they are going to be able really to talk with each other. Each of the dialogue partners may come to the other with the conviction that he as a representative of capitalism or socialism is "improving his standard of living in a self-respecting way." But only when each dialogue partner realizes that it is possible for the other to improve his standard of living in his own particular social structure will it be possible to have dialogue. Gemmer, as already mentioned, implies that communism does not lead to self-respect. This attitude hinders interpersonal contact, the medium of Christian faith.

Dialogue is not a struggle for men's minds. No Christian or liberal Marxist is out to steal another man's mind, to deceive him, or to lure him with some superficial material parcel of bait (for example, material aid with strings attached). A Christian seeks a fuller revelation of truth. And dialogue with a Marxist can be such an experience.

The Brethren Service Commission is in Middle Europe and the Balkans (Germany, Poland, and Yugoslavia) in order to provide young American Christians with the opportunity to have dialogue with their Marxist and Christian counterparts. We are not there to convince these people of the superiority of the democratic social order, we are not there to convert them to Christianity, nor are we there to show them better technology. We are in the socialist world in order to listen to the men who live there and to give them a chance to listen to us. After this listening has occurred, perhaps we will talk of specific things. But first we must be able to talk to one another. We are not struggling for each other's mind. We are looking for common interests. As the Quakers so aptly say, "we are looking for the light of God within every man." After we find common interests I doubt if we are going to want to struggle for each other's mind. There are more important things than the luxury of academic conversation. Perhaps we of the socialist and capitalist North will then travel together to the southern half of the world in order to listen to our neighbors there. — ROBERT MINNICH

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questions you ask

I read a great deal about the "new morality." Can you explain what this means?

There is a great deal of confusion about the term *new morality*. To some it suggests that there has been a sudden and dramatic revision of the moral code that now makes legitimate the kind of conduct that had formerly been regarded as immoral. To others the phrase offers an attempt to evaluate realistically the context within which decisions must be made and the personal and social conventions that seem to have lost their meaning for many people.

Generally, the so-called new morality stresses an ethic of love and responsibility which issues in conduct born out of personal decision rather than merely out of adherence to the traditional moral standards.

It is argued that the rightness or wrongness of an act should be judged by its consequences to the individuals involved and not according to some ancient taboos. Standards of conduct thus rely much less upon objective judgment such as religious teachings or social conventions than upon the feelings of the individual at the moment.

The new morality has been especially apparent in attitudes toward sexual behavior in which its exponents have rationalized a permissiveness which suggests that what one feels like doing becomes right for him so long as he is willing to face the consequences.

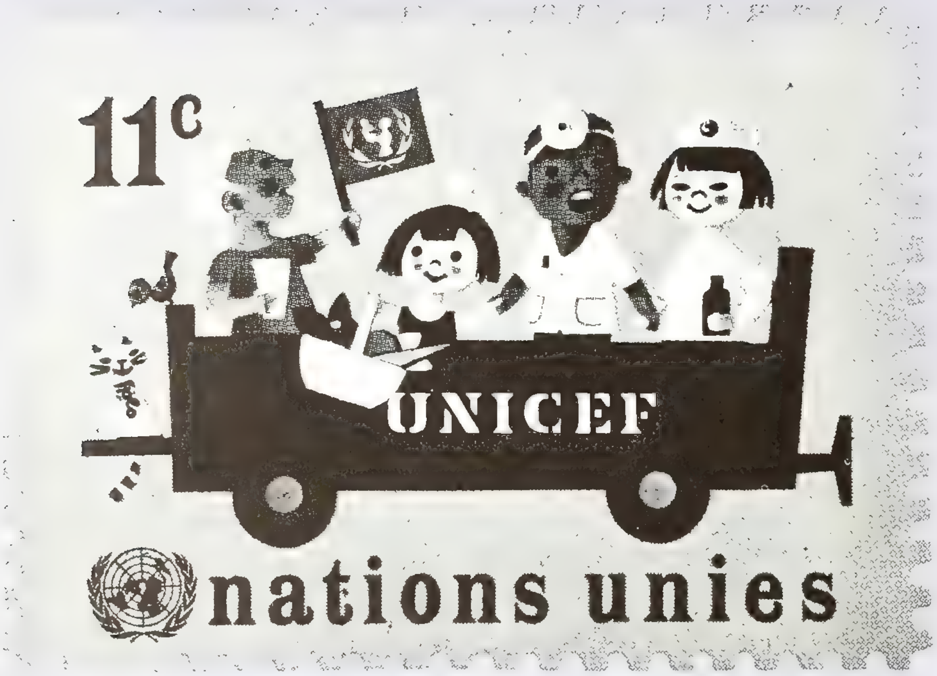
Critics of this point of view have argued that the new morality is neither new nor morality. There have always been violations of accepted standards of moral conduct by those who have rationalized that their feelings within a particular situation must determine their conduct, but these have not been defended. Whether a code of ethics which ignores the social consequences of one's actions and makes decisions entirely personal can be considered morality is another important question.

While some will want to argue that old moral standards have been hypocritical and inadequate for the life of modern man, it cannot be denied that others have found in the so-called new morality a way to justify the deteriorating standards of moral conduct, especially sexual behavior, which are apparent in our modern world. — PAUL M. ROBINSON

Match

These postage stamps from all over the world each suggests a Bible verse which may be found below. Try to match the stamp with the appropriate verse. Answers are at the bottom of the page.

1. "This is my commandment, that you love one another as I have loved you" (John 15:12). __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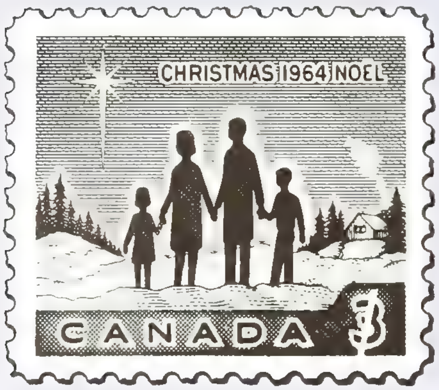
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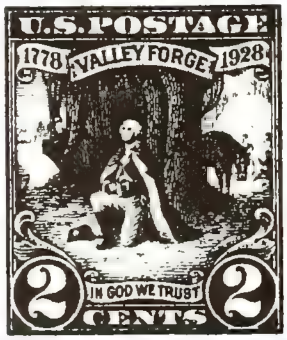
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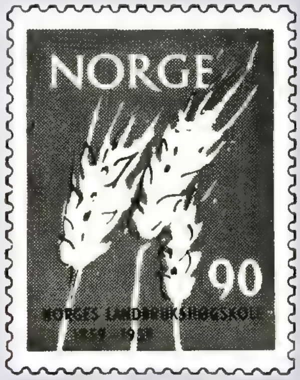
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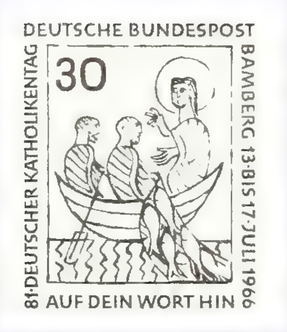
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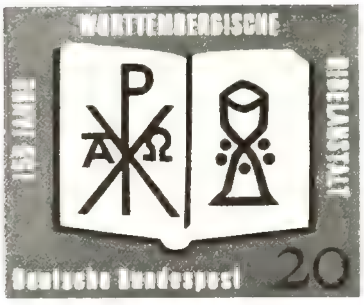
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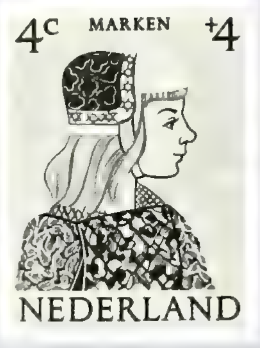
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7

he Stamps

by Lee Kleinhans

2. "And whatever you ask in prayer, you will receive, if you have faith" (Matthew 21:22). ___

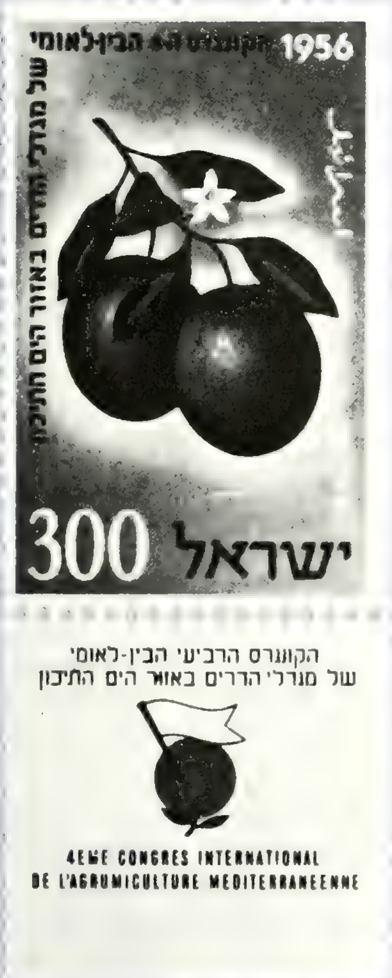
3. "Let the children come to me, do not hinder them; for to such belongs the kingdom of God" (Mark 10:14). ___

4. ". . . Lift up your eyes, and see how the fields are already white for harvest" (John 4:35). ___

5. "If any man would come after me, let him deny himself and take up his cross and follow me" (Matthew 16:24). ___

6. "Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit" (John 15:2). ___

7. "Come to me, all who labor and are heavy laden, and I will give you rest" (Matthew 11:28). ___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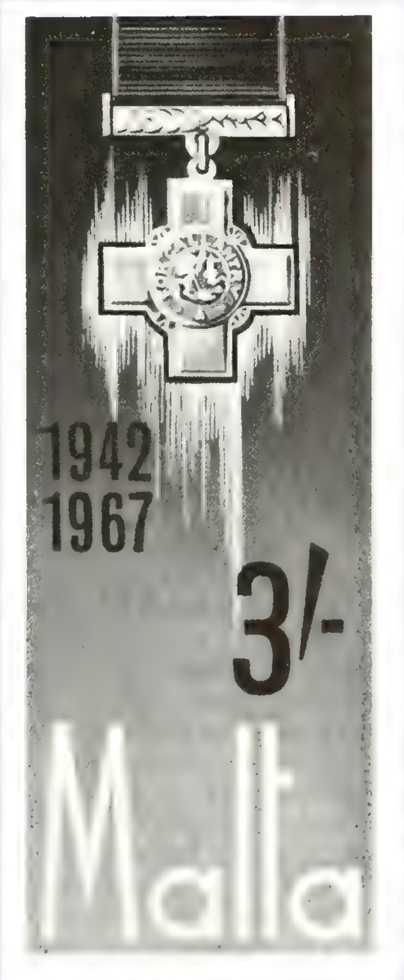
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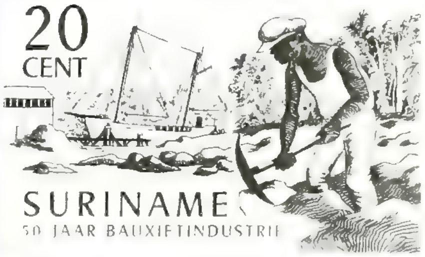
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8. "Whoever receives one such child in my name receives me" (Mark 9:37). ___

9. "You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me" (John 5:39). ___

10. "Put out into the deep and let down your nets for a catch" (Luke 5:4). ___

ANSWERS

1. — 2
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REVIEWS / FILMS

"Persona" — no clues about God

Ingmar Bergman has updated Shakespeare's insight: "All the world's a film and all the (women, at any rate) merely extensions of the prototype, Woman." Two themes inform Bergman's work of the past few years: the nature of God and the psychology of women. In "Persona" he deals with the latter, giving us nearly his definitive word on this subject.

To get the plot out of the way: Elizabeth Vogler (Liv Ullmann), an actress, refuses to speak anymore because when we speak we tell lies. (Her male counterpart, incidentally, is the silent, satanic Vogler of Bergman's earlier, "The Magician.") She is sent with a nurse, Sister Alma (Bibi Andersson), to an isolated seaside cottage for rehabilitation. Alma talks to her, eventually telling her the secrets of her past sex life, until Alma discovers that her confidences have been betrayed in a letter. From this point, Alma becomes more like Mrs. Vogler, until the two are subsumed under one personality: Alma is Elizabeth and Elizabeth is Alma to the extent that Elizabeth's husband assumes Alma to be his wife.

The initial reviews of this film have missed the point by seeing this as an exchange of personalities. Rather, Alma and Elizabeth are one person (*persona* is feminine singular in Latin), and their merging of personalities (or, perhaps, souls) is a movement toward integration, wholeness, the protoype: Woman. Speaking of his actresses, Bergman has said, "'Persona' was only possible with these two women. . . . I looked at the two actresses and thought, 'Those women are alike.'"

The alikeness of Miss Andersson and Miss Ullmann (who are also alike in their exceptional acting ability) dramatizes the initial personality differences of the characters. Elizabeth is superego-centered; her relationship to truth has caused her to look only inward for her understanding of womanhood (although this is placed in a social context by her reaction to self-immolations and a picture of children on their way to a concentration camp). Alma is id-centered; she displays an attitude of service as well as sensual delight; she is formed by those things which act upon her. Taken together, these two become the Ego-Woman, who relates to the whole of being.

Yet, the crux of who Woman is becomes frightening by the end of the film. These two are extensions of the two sisters in "The Silence" and as such exhibit the same love-hate ambivalence (Bergman seems to be saying that there is a love-hate ambivalence even in our self-love). The merging of personalities into Ego comes when that ultimate of feminine experiences — the bearing of a child — is related by Alma, telling Elizabeth how she (Elizabeth) despised the child she was having. This story is told twice, first with the camera on Elizabeth and then on Alma, and the destructiveness of the attitudes both display makes it hard to escape the conclusion that this merger of personalities is demonic rather than a new creation. In the end Alma finally forces Elizabeth to say the only word she ever says: "Nothing."

Bergman begins, ends, and includes in the middle of his film some shots of film technique. At the end the film rolls off the last reel, and a boy is seen with his hand on a huge, kaleidoscoping photograph of a woman (perhaps exploring the mystery of Woman?). The intention, if taken literally, seems ominous: that even with the integration of personality there is nothing, and life ends like a film reel with no new beginning. Yet, in another context, Bergman has said, "What matters most of all in life is being able to make that contact with another human. . . . If you can take that first step toward communication, toward understanding, toward love, then no matter how difficult the future may be . . . then you are saved." Who is right: Bergman, the film maker, or Bergman, the critic of his own films?

I have one minor criticism of plot motivation: that letter which Elizabeth leaves open so Alma can read it, thus turning love to hate and beginning the movement toward personality merger, is a manipulated device unworthy of Bergman. His stark, black-and-white photography is, as usual, strikingly effective.

Theologians will be disappointed that "Persona" offers no further clues to Bergman's thinking about God. Students of psychology will be delighted at the questions this film opens up about the meaning of Woman. — Dave Pomeroy

REVIEWS / RECORDS

Thunder and exuberance

SYMPHONY NO. 5: MAHLER (RCA Victor). Since Erich Leinsdorf became its conductor, the Boston Symphony Orchestra has taken a new lease on life, reflected in his recordings of Mozart, Mahler, and Prokofiev. Since the death of Bruno Walter, Leinsdorf is easily one of the best interpreters of this demanding composer as this new Mahler Fifth attests. He has fashioned a well-nigh perfect vehicle for the often complex sounds of this towering work. Under his baton it thunders, scowls, and, above all, sings with truly Mahlerian exuberance. There is no really poor recording of this work available, but to my ear this is the best, and the "Dynagroove" sound, which can sometimes be a problem, seems here only to enhance the performance's many fine nuances. Side four features soprano Phyllis Curtin in scenes from Alban Barg's grim opera, *Wozzeck*.

DIE SCHONE MULLERIN: Schubert (Deutsche Grammophon). The late Fritz Wunderlich's supple tenor is admirably suited to the wistful *Weltschmerz* of Schubert's setting of Wilhelm Müller's "Pretty Miller Maid." Seven other songs fill the fourth side – a good selection that includes "Heidenroslein" and "Der Einsame." Hubert Giesen provides excellent accompaniment, and the performances are recorded with superb clarity.

NEW WORLD SYMPHONY: Dvorak (London). Another Kubelik "Stereo Treasury" reissue, this for me is the all-time definitive performance, barely challenged by old maestro Vaclav Talich. And here Kubelik gets superb engineering to preserve his lean, strong, lyrical rendition. If you have dismissed this symphony as just another warhorse, try Kubelik. You never heard it so good.

EL RETABLO DE MAESE PEDRO and EL AMOR BRUJO: Falla (London). "Master Peter's Puppet Show" is a delightful concoction featuring baroque, harpsichord-lined music for a playlet about Don Quixote within a modern (1919) drama about a little boy. "Love, the Magician" (1915) is charming erotica, full of memorable tunes. Both works get excellent treatment both musically and sonically.

SOUNDS OF SILENCE: SIMON AND GARFUNKEL (Columbia) offers further evidence of what is right with pop music these days. A good blues beat, similar to Bob Dylan's, undergirds a bagful of prophecy and meditation ranging from "Blessed" to "A Most Peculiar Man," the latter commenting on a lonely suicide. A couple of the songs are "just for fun," but most are about life in its realest sense.

SYMPHONY NO. 6: Vaughan Williams (Vanguard). Very English sounds continue to emanate from Salt Lake City as Maurice Abravanel and the Utah Symphony introduce us to hitherto unavailable works by Vaughan Williams. The major work here is the great, brooding postwar work of 1948, a far from serene meditation on the holocaust of that decade. What is new, though, is *Five Variants of "Dives and Lazarus,"* composed for the 1939 New York World's Fair. Based on old English folk songs, it is a gentle work for strings and harp that seems to have little to do thematically with the story from Luke 16, on which the songs were built. Superb sound.

THE JAZZ MASS: Joe Masters (Columbia). Thanks to a subsidy from Albert L. Marx, here is a lightweight, tinkly-tunesy version of the Mass in English. It is neither good jazz nor good sacred music. It has bombast as well as bounce and more than a dash of hokey religiosity. The predominant idiom is that of the 1940s swing. One feels that Mr. Marx's money could have been better spent than on this tasteless froth. – WILLIAM ROBERT MILLER

Adv.

Wealth in Heaven

W. O. Beckner

Money can make you poor; money can make you rich; you can take it with you. Jesus said this about money so Dr. James K. Quay told an Annual Conference in urging the Brethren to have "a treasure in the heavens that does not fail."

Long before Dr. Quay addressed Conference W. O. Beckner of Elgin, Illinois, had consecrated his life and substance to the Lord of life. Space will not allow a detailing of his vocational contributions in the Philippines, at McPherson College, in public school systems, or his pioneering in the Credit Union movement. In the local church his enthusiasm, generous sharing, and spiritual glow have been hallmarks of W. O.'s participation in its life and work.

Stewardship has meant far more to this good man than current giving and other aspects of his personal witness in the workaday world. Years ago he made his first commitment of funds on the Annuity Plan. From time to time he has placed other sums with the General Brotherhood Board, Bethany Theological Seminary, Manchester College, McPherson College, The Cedars, and Bethany Brethren Hospital. He has derived much satisfaction also in being able to contribute a considerable portion of his substantial annuity income to God's work. His simple though comfortable pattern of living and his total life dedication have been major factors in this faithful steward's creation of a grand total in annuities and other income plans which is amazingly large.

Now nearing ninety W. O. radiates his great joy in creative sharing. Truly the afterglow of his life will be a rich blessing to countless other lives.

Harl L. Russell
DIRECTOR OF SPECIAL GIFTS

CLASSIFIED ADS

FOR SALE – Long-lasting imports, priced low and all postpaid. Cherished premiums of our selection with all orders over $10. Minimum premium, 17" x 31" hand decorated linen towel. For descriptions, prices write: Swiss Imports, P. O. Box 1091 (Dept. CB), Hagerstown, Md. 21740.

WANTED – Housemother for women's dormitory in church-related college. Room, board plus salary. Send resume of any pertinent experience. Dean of Women, Juniata College, Huntingdon, Pa. 16652.

in brief

INVITATION TO CONFERENCEGOERS

The churches of the Pacific Northwest districts invite you to worship with them en route to Conference. All of the congregations are close enough to Eugene that you can stop with one of them on Sunday, June 20, and then drive to Eugene in time for the Tuesday opening session. These churches are: in Idaho – Twin Falls, Mountain View in Boise, Bowmont and Boise Valley, both near Nampa, Nampa, Fruitland, Weiser; in Washington – Sunnyside, Outlook, Wenatchee Valley in Wenatchee, Sunnyslope, northwest edge of Wenatchee, Ellisforde and Whitestone, both near Tonasket, Olympic View in north Seattle, Lakewood in south Seattle, Covington, east of Kent, Larchmont in Tacoma, Olympia, Salkum, and Richland Valley near Mossyrock; in Canada – Irricana, Alberta, east of Calgary, and Bow Valley, Arrowwood, Alberta; in Oregon – Weston near Pendleton, Peace in Portland, Nicholas Gardens in Springfield, Myrtle Point, Grants Pass, Klamath Falls, and Medford.

THINGS TO COME

The twenty-fifth anniversary of the **Adrian congregation,** Mich., will be observed on Sunday, July 9, with J. Perry Prather as guest speaker, special music, and a noon fellowship meal. From a charter membership of twenty-four, the congregation has grown to 104 members.

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The speaker for **Manchester College's** seventy-eighth commencement on June 12 will be Rev. Theodore Hesburgh, president of the University of Notre Dame. The baccalaureate address will be given by Dr. Lloyd J. Averill, Jr., vice-president of Kalamazoo College, Mich., and president-elect of the Council of Protestant Colleges and Universities, on Sunday evening, June 11.

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The **Rock Creek congregation,** near Sabetha, Kansas, will observe its eightieth anniversary on Sunday, Aug. 13, with services both morning and evening. . . . The new church facilities of the **Lynnhaven congregation,** Phoenix, Ariz., will be dedicated on June 11. Included in the facilities are a new fellowship building, with additional educational rooms and church offices, and former fellowship hall remodeled into a sanctuary.

OPPORTUNITIES

A volunteer-in-service-to-America (VISTA) worker, who is a minister in the Church of the Brethren, will soon be retiring and will be available as a part-time or interim pastor or for any other service he might be able to render to the church. Write: E. O. Slater, Agency, Mont. 59022.

NOTEWORTHY

The **rhythmic choirs** of the Imperial Heights and Glendale churches, Calif., participated in an interdenominational sacred dance concert at the Glendale church on April 16. The choirs, directed by Mrs. Edwin Esbensen and Cathy Deeter, respectively, are composed of high school and college girls. Other groups participating in the concert were the Glendale First Methodist and Sepulveda Methodist churches and the Women's Society of Christian Service.

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The **fire loss of the dining hall** at Camp La Verne, Calif., is being reviewed by insurance adjusters and some new plans are under development in keeping with a master plan. Those in charge of the camp are hoping to make arrangements to maintain the summer camping schedule.

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The **filmstrip library** of Eastern Pennsylvania has expanded its services to another denomination. Nineteen congregations of the Church of God in Central Pennsylvania have become active members of the library.

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Of the thirty-nine persons registered for a recent leadership training course at the **Nampa Church of the Brethren,** Idaho, were nineteen members of the four Roman Catholic parishes, including one priest and three nuns. Four Presbyterian and three Methodist congregations were also represented. Plans are forming for a series of sessions in which the Roman Catholic parish provides leadership in the area of worship.

PASTORS AND PASTORATES

David McCracken, a teacher in the Logansport schools, was licensed to the ministry in the Flora church, Ind. He is serving as part-time interim pastor of the Monticello congregation. . . . **Philip Kessler,** pastor of the West Eel River congregation and a student at Manchester College, was ordained to the ministry on New Year's Day.

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Roy Forney, pastor of the Jennersville congregation, Pa., has resigned and will retire to his home in Elizabethtown, Pa., on Sept. 1. . . . **LeRoy Plum,** a minister at Back Creek, will serve the Rouzerville church, Southern Pennsylvania, on a part-time basis. . . . **William Longenecker** will continue to serve the Conestoga congregation on an interim basis for another year.

Sometime this summer **George Detweiler** will be moving from Somerset, Pa., to Greencastle, Southern Pennsylvania. . . . Second church, York, Pa., has called **Roy C. Myers,** presently at Juniata Park, Altoona, Pa.

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Raymond Risden, presently pastor of the Oklahoma City church, Okla., will become pastor of the Aughwick congregation, Middle Pennsylvania, on June 1. . . . **W. Harold Garner** has resigned as pastor of Trinity church, Detroit, Mich.; on Sept. 1 the family will move to East Lansing, where Mr. Garner will be working on his doctorate at Michigan State University.

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Robert Stinnette has resigned at Lower Miami, Southern Ohio, and will be entering the program of clinical pastoral education at the Menninger Foundation, Topeka, Kansas. The congregation has called **Robert Martin,** who has been serving the East Nimishillen church in Northern Ohio.

On April 23 **James Dodd** was installed as pastor of the Mountain Grove congregation, Northern Virginia, which **Minor M. Myers** had been serving as interim pastor. . . . **Guy E. Wampler,** pastor of the Greenmount congregation, Va., will be retiring on Sept. 1. . . . **Randall E. Roose** will change his pastorate from Beaverton, Mich., to the Shepherd congregation, same district. **Millard Wilson,** present pastor of the latter church, has resigned.

. . .

First church, Harrisburg, Pa., has received the resignation of its associate pastor, **Murray L. Wagner II,** effective July 1. He is exploring the possibilities of graduate studies in Prague, Czechoslovakia. . . . **John D. Ellis** has resigned as pastor of the Moxham church, Johnstown, Pa., after thirty-six years there. He will become executive secretary of the Western Pennsylvania District.

The Welty congregation, Middle Maryland, has licensed **James C. Strite** of Chambersburg, Pa., to the ministry.

PERSONAL MENTION

John Heisel of the Nappanee Church World Service Center appeared on the Chicago Church Federation's program, "Everyman '67," on April 30. The gift shop at the center was featured.

Five couples recently celebrated their sixtieth wedding anniversaries; they are: **Mr. and Mrs. Otto Bowers,** Middletown, Ind.; **Mr. and Mrs. Ora Burkhart,** Cando, N. Dak.; **Mr. and Mrs. Samuel Grogg,** Black Rock church, Pa.; **Mr. and Mrs. P. S. Heisey,** Newmanstown, Pa.; and **Mr. and Mrs. George L. Peterson,** Johnstown, Pa. . . . **Mr. and Mrs. P. G. Frantz,** Denver, Pa., have observed their sixty-fifth anniversary.

. . .

Those who have observed fifty or more anniversaries are: **Mr. and Mrs. Marcellus Yost,** Black Rock church, Pa., and **Mr. and Mrs. Norman Bollinger,** Myerstown, Pa., their fifty-fifth. . . . **Mr. and Mrs. Ray Hodgden,** Kansas City, Mo., and **Mr. and Mrs. Wiley Garst,** their fiftieth.

ANNUAL CONFERENCE INSURANCE

Accident insurance will be provided for church members attending Annual Conference. Coverage will be effective from 12:01 a.m. CST, June 10, until 12:01 a.m. CST, July 4, 1967. Any personal injury sustained during this period is covered, provided the injured person was attending Annual Conference or was on the way to or from the Eugene Conference when the injury occurred. Members of the Church of the Brethren and their small children are covered. Nonmembers attending the Conference are covered within the above period, but effective only after they complete their official registration.

Benefits payable are: $1,000 for accidental loss of life, or loss of any two – hands, feet, or eyes; $500 for loss of one arm, leg, or eye; $500 reimbursement for that portion of expenses actually incurred for physician, surgeon, hospital, ambulance, X ray, and nurse, licensed or graduate, which is not collectible from any other insurance.

This insurance is automatic for the period and persons stated above. The coverage is for accidental injury and does not include sickness or illness. All types of travel are covered, except nonscheduled air flights. Claims should be reported immediately to: Annual Conference Treasurer, 1451 Dundee Ave., Elgin, Ill. 60120, or at the Conference office. It is not necessary to contact him about this insurance except to report a claim.

DEATHS

Baker, Eva Florence, Dayton, Ohio, on April 9, 1967, aged 87
Boyers, Hubert B., Sr., Harrisonburg, Va., on Nov. 25, 1966, aged 53
Cakerice, Harry, Eldora, Iowa, on March 17, 1967, aged 85
Carbaugh, Jacob, Mercersburg, Pa., on Feb. 7, 1967, aged 84
Culler, Homer, Hartville, Ohio, on March 6, 1967, aged 70
Kinzie, Stella G., Troutville, Va., on April 9, 1967, aged 89
Meyers, John W., Tampa, Fla., on Jan. 9, 1967, aged 81
Norford, William Edward, New Market, Va., on April 14, 1967, aged 84
Orebaugh, Teddy Eugene, Timberville, Va., on April 15, 1967, aged 4
Rhoades, Sara Jane, Harrisburg, Pa., on March 22, 1967, aged 71
Roser, Anna, York, Pa., on Feb. 27, 1967, aged 81
Royer, Emma, Ephrata, Pa., on Feb. 8, 1967, aged 77
Sanger, Frank Preston, Springfield, Mo., aged 79
Sausman, Henry, Mt. Joy, Pa., on Feb. 28, 1967, aged 62
Schwarck, Alice C., Conrad, Iowa, on Feb. 4, 1967, aged 54
Shaffer, Marshall, Union Bridge, Md., Feb. 5, 1967
Shaw, Mae, Albia, Iowa, on April 11, 1967, aged 60
Sherman, George F., Kansas City, Mo., on April 17, 1967, aged 75
Sink, Owen Henry, on March 15, 1967, aged 73
Slead, Roy, South English, Iowa, on March 31, 1967, aged 75
Somers, Vance D., Nokesville, Va., on Feb. 1, 1967, aged 50
Standafer, Grace, Morris, Minn., on Jan. 19, 1967, aged 67
Stayer, Ada June, Pomona, Calif., on March 13, 1967, aged 87
Steerman, Janet, New Cumberland, Pa., on Aug. 28, 1966, aged 76
Stofer, Grace, Mexico, Ind., on April 15, 1967, aged 82
Strickler, R. E. L., Bridgewater, Va., on April 15, 1967, aged 89
Swigart, Wilbur C., McVeytown, Pa., on Dec. 26, 1966
Teach, Roy, Greenville, Ohio, on April 7, 1967, aged 79
Taylor, Naomi, Grover Hill, Ohio, on Dec. 9, 1966, aged 51
Wagner, Clyde, Warren, Ill., on Nov. 3, 1966, aged 43
Vogelsong, David, Center Valley, Pa., on Feb. 22, 1967, aged 62
Warner, Walter, Pierceton, Ind., Oct. 29, 1966, aged 70
Weber, Jesse Winder, Ontario, Calif., on March 12, 1967
Whitmer, David S., of Hudson Crossroads, Va., on Jan. 9, 1967, aged 73
Wiley, Ervin E., York, Pa., on April 8, 1967, aged 69
Wine, Grace, Dayton, Ohio, on April 20, 1967, aged 68
Wise, Carol Rae, Tucson, Ariz., on March 30, 1967, aged 20
Wohl, Bertha, Wilmont, Minn., on Dec. 16, 1966, aged 70
Wright, Alex, Rockwood, Pa., on Jan. 20, 1967, aged 92
Wyne, Lanna Mae, Santa Ana, Calif., on March 17, 1967, aged 85

CALENDAR

June 11	**Children's Day**
June 11	**District conference, Western Pennsylvania, Camp Harmony**
June 18	**Father's Day**
June 20-25	**Annual Conference, Eugene, Oregon**
July 2	**Christian Citizenship Sunday**
July 13-16	**District conference, Oklahoma, Nocona, Texas**
July 13-16	**District conference, Texas and Louisiana, Nocona, Texas**
July 16-21	**Brethren Youth Seminar, Washington, D. C., and New York City**
July 23-29	**Church and Group Life Lab, Manchester College, North Manchester, Ind.**
July 28-30	**District conference, Southern Virginia, Christiansburg**
July 29	**District conference, Eastern Virginia, Manassas**

No safety in hymn singing

On the Friday evening of Annual Conference week last year Brethren were introduced to some experimental forms of worship that a number of them found difficult to accept. Apparently it is to be different this year — at least on Friday. The recently published program makes it clear that the events of that evening are to be introduced by a hymn sing. Evidently the program committee would prefer — on this occasion — to play it safe. And what can be safer than singing hymns?

Well, that depends on how you participate in the singing. It is true that the sound will not likely jar you by its dissonance, but who is to say that singing a hymn is not a little hazardous, especially if the singer takes time to look at the words he utters?

The way we see it there are two sources of potential trouble in hymn singing. One comes from not understanding the words you sing, and the other develops because you understand them only too well.

Take the first difficulty. There are those lovely words and phrases that you have heard all your life but which are about as far removed from your daily speech as a foreign language. Along with cherubim and seraphim you join the armies of the ransomed saints climbing up the steps of light and casting down their golden crowns around the glassy sea. You can guess that you need to be delivered from the tempter's snare as well as the wormwood and the gall if you would dwell in mansions fair and never murmur or repine. It is clear also that you must give up the vain world's golden store if you would dwell where Eden's bowers bloom after you have viewed the shining shore from Mount Pisgah's lofty height. The words are familiar, but it would be disastrous if you were to ask someone to explain exactly what they mean.

But, honestly, the words we do not understand — though they may have little to communicate — are not nearly so troublesome as those we do understand. This is what makes hymn singing, even or especially at Annual Conference, so risky. Suppose, just suppose that in the fervor of such spirited singing you decide to take the hymns seriously.

Like this: *From all that dwell below the skies let the Creator's praise arise.* Would this perchance include the worship offered in jazz rhythms or by the beat of drums in the jungle or the chanting of robed priests in a language unknown, so long as these offerings are praising God?

Or this: *For the love of God is broader than the measure of man's mind.* What, no calculation in terms of friends or enemies? Are we saying that God is just as concerned about Hanoi as about Washington, that he accepts the unwashed and the unshaven as eagerly as those who dress acceptably?

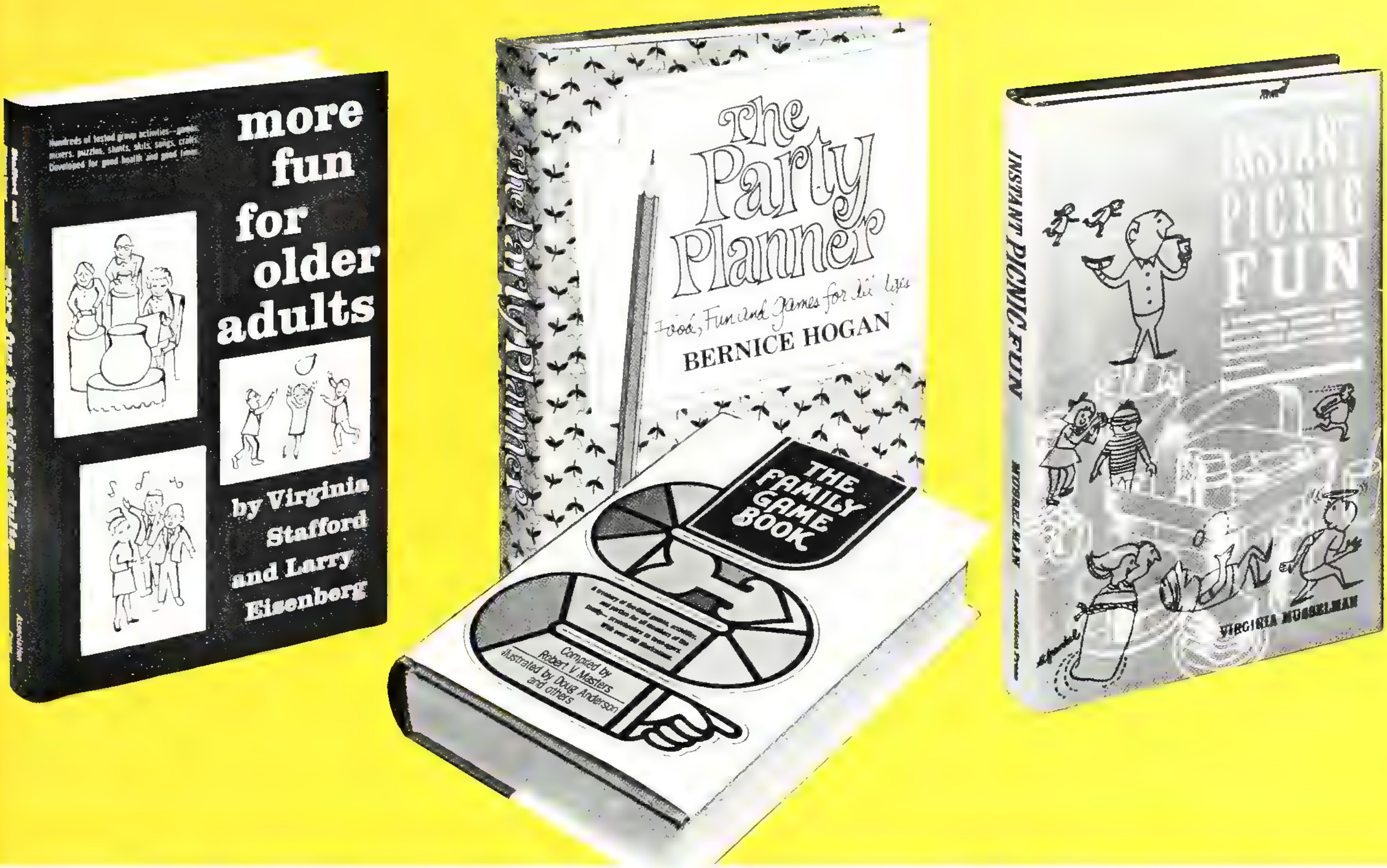
Or this: *Among the restless throngs abide and tread the city's streets again.* Surely we do not want to get mixed up in any violence that may happen to occur where the crowded ways of life cross during this long hot summer. Let the police keep the agitators away, but do not expect us to listen for the voice of the Son of Man *where sound the cries of race and clan.* If he should be walking there, then where are we?

Or this one, just in case the discussions get around again to suggestions for closer cooperation among Christians: *Elect from every nation, yet* one *o'er all the earth, her charter of salvation* one *Lord,* one *faith,* one *birth.* Incredible, to think of all Christians — Roman Catholic, Russian Orthodox, pentecostal, fundamentalist, as well as Presbyterian and Brethren — as being one all over the earth! One with the National Council of Churches? One with the storefront churches? One with Christians in socialist countries? One with brothers and sisters of every color and custom? How did we ever happen to allow the hymn writer to become so subversive or even to suggest that Christians partake of *one holy food,* when everyone knows that there are real limits to how far we can go in eating together at the Lord's table.

Or words like these which we sing about discipleship, *All the way my Savior leads me.* Yes, indeed, but his way led to a cross, and we are not about to rush headlong in that direction. *Take my life . . . my hands . . . my feet . . . my silver and my gold; not a mite would I withhold.* Sorry about that, Lord, but Frances Havergal was way, way out when she wrote that. We are having enough trouble now trying to reach our self-allocation goals, not to mention how far short we are of any tithe. Frances meant well, but she has no right to overcommit us present-day Christians with her *not a mite withheld* business.

All the lines quoted here — and many more just as appropriate for a Brethren meeting such as *actions bold and meek* and *actions brotherly* — can be found in the hymns already included in the Conference songbook. In it you will find another phrase that will be timely, *Save us from weak resignation to the evils we deplore.* If the Eugene Conference is like any other, there will be much deploring — about the church, about us, about them, about Washington, about Elgin, about crime and immorality, about the evils of these darkening days. But, please, Lord, do not let us get away with merely deploring. Save us from weak resignation after the vote is taken, the resolutions are passed, and we travel home by way of the Grand Canyon.

See you at the hymn sing. Be in good voice. But take a second look at those words. And do not say we did not warn you. — K.M.


more fun for older adults
by Virginia Stafford and Larry Eisenberg
The Party Planner
Food, Fun and Games for all ages
BERNICE HOGAN
THE FAMILY GAME BOOK
Compiled by Robert V. Masters
Illustrated by Doug Anderson and others
INSTANT PICNIC FUN
VIRGINIA MUSSELMAN

Books to add to your pleasure

More Fun for Older Adults
Virginia Stafford and Larry Eisenberg

Here is an authoritative collection of tested and usable recreation ideas for older adults. Much of the book's content stems from material suggested by the oldsters themselves, and includes such subjects as guidance for the leader; program and fun ideas requiring a minimum of preparation; things around the home that can be used for fun-times; mixers and group starters; brain teasers; group games; pencil and paper games; musical games; singing, crafts, and much more.

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An informal, friendly, all-encompassing book that takes the "what to do now?" problem out of all forms of picnics and outings, from backyard to beach and countryside, and provides all the FUNdamentals for every kind of group — family, neighbors, organizations, co-ed, all-boy, all-girl, all-adult, large and small — including scrambles for small fry, races, all-men and all-women contests, laughmakers to watch, couple contests for grown-ups, theme ideas, food and safety hints and much more. Ready in June.

$2.95

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LOOK FOR THESE FEATURES IN THIS *messenger*

To Learn Compassion. *"This is my whole life," says Hazel Moss of Dixon, Illinois, in describing her work of training psychiatric aides for service in a state school.* by Howard A. Miller. page 1

The Theme Is Love. *A portfolio of pictures by Edward Wallowitch illustrates how one photographer captures meaningful experiences with his camera.* text by Miriam Khan. page 5

On Top of a Volcano. *Many persons are poorly prepared to live in changing times because they lack a Christian perspective concerning revolution.* by T. Wayne Rieman. page 8

Needed: A Home Communications System. *Understanding between parents and teen-agers must be built on mutual concern and respect.* by Dorris Blough. page 10

One Man's Debt to the Bible. *A former president of the UN General Assembly and the first member of an Eastern Orthodox Church to assume a senior office with a Bible Society tells how he views the Bible.* by Charles Malik. page 20

Other features include letters from readers (inside front cover), the story of a film report on one congregation's struggle with the race problem (page 16), two poems about Vietnam by Alvin J. Beachy (page 23), a response by Robert Minnich to an earlier article about "the struggle for the minds of men" (page 24), a feature for children (page 26), and a review by Dave Pomeroy of a recent film by Ingmar Bergman (page 28).

COMING NEXT

"Light From the Printed Page" continues to illumine and transform the lives of persons around the world, thanks to literacy programs and the publication of Christian literature Geraldine Sartain summarizes this worldwide ministry of the churches. . . . What is the future of theological education? Jesse Ziegler, executive secretary of the American Association of Theological Schools, gives his views in an interview reported by Herbert Fisher. . . . T. Wayne Rieman, continuing his observations on revolution, insists that "Revolution Is Our Business."

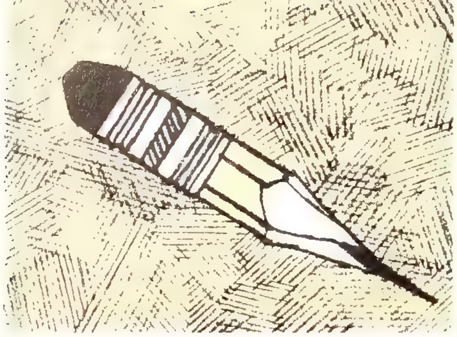
PHOTO CREDITS: Cover, 5, 6, 7 Wallowitch; 1, 3 Dixon State School; 14 Department of Information, Michigan State University; 16 Lutheran Film Associates

Kenneth I. Morse, editor; Wilbur E. Brumbaugh, managing editor; Elizabeth Weigle, editorial assistant; Howard E. Royer, director of news service. Messenger, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Filing date, Oct. 1, 1966. Entered as second-class matter Aug 20, 1918, under Act of Congress of Oct. 17, 1917 Second-class postage paid at Elgin, Ill. Messenger is copyright 1967 by the General Brotherhood Board, Church of the Brethren. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change.

VOL. 116 NO. 1

messenger
CHURCH OF THE BRETHREN 6/8/67

Light From the Printed Page



readers write

QUESTIONABLE TV PROGRAMS

Recently my two children, a daughter aged ten and a son aged eight, were playing on the floor with their toys. TV was on.

As I walked into the room the previews were on. The announcer said, "A million-dollar robbery. The next of the series is Rat Patrol." I walked over and turned TV off.

My little son looked up and said, "Mommie, don't you think you should leave that on so I'll know what I'm supposed to do when I grow up?"

Please ask all your readers to write and help remove such programs from TV, or place them late at night. Maybe the ungodly people could wait until 10:00 p.m. to watch such programs.

Betty C. Wheeler
Froid, Mont.

ALSO DEEPLY CONCERNED

In the March 16 issue, in the moderator's answers to questions put to him, he says that he believes our church is divided into three groups. He describes the great middle group as those who "insist we have to re-establish our historical position in terms of the basics of our faith, . . . reflected in our attitudes toward peace, temperance, personal integrity," etc. He describes the third group as those who wish to "be involved in the deep issues of our time, . . . turn to the world, and . . . be where the decisions are made."

This seems to infer that the great middle group are not interested or seeking to be involved in our turn toward the world. Surely this is not what he means, for I believe there is a great number of the so-called middle group who are deeply concerned with "the deep issues of our time," who are active in the world and in helping to shape the decisions being made. They believe, however, that we can do so better by maintaining or renewing our historic Brethren ideals of "peace, temperance, personal integrity," etc. These are needed to help shape the "world God loves so." I find myself in this situation.

Charles E. Zunkel
South Bend, Ind.

WHAT A NUCLEUS CAN DO

Regarding Lyle Albright's letter on "Phase Out or Fade Out" (March 2), I should like to disagree with his viewpoint.

It does not make sense to me to believe that "sections [of a fragmented church] which can't even converse with understanding, much less dwell together in community" would suddenly become harmonious and of one viewpoint just because they were put together with other "fragmented churches" and given a common name. How did these "fragments" originate in the first place, when, at one time, there was only one church? It did not remain one church because we, as humans, have different beliefs. This is as true now as it was then, and we would again find people breaking away and forming like-minded groups – unless, of course, they were forbidden to do so by a governing body which would restrain us from individual belief and action.

If there are those in our Brotherhood who feel that the greatness of a denomination lies in numbers rather than in what we can do as a praying, working, Spirit-led body, however small, then let them submerge themselves in a denomination which has numbers to offer. The Church of the Brethren will lose its voice no sooner by remaining the Church of the Brethren than it will by being swallowed up in a unified church where our voices cannot even be heard.

When Jesus completed his mission on earth, he left behind eleven who were to carry on his work. True, there is still much to be done, but this shows what a small, but dedicated, nucleus of people can do.

Mrs. J. D. Eberly
Colby, Kansas

APPEAL TO CHRISTIAN TV VIEWERS

Christians of the nation should work together in bringing about an evening worship hour on TV. . . . It would be a wonderful way to send the children to bed, with thoughts of their Creator and Savior fresh in their minds, instead of fictitious ideas that would profit them nothing.

Change denominations weekly and make the programs homey and not formal. Children should participate by reciting or singing. It should be a family worship hour.

Here is a chance for all Christians to merge in the work of the Lord, that can extend through all the nation. . . . I feel there are Christian sponsors that would be glad to sponsor such a program. And every Christian would want to help as much as he could.

Alberta Holton
Kewanee, Ill.

TEACH THE RIGHT USE OF FIREARMS

I cannot support the proposed legislation for further gun-control laws. This is a restriction of basic rights just as much as restriction on voting would be.

Those who propose such legislation in Congress have no interest in saving lives; in fact, they may be found among those proposing the taking of life in some areas of the world.

The more positive approach to the problem of gun safety is education which teaches respect for and the right use of firearms. There are very few accidents or crimes by those who have had free access to firearms at an early age. They have learned to respect and use wisely the guns that should have been given them as a child. The only persons I have been afraid of – and I have taught dozens of young persons to handle firearms – have been the ones who were restricted in their access to guns and therefore were dangerous. A professor's son, his father a misguided pacifist at this point, nearly killed a shopful of us once because he had been restricted until he was ridiculously irresponsible at the point of firearms. . . .

Those of us who find in guns a hobby and a practical tool at times (some of us still depend on it for table meat much of the year) find there are already too many restrictions in many of our states. . . .

More on page 24

BYLINES: A former staff writer for the National Council of Churches' department of information, **Geraldine Sartain** is now a free-lance writer in religious journalism. . . . **Byron Miller,** a Church of the Brethren minister, serves the Nettle Creek church in Southern Indiana. . . . Once a pastor in the Northern Illinois and Wisconsin District, **Donald E. Fancher** is now the Brotherhood ministerial vocation consultant. . . . **Robert Faus,** former pastor, is minister to students at Juniata College, Huntingdon, Pennsylvania. . . . **Herbert A. Fisher** is pastor of the Prince of Peace congregation, Dayton, Ohio. . . . Minister **Floyd M. Irvin** has for a number of years been a merchant in Eustis, Florida. . . . **Berwyn and Kathryn Oltman** live at South English, Iowa, where he is pastor of the English River congregation.

LIGHT from the printed PAGE

by Geraldine Sartain

■ A Korean farmer used to sell the large potatoes and keep the small ones to plant. When he learned to read, he discovered a new idea in a literacy "how-to" primer. "Now I plant only eyes from the potatoes, and we eat potatoes, too," he says; "so this year I had a much better harvest and a much better diet."

LIGHT
from the printed
PAGE
Continued

A group of Peruvian miners, who were learning to read, told their pastor they needed a simply written book on how to organize a miners' local union. The book was prepared. When they were able to apply its contents, they wrested union control from self-appointed leaders, who were using the union for their own gain.

Future African journalists training at the churches' literacy center in Yaounde, Cameroun, recently carried out their first actual reporting assignments: on-the-street interviews on a world event of timely interest.

A Congolese artist, who learned his craft at the Africa Literature Centre at Kitwe, produced a prize-winning design for "The Light That Shines." From a chaotic country came a message of vibrant faith.

One could go on indefinitely, relating success stories of those of the world's 700 million illiterates who are learning to read and write. During this, the twenty-fifth anniversary year of Lit-Lit (short for the Committee on World Literacy and Christian Literature), the churches' agency to teach illiterates, the experts are telling proudly how the worldwide literacy drive, carried on in sixty-six countries is beginning to change primitive societies all around the globe.

After a quarter of a century of unremitting effort by literally thousands of devoted teachers, who have taught millions to read, plus the expenditure of eight million dollars, Lit-Lit's greatest accomplishment has been to help rouse the backward nations to the urgency of educating their adults, thus bringing freedom from the slavery of ignorance.

The dispossessed are themselves discovering that "I'm not free if I can't read or write." The use of a thumbprint on an illiterate's ballot, rather than his

signature, today is a mark of shame.

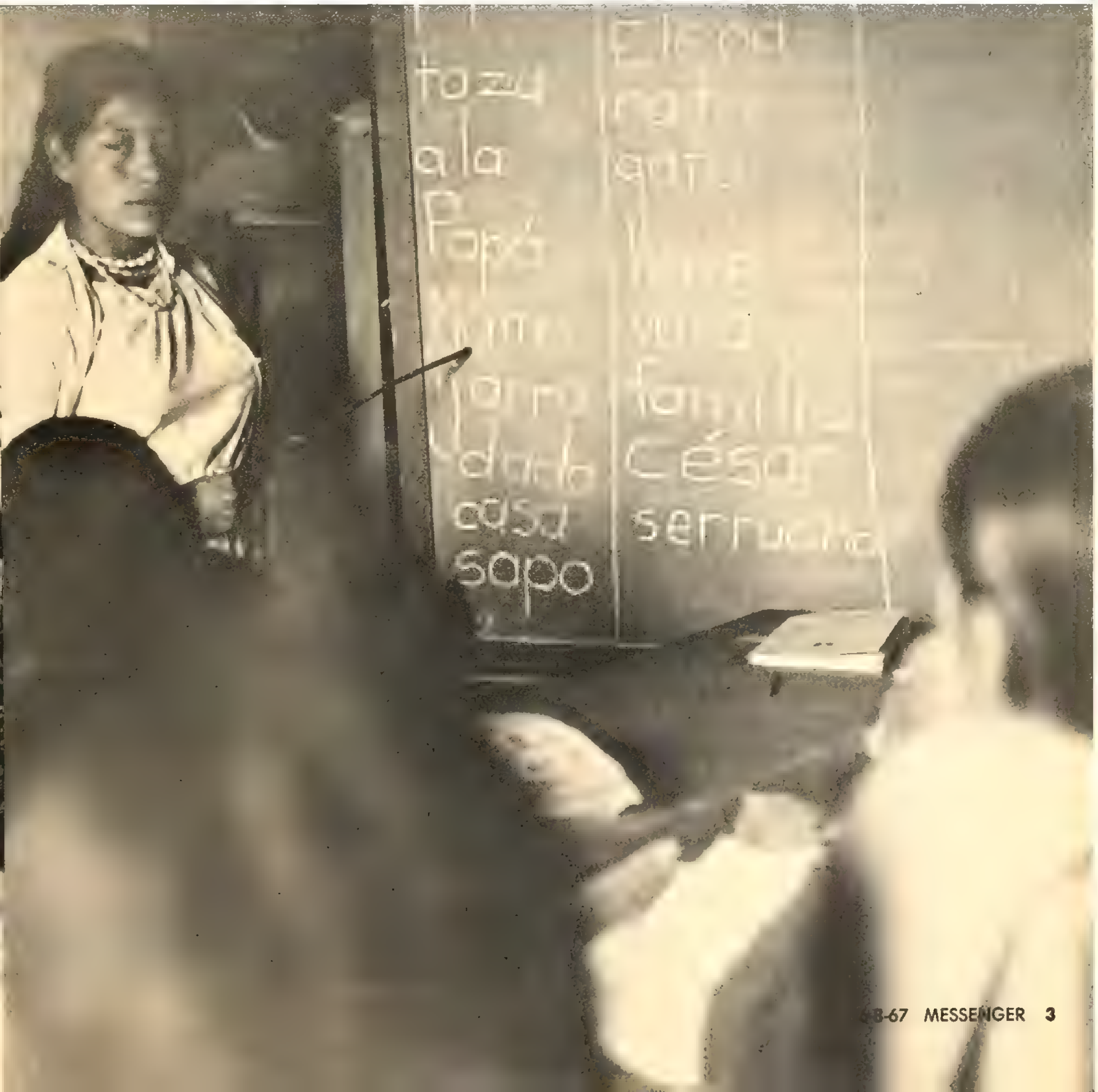
Governments are equally desperate in the newly emerging countries. They need men and women skilled in agriculture, industry, and government to make the administration and economy of their newly freed nations work. They are in a particularly vulnerable spot because, if their population is forty percent illiterate, the government cannot qualify for the major funds needed from the World Bank or from the United Nations Special Fund to build transportation systems and push large-scale developments to give themselves industrial potential.

As a result of all this pressure, the greatest battle against the curse of widespread illiteracy in the history of the world is being waged today in Africa, Asia, and South America. And America's churches working in cooperation through this National Council of Churches' agency are in the thick of the battle.

The goal is to bring at least functional literacy (the fourth-grade level) to as many as possible of the millions who dwell in darkness as far as the printed page is concerned.

Zambia, for example, wants to teach a million persons in the next ten years. Tanzania's drive is intense. Korea has produced 110 paperback books for new literates and 85 titles covering religion, agriculture, health, family life, and recreation. Its magazine, *Christian Home,* caters to family interests.

In little Togo, the size of West Virginia, 250 volunteer teachers, plus well-trained supervisors, have taught 2,600 persons in 100 villages at night by the light of kerosene lamps in churches, schools, and thatched sheds. Their "how-to-do" primers tell them the age-old story of Christ — and instruct them on



how to care for their babies, rotate their crops, and fight disease. These "Ewe" people, so poor that the total cash income of a typical farm family seldom exceeds $50 a year, are so responsible to the spiritual message that the church has 50,000 baptized members.

In Indonesia, 90,000 books have been published, plus 160,000 booklets and tracts for the new readers among its one million Protestant Christians.

In ten countries of Central and South America, where between twenty-five and eighty-five percent of the population is illiterate and one-half the school-age children lack schools and teachers, interdenominational groups have launched a massive assault on illiteracy to break the chain of poverty, malnutrition, and superstition that plagues Latin America. Professor and Mrs. Justo Gonzalez, gifted Cubans, lead the campaign from central "Alfalit" headquarters in Costa Rica. They work through conferences and writing seminars to train teachers and writers in each country. Primers, graded readers, booklets, picture books, and a practical arithmetic are pouring from the presses by the millions. Farmers are learning modern agricultural methods as well as how to organize credit unions. Some semiskilled mechanics are being trained in motor mechanics.

Although half the population of Brazil cannot read or write, the Bible Society of that country has astonishingly chalked up the largest distribution of scriptures of any country in the world.

Fortunately for the worldwide demand for education, the National Council of Churches' World Literacy and Christian Literature Committee has the know-how. Its methods and work are now being expanded as churches, governments, and the United Nations work hand-in-hand, thus carrying out the mission of the church by fostering a sense of worldwide community. As early as 1963, UNESCO unanimously adopted a proposal for a universal literacy campaign, tying it in with economic development and political unity. Today UNESCO coordinates efforts of governments and agencies, while Lit-Lit challenges, enlists, and trains national personnel.

Some new emphases have emerged. For example, national agencies are now standing on their own feet in planning and operating these massive campaigns – in line with the development of the indigenous church. Financial responsibility and control are in the hands of national Christians, with North American and European literacy agencies coordinating and giving guidance when sought.

There is another new development: Literacy is no longer thought of as an end in itself, but as a tool to meet the rising tide of human expectations for freedom and a better life. The people themselves decide what they want to be – truck drivers, helpers, farmers, technicians, or what-have-you. Then literacy leaders stay with them until they become competent in their own societies.

The "Little Library" of twenty books is the heart and soul of the learning process in Korea. Eager readers in the villages meet under trees, on hillsides, along a beach, or in a building, pledged to read for at least half an hour a day, four days a week. When they have finished their twenty books, a new Little Library is forthcoming. Sometimes newssheets are pasted on walls for all to read. Trees are used as kiosks, with canvas and plastic display racks holding the papers and books.

Lit-Lit, representing twenty-eight mission boards and agencies in the United States and Canada, helps support thirty-two newspapers and magazines in a score of countries, trains writers and artists at four great literacy centers in Africa, Asia, and Latin America, and has sponsored one hundred workshops in thirty-two countries in the past decade alone, plus regional and international seminars. As a highlight of the twenty-fifth birthday celebration, it is bringing twenty publishers of literacy material from ten countries to New York this spring for an international publishers' seminar. Agencies related to Lit-Lit printed four million books around the world in the last twelve months.

Native pride, after all, provides the greatest prod toward whipping ignorance. Literacy experts like to cite ninety-eight percent literate Japan on this score. It is now erecting a national Christian literature distribution agency for all Japan. At the other end of the scale lies poverty-stricken, oppressed little Haiti with the highest illiteracy in the world – a round ninety-five percent – but Haiti does not have the will to do much about it.

Great hopes for future expansion all over the world include the early dream of the literacy pioneer, Dr. Frank C. Laubach, for "a nearly literate world." Thirty years ago Dr. Laubach first reduced the speech of Muslim Moros on the island of Mindanao, the Philippines, to a written alphabet and taught the first Moros to read. Thereafter, with eagerness and commitment, he pressed the "each one, teach one" pattern of mass instruction.

Today Lit-Lit is being asked for a million copies of the beautifully illustrated booklets on the "Life and Teachings of Jesus." This calls to mind that Christians first began focusing on literacy in line with the verse of John 1:1: "In the beginning was the Word." The incarnation has been called "history's supreme example of communication." But the peoples of the world need written speech before it can be imparted. ☐

Revolution Is Our Business

by T. Wayne Rieman

■ Revolution is our business! That is the task of the church in our era. We must put the word *revolution* back into the vocabulary of the church.

Revolution means alteration or change in some matter or respect. It is a radical or complete change, a basic reorientation and reorganization, a fundamental restructuring. The world needs a radical reordering, and Christians ought to get their directions and then be about the task. Let me suggest six tasks that seem to be at the center of the church's mission in our era. This list is not meant to be comprehensive, but it points to those callings which seem most imperative at this juncture in the world revolution.

First, we are called to make God real, to keep the idea of God alive. Our age is deeply religious; it keeps mouthing the word *G O D*, but its life is organized apart from God. The forms, buildings, rites, programs, ceremonies, pilgrimages, and crowds are everywhere apparent. Yet a "God is dead" movement emerges, and it offends many. There is certainly one bit of truth in its emphases: "All

Revolution Is Our Business/continued

the force and power represented by the conception of God have been lost and made ineffective in contemporary society." So one of its advocates argues. And he is not wrong. Functionally God is dead. We run our lives and businesses, permit injustices in our society, train our boys in the art of killing, develop precision bombing (bombs are for killing and destruction, let us remember) just as if God were not God!

We are called to speak of him, to make him known, to represent his presence, to demonstrate his zeal for justice. Jefferson said: "I tremble for America when I remember that God is just." But who trembles in America? Few tremble in the face of the terrible injustices we continue to foist (and even justify) upon the Negro and the dispossessed in America. Because God is not that real!

We are called to witness in living language that God is real and alive. This means standing up and being counted. In Grenada, Mississippi, in September of 1966, helpless Negro children on the way to school were beaten, kicked, and vilified by grown men wielding axe handles, chains, and pipes. The local law officers witnessed it all but did not interrupt this vile display of hatred and bestiality. It was not the result of one or two demented sadists acting on impulse. "It was deliberately plotted, planned, and engineered. It was supported in bright daylight by a mass of Grenada citizens. It was tacitly approved by Grenada's finest, its crude, swaggering keepers of the law" (see *The Christian Century*, October 5, 1966).

Four churches stood within sight of the school where this brutality occurred. "Almost in their shadows, mobs roamed like mad dogs all day, looking for someone to hurt," said C. B. Burt, a Methodist minister. Looking out of his church study window, he said, "My God, what has the church been doing that this could happen?" (see *Look*, December 27, 1966). Reverend Burt did stand up the next Sunday morning and denounce the brutal attack and led 200 of his congregation to the altar in an act of confession. Christians are not to be judged by how much they pay the minister or by serving on a committee or by floods of sentimental Christmas cards which they send. Christians are called to act out the gospel, perhaps in costly fashion. As C. B. Burt says, "We can no longer be comfortable in the face of the tremendous evil in the world. Christians are going to have to make a choice: stand up for what they profess or get out. . . . The next great revival in the church may come not by numerical growth but by subtraction." Costly commitment is the only language of God that counts.

Much of our God language is dead. *God, damn, Jesus, Christ, hell, mission, salvation, redemption, conversion, covenant* – most of these are dead words. Some are swear words. Mission means dropping bombs on Vietnam; conversion is what Detroit does before the new models come out; redemption is a center where you take trading stamps; covenant is a clause in contracts to keep unwanted people out of our subdivision. Many of our hymnic phrases too are dead. *Crystal foundations, raising Ebenezers, barren land, pilgrims, Canaan's side, verge of Jordan, blessed Trinity, royal diadems* are all part of the dead language of God or about God.

SECOND, LET US MAKE it a peaceful revolution. It has been argued that volcanoes cannot be stopped. Neither can revolution, but it can be directed.

John F. Kennedy had a genius. People all around the world sensed this. It was he who had the vision and courage to say to Latin America: "Yes, you do need a revolution, and we are with you in making it come off with a minimum of bloodshed." That is in the right direction.

Martin Luther King, after a fateful day of bombings in Birmingham, went through the Negro ghetto, saying, "Use no violence. If any blood is spilled, let it be our blood." That is in the right direction.

Some weapons are always the wrong ones for the Christian. I have yet to learn of the Christian who can sight down the barrel of a gun, say, "This is the will of God," and pull the trigger.

The New Testament seems wonderfully clear about the means at our disposal in these or any revolutionary days: "Overpower evil with good. . . . Never take vengeance into your own hands. . . . Turn the other cheek. . . . Go the second mile. . . . Love your enemies. . . . Do good to them . . . which spitefully use you. . . . Don't pay back a bad turn by a bad turn, to anyone."

THIRD, WE MUST STAND for man, human worth and dignity, and the sacredness of human life. Ours is a day of dehumanization, when the worth and the dignity of men are denied, when men hunt other men in Vietnam jungles, when skillful men dump napalm on human flesh, when men are reduced to numbers.

Nearly every evening we get a "body count" from Vietnam. Not long ago a news commentator said, "Hunting was good today in Vietnam. We bagged 113 Viet Cong." Bagged! As if he were talking of rabbits, quail, or fish!

Norman Cousins tells of a boxing promoter who was exultant about his next fight. "We've got a killer on the card," he said. "A killer, you say?" "Yes, a killer; he can actually kill a man." It appears that people like to see others get hurt. We live in an age that loves violence: a fist in the face, three men shot on a Western, soldiers torturing captured Viet Cong.

Walking through Dachau and Buchenwald is a most sobering experience. Skeletons that still lived, corpses tossed like kindling onto wagons, ditches flowing inches deep with human blood, mass graves of thousands, gas ovens to consume human flesh! Demonic! Dehumanizing! Who will speak for man?

Who will stand for man in this day if the church does not? Who will keep alive the precious secret that man is a thought of God? Wherever man is degraded, exploited, dealt with unjustly, impoverished, robbed of significance — there is the mission of the church, to stand for man!

FOURTH, NOW IS THE TIME to strike hard for justice, freedom, and equality. The Hebrew prophets taught us, above all else, that God expects not rites, ceremonies, assemblies, church attendance, raising one's hands in prayer, but justice, mercy, care of the fatherless and widows, defense of the rights of the common man. Amos, Hosea, Micah, Jeremiah — these shocked men into morality.

It may be that our first and greatest task is to form and unite a conscience on the great moral issues of our day. Fifteen million Negroes are smothering in an airtight cage of poverty in the midst of affluence. Fifteen or twenty million poor whites are in a plight perhaps worse than the Negro because they have little leadership. A million Arab refugees, dislocated since 1948, still live in crude makeshift homes, on 1,500 calories per day. And who cares? Steadily, daily, weekly, we foist second-rate educational opportunities upon millions of black-skinned children. In most of our towns, restrictive pressures shut Negroes out of the "best" sections. All over the world one and one-third billions are illiterate, exploited, victimized by demagogues. War is the most unjust and dehumanizing of all social diseases — a primitive, ungodly, beastly practice of settling disputes by violence. Wars do not solve disputes or bring justice; they simply determine who is strongest. Our mission is to speak for justice, to form and unite a conscience on the great moral issues of the day.

God is back of every revolution. Wherever people are exploited, deprived, in bondage, there God is at work. Wherever men yearn for freedom, seek to throw off the shackles other men have placed on them, there God is at work. As a doctor spanks a child into full life, so God would spank us into responsible living, and so our witness for justice should shock our communities into responsible living.

FIFTH, OURS IS A SERVANT church. The buildings in which we assemble, holy worship, the church's program — these are not ends. They are means. They are a springboard, a source of power to throw us out into the world where we can bear the burdens of the poor and disadvantaged. We are called to bear in our own private and corporate bodies the sufferings and burdens of the world.

In the city of Paris one sees many little brass plaques, on sidewalks, public buildings, hotels, and private dwellings. They say the same thing (except for different names and dates): Pierre LeTon died here on June 14, 1944, in the Resistance. Each marks the spot where some very ordinary person died while hiding a refugee, shielding a Jew, passing out subversive literature, or resisting the Hitler regime in some way. Servant people bear scars. Is there a surer mark of the Christian?

SIXTH, LET US LIVE with hope, combat defeat and despair, and affirm that life is good. We have good news. It is about God, about the world, about man and his predicament. We can affirm that creation is good, that man's essential nature is love, that we are made in God's image, and that man's future "under God" is great.

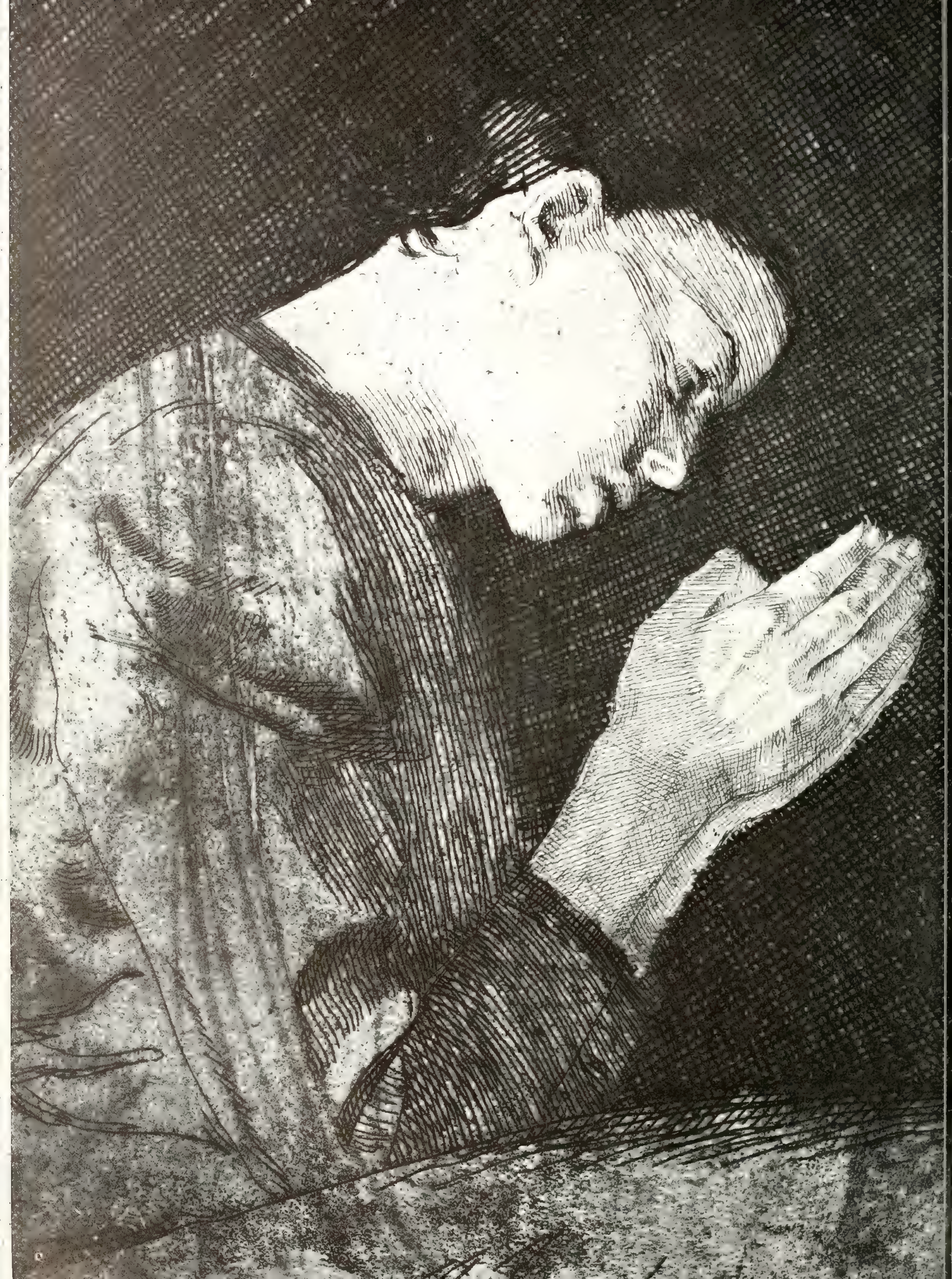
We have hope. A Christian is always hopeful. That is the mark of a Christian. God has planned a magnificent future for us. We have a secret. We know who is in control and who will win. The "wave of the future" is with us.

Things can be changed. Yes, "the whole created universe groans in all its parts as if in the pangs of childbirth" (NEB). Groans? Yes! But it is birth, not death. The world has been given to us. This is the givenness of life. Let us, with God's power, accept it, shape it, renew it, and right its wrongs.

We need not live in despair. Reinhold Niebuhr reminds us that "life is filled with indeterminate possibilities. There is no . . . situation, no cultural or scientific task, and no social or political problem in which men do not face new possibilities of the good and the obligation to realize them" (*The Nature and Destiny of Man*).

And Charles Malik is even more optimistic. He says: "We — all of us — need a mighty spiritual revival. The ideal of a settled, successful, selfish life is wholly inadequate. One craves to see great themes sought and discussed, great causes espoused. One burns for the reintroduction into life of the pursuit of greatness. . . . There are infinite possibilities, both material and moral, to vindicate against unfreedom, joy of living against tyranny, man against all that is subhuman and inhuman, truth against darkness and falsehood, and God against the devil and his works. The time is here, not for pessimism and despair, but for a vast advance on many fronts."

As Christian revolutionaries, armed with a revolutionary gospel, living in a revolutionary world, let us heed Paul's admonition to wake up and live. "The day has almost dawned. Let us therefore fling away the things that men do in the dark; let us arm ourselves for the fight of the day! . . . Let us be Christ's men from head to foot" (Rom. 13:11-14, Phillips). ☐



PRAY LIKE THIS. . .

by Byron Miller

Our Father who art in heaven

Prayer is relationship; it involves more than requests. Our concept of God determines the content of prayer. In the Old Testament, God was considered to be remote, austere, wrathful, like a policeman. In the New Testament, God was considered to be near, gentle, loving, like a father. To those who have had a pleasant relationship with an earthly father, Jesus' father-concept of God holds a rich meaning.

Prayer, then, is a dialogue between a Father and child who love each other. The communication line is open, free, intimate, warm, and glad. Sometimes, no words need be said.

Two people in love want just to be together, to look eyeball to eyeball, to exchange smiles, to clasp hands. They can communicate, though neither has spoken. So it is in prayer, if we are quiet enough. God draws us out by breathing himself in. And what were once fences between individuals, classes, races, nations, are now replaced by bridges, where we meet by faith to pray "Our" Father.

There follows then, seven petitions in this model prayer, the first three of which continue the God-centered emphasis.

Hallowed be thy name

Prayer is reverence. What is in a name? Just a tag for the convenience of the mail carrier? Family life was strong in Jesus' day; names were important; the Jewish boy was taught to respect and bring honor to his father and the family name. Conscientious parents still have this hope.

Brethren have long emphasized the "good life," and we try hard to be good children of God, our Father, an honor to our family name.

Our more formal worship services are designed to help us have the right emotion and feeling. But it was only when Thomas really saw Jesus that he exclaimed, "My Lord and my God." And when we really see God, we will say, "Hallowed be thy name." Awe and wonder are the keynotes of worship. A familiar hymn puts it: "Lost in wonder, love and praise."

Thy kingdom come

Prayer is reception. The kingdom was Jesus' theme, not political, national or Davidic as the Jews envisioned, but it was spiritual, mysterious, present, and yet to come. Jesus said that we should repent, believe, for the kingdom of heaven is at hand, it is within you, and it is also among you. The kingdom means the sovereign reign or rule of Christ in all of life. In a sense, our talk and prayers about "building the kingdom" are misleading. The kingdom way is already built into the laws of the universe and into us. Life is made to work the Jesus way and no other. We are not so much to build the kingdom as to appropriate the King. The results are with him. But wherever there are love, joy, peace, goodness, kindness, meekness, forgiveness, purity in action, there Christ is. For the kingdom is coming and growing wherever Christ is Lord.

Thy will be done

Prayer is resignation. This is the crucial point; this is Gethsemane all over again. Like our Lord, we must win this matter of the will, so that only the will of God matters, come what may.

The perpendicular pronoun *I* looms

large in our thoughts, hence in our prayers — "I want this; I deserve this; I don't need that."

But the context of prayer and of life is one in which God's will must be done by us with an unforced obedience. What if we should pray it instead of just say it? Thoughtlessly, we sing, "Take my life and let it be consecrated, Lord, to thee." But our lives tell on us, for they say, "Take my life and let it be."

These three petitions grow out of one another. If God is our father, then his name is hallowed when his kingdom comes, and his kingdom comes when his will is done.

There follow then, four petitions of a more personal, subjective nature.

Give us this day our daily bread

Prayer is renewal. Give us food? Only physical necessities? In Jesus' time, employment was uncertain and actual living precarious. Food was a problem of ever-present urgency. In our Western world, our problem is not getting food, but letting it alone. We are a "stuffed" people who want more, while many are a "starved" people who need more. Are we Christian enough to share our bounty? We pray for only our share; we pray for our needs, not our greeds. We must do more to resolve the unequal distribution of food in the world.

But man is more than a physical being; he cannot live by bread alone. So we pray that God will give us the right kind of thoughts, a cultured mind, a generous attitude, a sympathetic outreach — whatever resources it takes for us to do his will that his kingdom may come through us, today.

Forgive us our debts, as we also have forgiven our debtors

Prayer is reconciliation. A small boy prayed: "Forgive us our debts, as we forgive those who are dead set against us." Debt here means sins.

George Bernard Shaw has a character saying in *Major Barbara,* "Forgiveness is a beggar's refuge; we must pay our debts." But who can cleanse history or memory? No man can return to the past, let alone redeem it. But God can. And if we are to have a sense of well-being and personal worth through the resolution of guilt, we need the healing balm of forgiveness. It awaits our asking. But we limit God's forgiveness by our unforgiving spirit. Here we ask that God would treat us as we treat all others. What if he would! Jesus added that if we forgive others, God will forgive us, but if not, we cannot be forgiven (see Matt. 6:14-15). Now this is not a tit-for-tat business transaction with the Lord. He does not keep office ledgers. He is our Father. He does not withhold his forgiveness until he sees that I am a "good boy."

But my unwillingness to forgive my brother and the fostering of hostility toward him poison my soul, and the fester goes all through me, sealing the door of the soul, until those I dislike and those I love, even God, cannot win an entrance.

God is always ready to forgive, but so often we are not. But when our spirit is open to receive God's forgiveness, it is of necessity open to bestow forgiveness.

Lead us not into temptation

Prayer is release. This petition raises difficulties. Does temptation here mean seduction to sin? Does our Father tempt us to do wrong? James says that God tempts no one; we are tempted when we are drawn away of our own desires. *Temptation* in the Bible also means test or trial in the sense of suffering, persecution, martyrdom. Fire proves iron; trials prove a Christian. "Count it all joy, . . . when you meet various trials" (James 1:2). So we are asking that, to whatever we are exposed, God will lead us through it by releasing his resources to us so that we can hold steady and not fall.

Deliver us from evil

Prayer is recovery. The dilemma of our world results not merely from economic or psychological maladjustment. It is from wickedness. The preposition used here with the word *deliver* suggests an evil one, rather than an evil condition. So we pray: "Deliver us from the evil one; keep us from submitting to his subtle ways; help us to get the jump on evil and meet it with a greater strength."

For thine is the kingdom, the power, and the glory, forever

Prayer is recognition of the sovereignty of God with which the prayer began.

This prayer is noted for its brevity and unselfishness. In its sixty-five words, *I, me, my, mine* do not appear; instead it is *our, us, we, thy, thine.*

Jesus gave us more than a prayer to be prayed. It is a whole definition of life, in its relatedness to God, to others, and to one's self. When we truly pray this prayer, we give God a chance with our lives. ☐

No Learning Without Anguish

O God, we are an odd people:
we talk about learned sophistication:
and yet we mistake the click of a glib tongue
for the authentic ring of wisdom;
we expect learning to come without anguish;
and we expect to purchase knowledgeability
like a bag of bagels.
We need to be jarred a bit, so that we discover:
that there is no real freedom except within discipline;
that there is no truth that can offend thee,
or separate us from thee;
and there is no use to our learning unless through
it we are equipped to do thy will.
Through Jesus Christ our Lord. Amen.

Donald E. Fancher

A Commitment Beyond the Here and Now

O Lord God, though our ears cannot hear thee, nor our eyes see thee, nor our minds contain thee, nor our imaginations fashion thee, it is to thee that we turn with thanksgiving and confession and petition.

It is with an uneasy confidence that we as parents declare these our children to be fit for the kind of world into which they go; it is with but tentative confidence that we as teachers consider these our students adequately educated and prepared for new tasks elsewhere; it is with but cautious optimism that we as graduates presume successfully to march out into new and strange communities.

Grant, if it please thee, that we might guard the joy of these moments with a commitment that will carry us far beyond the here and now.

Help us to distinguish opportunities from opportunism; resolution from impulse; consecration from obstinacy; service from benevolence.

In all that we do, wherever we go, whatever our thoughts, renew thy demands within us that somehow we may fulfill, even though feebly, that greatest commandment to love thee with all heart, soul, mind, and strength, and the next, to love others as we love ourselves.

In the name of our Lord Jesus Christ. Amen.

Robert Faus

THE FUTURE OF THEOLOGICAL EDUCATION

An interview with Jesse H. Ziegler / by Herbert A. Fisher

In these days of ferment and rapid change the church is being faced with the necessity of providing the kind of ministry and witness that speaks God's Word of design and redemption. Every facet of the church's life comes under careful scrutiny not only by society but also by sensitive Christians who want to see faith in Christ made understandable and vital to the world.

The seminaries are in key positions of responsibility as they work with the men and women who will provide the leadership in the church's life. What kind of educational experiences will best equip men for effective leadership in the pastoral ministry or the increasing openings in specialized ministries?

To discover the pulse of current thought in seminary education, I recently had the privilege of interviewing Jesse H. Ziegler, executive director of the American Association of Theological Schools (the accrediting and service agency for theological seminaries in North America), and a well-known minister in our own Brotherhood. As my former teacher at Bethany Theological Seminary, he showed his characteristic warmth and, before long, intense enthusiasm for discussing the current trends in seminary life. It soon became evident that he is not only in the unique position to know and assess the thinking of seminary leaders, but he is also initiating ideas and studies that would give direction in the coming years.

The nature of the church

The nature of the seminary grows out of the nature and purpose of the church. Jesse Ziegler cites several developments that have caused the churches and seminaries to take a serious look at what the church is and how it carries on its mission.

The call of Christian unity. Of this he says, "The entire church of Christ is moved by the call to Christian unity. There is not a single part that is unaffected." He points out that "theological education has pointed the way to church union," in that it "uses the same theological texts, the same biblical commentaries, the same handbooks of church history, . . . the same hymns in our chapel services, and hears the same special lectures . . . " Yet, he feels that "theological schools have done little to provide opportunities for men to know the timbre of one another's minds and spirits. They must either work together in the ministry or see their ministry come to disaster."

He cites several instances where the theological schools are "meshing with one another to provide fuller offerings." Two denominations share faculties of their theological schools to form the faculty of the university. Three schools joined together to provide expensive equipment and instruction in mass communication. But he feels that the schools are still largely isolated from one another and from the centers of learning, to say nothing of living close to the heart of modern urban life.

And he points out further that we are dealing with two kinds of ecumenism: "church ecumenism and secular ecumenism."

The church turning to the world. The church rightly senses that it is in mission and that this mission is to the world. But how can leaders be trained to the ministry of the world when the locations of the theological schools are still predominantly rural or suburban? Of greater import is the persistent fact that the seminary years largely isolate the students from the society to which they are to minister with a curriculum that is quite unrelated to the issues of modern life. Here Dr. Ziegler would be very insistent on a high academic level of instruction. Indeed, he feels this is a must. But he points out that the studies of the historic faith and doctrine are largely unrelated to the issues we now face.

The ministry of the ordained and the laymen. A new understanding of the ministry of the *laos,* the people of God, the corporate church, is being emphasized. This has much to say about the structure and content of theological training for both the ordained and the unordained. Of this he says, "If significance is to be restored to the pastoral minister, it may be necessary to see that he is to become the enabler of the general ministry of laymen for their witness to the world."

Jesse Ziegler feels that the pastors should carry on a ministry as professionals and that they should receive professional training rather than what is considered "graduate training." (He feels that graduate training might be given for specialized ministries and for those in related fields such as theological teachers.) He defines a "professional" as one prepared not only for pastoral care but for every decision and every act of ministry. He further clarifies this point by stating, "It seems most unlikely that we shall educate a ministry (lay or professional) which can approach the problems of the world and their ministry to it with any sense of relevance and adequacy until total theological facilities face boldly their responsibility for relating their wisdom to the world's need, to the remainder of the body of theological wisdom, and the wisdom that comes from God through the sciences, the arts, and all other available sources."

To put it simply, if the pastoral minister is to become an enabler for general ministry to the world, his training must be by teachers who are engaged in the life of the world and address their discipline to that kind of ministry.

He sees pastors increasingly ministering to groups and social structures as well as to individuals and families, and he believes that the schools must help them become equipped to do this.

Redeployment of resources

The cost of theological training has increased phenomenally since World War II. It doubled from 1940 to 1950. It doubled again by 1960. By 1970 it looks as if it will double again. In addition to increased costs similar to those of any institution, the seminary must recognize that there are many opportunities for theological educators to go into university departments of religion at salaries much higher than theological schools can offer. Then there is the whole area of duplicated facilities and equipment with small student bodies. This puts a heavy strain on denominations as they attempt to finance a first-rate school. And it seems clear that unless and until there is some form of cooperation, gifts from industry and foundations will not be forthcoming.

"If significance is to be restored to the pastoral minister, it may be necessary to see that he is to become the enabler of the general ministry of laymen for their witness to the world."
—Jesse Ziegler

This is another reason why Dr. Ziegler feels that theological schools must move into closer sharing of resources and personnel as well as utilize the resources of other institutions such as major universities.

A model for the future

In summarizing his thoughts about trends in theological education, Dr. Ziegler described a seminary setting for the future. He suggested that several denominational seminaries could develop a theological center near a major university. Their traditional academic studies would be shared by the united faculty. Students could also take courses at the university. Each denomination could schedule courses in its own history and discipline.

During the years a student spent in seminary he would engage in a number of field experiences with a team composed of several students and one or more "senior scholars" (professors). These field experiences would be for two to three weeks or longer and would involve him in areas of the life of the society outside the church, such as in industry and social work.

This team would be engaged in work part of the day and in seminars relating experiences to insights of their studies in theology, biblical teaching, sociology, and counseling.

Dr. Ziegler feels that this would: (1) work at preventing the growing gap between seminary graduates and the people with whom they will minister; (2) directly relate the students and faculty to the world for which the training is to equip them.

There are many divergent opinions regarding the future of theological education just as there are different viewpoints about any endeavor vital to the life of the church. However, few persons are as strategically situated to understand and evaluate current thinking and trends as is Jesse Ziegler. His ideas deserve careful consideration by seminary leaders, by students, and by members of churches across America. □

news

Conversions reach unparalleled pace

In the wake of the national bloodbath which has left Indonesia in a "spiritual vacuum," unprecedented numbers of persons in the predominantly Moslem nation are converting to Christianity.

Membership in Protestant churches of Indonesia has increased by almost 150,000 people within the past 18 months, reported Addison J. Eastman, Asian mission director of the National Council of Churches, and James McCracken, director of Church World Service, upon return from a visit to the politically turbulent nation.

In the Karo-Batak area of Sumatra alone, the relatively small Protestant church has had a fifty percent membership increase in one year — 15,000 new members, with 6,000 more persons preparing to join.

Why the turn: "From the best information available to us at this time, a great number of these new members are turning to religion in a real hope that the Christian church can provide a base from which to work for meaningful and humane social progress for the entire nation," Mr. Eastman said.

The church officials said one factor in the large number of conversions is the extreme political upheaval experienced in recent years. A multiracial nation which spans 3,000 islands and encompasses the world's fifth largest population, Indonesia has undergone coups and countercoups. Last autumn saw the fall from power of the Communist Party.

There is a new "searching for personal foundations on which a national life could be built," the NCC spokesman said. "Through this search, Indonesians from every social and cultural walk of life are being led into the church."

Appeal for aid: As one result, the National Council of Churches in the U. S. A. has launched a campaign for $300,000 to help Indonesian churches assimilate their new members. Even larger appeals for aid have been issued by the Indonesian Council of Churches to European church bodies. The funds will be channeled to programs in evangelism, services to human needs, Christian literature, radio broadcasts, and lay-training student work.

Dr. and Mrs. Wilbur McFadden, Church of the Brethren missionaries whose first term in Indonesia extended from 1961 to 1965, are expected to return for a second term later this year.

If not the church, who will speak?

The church's task is to be "relevant as well as reverent" and to minister "not only to the spirit but to the whole man and whole community."

Familiar words in many church circles, perhaps, but particularly significant when uttered by one of the impressive new voices on the Washington scene, Illinois Senator Charles H. Percy.

The emergence of the church "as a dynamic social force" is one of the most encouraging aspects of American life in the 1960s, the senator declared. In addressing the annual dinner of Religion in American Life in New York City, he pleaded for the church to exert an even greater witness in the public realm and not to be "timid about soiling its hands in an effort to grapple with social events and responsibilities."

Alternatives: To the gathering of several hundred of the country's top church and business leaders, Senator Percy said it was up to them and other concerned clergy and laity whether the church "will remain as something merely stately and sacred, above the unpleasant din of history, or whether it will remain as an active, authentic, meaningful force in the 20th century."

In asserting that the church will be "irrelevant to many millions of Americans, especially to young Americans," if it "remains aloof from social and political affairs," Senator Percy said:

"I enthusiastically welcome clergymen who participate in the struggle for equal rights or in the struggle against poverty. I welcome the deep concern and interest which the clergy is showing in the war in Vietnam.

"This is not to say that clergymen are always correct in their views or that we must always agree with them. No church, no cleric, and, I might add, no senator has a monopoly on wisdom or truth."

Agent of change: A man and a movement have helped to change the church of today from a preaching to a practicing religion, he added. The man was Pope John; the movement, civil rights.

In Pope John, the senator continued, "we saw a man who was everything a pope — and organized religion — was not supposed to be. He was gay, not stuffy; involved, not aloof; understanding, not condescending. More than most men, he seemed of the people and for the people.

"And the spontaneous, human qualities which were his in such abundance had an agreeable impact not only on his own church but on all religion. He was elderly in years, and yet almost singlehandedly he seemed to restore a spirit of youth to organized religion."

The church proved its relevancy, the senator said, by the active role which clergymen played in the struggle for racial and social justice. In the present debate over Vietnam, he lauded the ministers and laymen who came to Washington to press their concerns for conciliation and peace.

"As long as men suffer, the church must actively tend to their suffering," he said.

Who? A Christian Scientist deeply rooted in faith, the senator posed this fundamental concern:

"If the church is not to act as a troubled conscience, who will? If the church remains silent in the face of war and poverty and injustice, who will speak?"

Spilled milk: Can it be justified?

To Americans somewhat sensitive over the ready abundance of food for their own families while hunger runs rampant for masses throughout the world, the dumping of tanksful of milk onto the ground this spring was an appalling sight.

Why could not the milk that was held back in the marketing boycott be channeled to the hungry abroad?

Actually, according to a report from Church World Service Community Appeals, both its own CROP staff and officials of the National Farmers Organization had hoped this might be the case. In Minnesota, for instance, farmers contacted Church World Service and the Minnesota Council of Churches several weeks before the strike, "trying to build a plan before the boycott broke, before the withholding was born." As a result, considerable money was collected there to pay the cost of shipping the processed milk overseas. Similar plans were under way also in Michigan, Illinois, and Indiana.

Bottleneck: However, the logistics of handling the perishable commodity proved insurmountable.

The milk had to be hauled quickly. Processors — willing and able to convert the milk into full-fat whole powdered milk — had to be secured. This bringing together of producers, haulers, and processors at a time of considerable economic tension was not possible.

During the boycott NFO national president Oren Lee Stanley, Corning, Iowa, endorsed a plan to ship NFO milk to India but saw little hope for its working out. "The coordination necessary to keep that milk flowing from the farm to the processing plant would take a tremendous staff," he said.

Injustices: "Our first thought must be to correct our own injustices," he continued — otherwise the shipment of milk to India would amount to little more than "the poor feeding the poor."

On the issue of the milk strike itself, in which participating producers sought to force milk prices up by holding and dumping rather than marketing their product, church leaders in at least two quarters underscored the inequities which dairy farmers face.

On the national scene, Henry A. McCanna, director of Town and Country for the National Council of Churches, wired President Johnson, asserting that "farmers, along with other groups in the nation, should be respected in their efforts to organize and bargain collectively."

Dr. McCanna, in quoting from a statement on "Ethical Goals for Agricultural Policy" adopted by the NCC General Board in 1958, wired:

" 'Justice demands that farmers who produce efficiently and abundantly, where such production is in the national interest, should not suffer from this fact, but should receive economic rewards comparable with those received by persons of similar competence in other vocations.'

Parity: " 'Because of their ineffective bargaining position, farmers have rarely enjoyed true parity of income in the open market except during wartime periods of extreme demand. Sustained farm income is essential both as a requirement of justice for farmers and of stability for our total income.' "

In a local setting, John W. Hunter, pastor of the Nampa Church of the Brethren, Idaho, expressed this viewpoint in his parish newsletter:

" . . . We are concerned when milk is dumped in the streets or on the ground, but let us look at the picture another way.

Pruning: "If the farmer does not receive a profit from the production of milk he is forced to sell the 'factory' for hamburger. That loss cannot be recouped very fast. It takes six years to get the factory into full production. A second limiting factor is that only mature factories can produce new factories. It is, therefore, much more 'moral' to dump thousands of gallons of milk if such action will serve to increase the price of milk and keep the factories in business producing milk and more milk factories! It would seem to me that such action falls into the class that Jesus spoke of in the 'pruning of the vine' that it might bear more fruit. . . .

No parity . . . no profit . . . but a problem

"The law of supply and demand is hard put to operate in our nation when labor and industry control such a large percent of the world's buying power that they could starve the rest of the world to death by importing their food supply before they were forced to pay a just share of the gross national product to the American farmer. This would be true of American industry as well if it were not for the fact that it has united to limit importation of goods manufactured by cheaper labor overseas.

"We are a rural church. We need to support the moral claim of American agriculture for a fair share or margin of profit. . . . This is an hour when the church must rally to the support of this deprived segment of our society.

"While this is a personal view, I am convinced that its concerns are well supported in the scripture and tradition of our faith."

Effect: Others of course look upon the milk dumping quite differently, as scarcely more than an organizational tantrum or wanton waste.

One apparent effect, however, is that the action made the public aware as has little else in recent months of the complexity of domestic agricultural problems.

NEW CHURCHES

Five new churches and one major Christian education facility have been dedicated by Church of the Brethren congregations.

Council Bluffs: A merger in 1965 of First church, Omaha, Nebr., and the Council Bluffs church, Iowa, led to the erection of the new Peace Church of the Brethren in Council Bluffs. The Omaha congregation was established in 1908; the Council Bluffs congregation in 1912. The merged parish of 210 members is served by Charles H. Lunkley, pastor.

The new $130,000 brick structure was dedicated in November with Galen B. Ogden, Elgin, Ill., as guest speaker.

Fort Myers: The new sanctuary of the First Church of the Brethren, Fort Myers, Fla., was dedicated in February. The facility arises beside units originally purchased in 1955, shortly after the congregation was organized.

Robert Goshorn, Sebring, Fla., was the dedicatory speaker. The acting pastor of the fifty-member congregation is C. H. Petry; the moderator, J. L. Miller; Robert C. Sipe, resident minister.

Warrensburg: The Warrensburg Church of the Brethren, Mo., founded in 1914, relocated to the southeast edge of town in 1966 to allow for the expansion of Central Missouri State College. A new parsonage also was erected on a donated three-acre site. Together the parsonage and church building cost $90,000.

The dedicatory address in December was given by Roy E. McAuley of Central Missouri State College. W. Ethmer Erisman is pastor of the 104-member parish.

Briery Branch: Eighty years after building its first house of worship, the Briery Branch Church of the Brethren, Dayton, Va., moved into its second church structure. The new colonial-style brick facility will seat 450.

The new church was dedicated in April with M. Guy West of York, Pa., as guest speaker. The 422-member congregation is served by Duane A. Lewellen, a part-time Bridgewater College student, as pastor. Total outstanding indebtedness on the $90,000 construction project is $15,000.

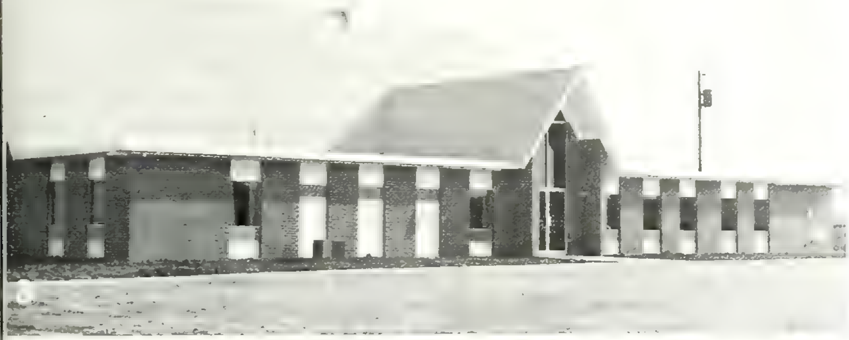
Ivy Farms: The Ivy Farms congregation, Newport News, Va., was chartered in 1964. For four years it met in a school adjacent to the new church site, until last fall when a new $80,000 sanctuary, fellowship hall, and classrooms were completed.

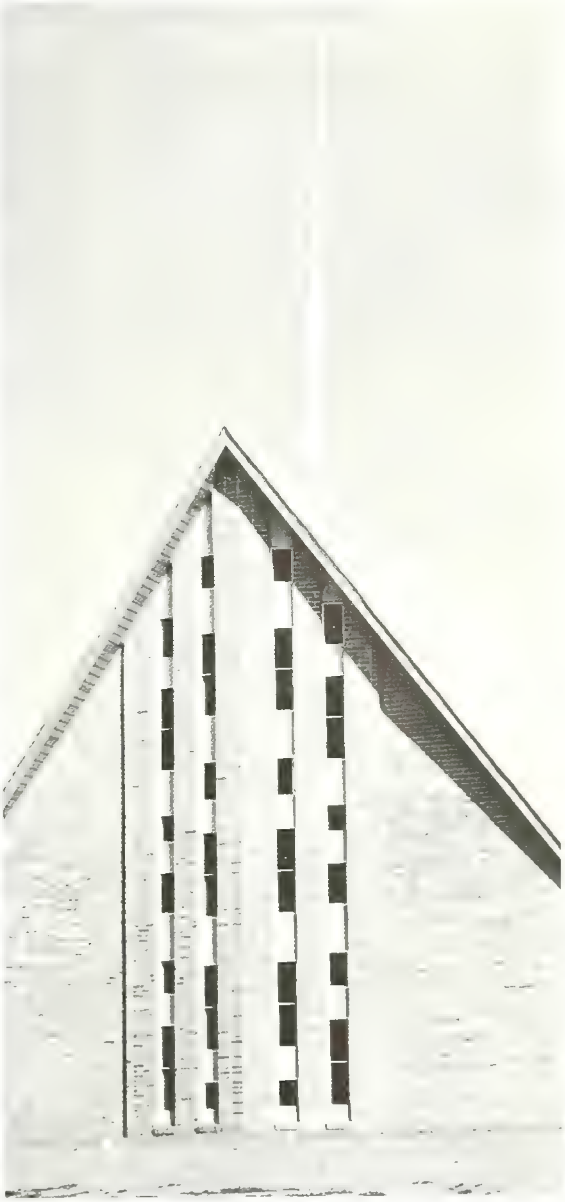
The dedicatory speaker was Donald E. Fancher, Elgin, Ill. Ira. W. Gibbel is pastor of the forty-one-member congregation. The Ivy Farms program began as a tridistrict church extension program by the Eastern, Northern, and Second districts of Virginia.

Fresno: A new Christian education building (not pictured) was dedicated by the Fresno Church of the Brethren, Calif., in March, with Harry K. Zeller, Jr., La Verne, Calif., as guest speaker.

The new unit, comprised of sixteen classrooms, would have cost $125,000 without considerable volunteer labor. The actual cost was $88,000.

The 650-member Fresno congregation erected totally new facilities in 1952. The pastor is Jacob T. Dick; the minister of education is John D. Glick.





1 *PEACE CHURCH*
Council Bluffs, Iowa

2 *FORT MYERS CHURCH*
Fort Myers, Florida

3 *WARRENSBURG CHURCH*
Warrensburg, Missouri

4 *BRIERY BRANCH CHURCH*
Dayton, Virginia

5 *IVY FARMS CHURCH*
Newport News, Virginia

SPECIAL REPORT / *In the face of controvers*

ASSESSING ANEW THE HOUSEHOLD OF FAITH

ONE of the four congregations preparing to host the team of Russian Orthodox Church leaders this spring was First Church of the Brethren, York, Pa. While the fellowship dinner and worship service planned there did not take place because the Orthodox were detained by business at home, some 200 pickets, summoned by the American Council of Churches to protest the invitation to the Russians to visit in the United States, did appear on the evening the visit had been scheduled. About twenty of the protesters also paraded the next day at Elizabethtown College.

Alerted to their coming, the Brethren at York First prepared coffee for the marchers, amplified music over the church tower, and made available a sermon, "The Household of Faith," by senior minister M. Guy West. In a subsequent council meeting the congregation voted unanimously to reissue the invitation for the Orthodox team to come to York when the exchange was rescheduled.

Without being defensive, Mr. West in his sermon set forth the perspective underlying the proposed Brethren-Orthodox encounter. The full text of the sermon, as delivered to the congregation on the Sunday preceding the demonstration, follows.

The object of this sermon is to enlarge our concepts of the church and encourage us to be Christian in our attitudes toward all members of the household of faith. If this is an emphasis which you do not need, thank God, but remember there are those who do.

Brethren are not as parochial as they once were, but you need only attend Annual Conference, district meeting, or any place where our relationship to other Christians is being discussed to discover that what some people mean by the church is really our denomination, or more exactly that part of it which agrees fully with their views.

Such attitudes are reminiscent of the disciples who, finding a man casting out demons in Jesus' name, forbade him do so because he did not follow with them. But Jesus said, "Do not forbid him; for he that is not against you is for you" (Luke 9:49-50). This is a broad concept. It allows room for some others besides our own group who may, indeed, serve the Lord elsewhere or in other ways.

Which view? Which of these views represents your concept of the household of faith? That of the disciples who would write off all who were not a part of their little group, or of the Master who welcomed "whosoever will"?

Probably most of us find ourselves somewhere between these points of view. Certainly we do not believe we have a monopoly on God or that the church begins and ends with us. We have met and learned to appreciate too many good Christians from other groups. Consequently, when we think of the church we include at least other Protestants. Certainly there is great diversity even among Protestants, and we are by no means in agreement about modes of baptism, forms of worship, the interpretation of the gospel, and our major emphasis. But we have discovered that God is bigger than any of our concepts about him, and so there must be room for some diversity in the way he is worshiped and served.

We do not expect or demand uniformity in a human family. Why should we expect it in the family of God? Denominational, racial, national, cultural, and many other factors have produced variety in the church.

One of my first contacts with these differences came in the early twenties when I was sent as a delegate to the International Student Volunteer Convention in Indianapolis. There I was exposed to Christian youth from many lands and heard such men as John R. Mott, Robert E. Speer, and Sherwood Eddy. I was greatly impressed by Aggery of Africa. His skin was as black as midnight, but he was as cultured, refined, well-educated and conversant with the Christian faith as anyone I had ever known. To meet such Christians from other racial and national backgrounds was a growing experience and my ideas of the church had to enlarge.

Uniting factor: Some years later I attended a missionary convention which proved to be interracial, international, and interdenominational. All colors native to the human race were present. The languages were many and varied and in the native dress there was unbelievable variety. I think I had never been in such a cosmopolitan group. But despite all our differences I found one factor uniting us: We all owed allegiance to Jesus Christ as divine Savior and Lord. I shall never forget the thrill of the closing service when this throng of people with divergent cultural

or explores the meaning of reconciling love

ORTHODOX DETRACTORS (clockwise from top): A picket questions York First layman Galen Trimmer why the church uses the "new" instead of old hymnal. Elizabethtown College students responded with a banner of their own. Carl McIntire uses his own microphone to issue challenge for a public debate on communism. First church offered orange juice, coffee, also free sermons to the demonstrators; some responded until Dr. McIntire warned: "That's communist coffee!"

backgrounds joined their voices (many of them in other languages) in the hymn,

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord ot all."

Talk about a growing experience! For a country boy, reared in a conservative Southern community where everybody lived and dressed and worshiped alike, this concept of the church which transcends race and nation, class and color, culture and all other barriers brought growing pains which were at once disturbing and thrilling.

A few such contacts and the household of faith loses its parochial boundaries. And all of us have had such experiences — at least enough to lead us to include other Protestants in our concept of the church.

And now, for the first time in my memory, we are beginning to include another great segment of the family of God. Intellectually we have always known that Roman Catholics were a part of the household of faith. But our Reformation heritage left emotional barriers to the acceptance of what we knew intellectually to be true. Sure, we know the Roman Catholic Church antedates our own by long centuries. But we have had such meager contacts with it, and our differences, real and imaginary, have been so magnified that it has been hard for us to think of them as fellow Christians. Undoubtedly they had similar problems with us.

But now the barriers are falling! Recently we engaged in the first Protestant-Roman Catholic service of prayer for Christian unity in York. For many of us this was another growing experience. It was my first time to walk down the aisle with a large number of Roman Catholic priests and Protestant ministers, not in separate groups, but deliberately integrated. This was the first time that I ever sat on the platform with such a mixed group and took a small part in the service which included brief sermons, scripture reading, choral music, and prayers by both Roman Catholics and Protestants. I doubt if I was the only person there who was moved by strong emotions as I kept thinking of the Master's prayer, "That they all may be one." I know there are obstacles yet to be overcome before that prayer is perfectly answered. There are basic differences in faith and practice which cannot be ignored. But we now understand that, despite all differences we have this in common: We owe allegiance to Jesus Christ as divine Savior and Lord, and this is enough to bridge all barriers.

When a Roman Catholic priest will stand in a Protestant pulpit and bring a message of greetings and goodwill, as Father Hudak did here during our dedicatory services, a new day is upon us. We still need more contacts, more joint worship services, more conversation and exchange of ideas. But a beginning has been made. From now on the doors are open, and only the prejudiced and intolerant will fail to include Roman Catholics in the household of faith.

Almost strangers: But there remains one branch of the Christian family with approximately 150,000,000 members to which we are almost total strangers. I refer, of course, to the great Eastern Orthodox Church.

When we first talked about entertaining a delegation of Russian Orthodox churchmen someone asked, "Are they Roman Catholics or Protestants?" The answer, of course, is neither. They are members of the Eastern Orthodox branch of the Christian church.

In 1054 the church which until that date had been organically one was divided into branches which have subsequently been known as the Roman Catholic and the Eastern Orthodox Church. This division, which had been brewing for many years, grew out of doctrinal differences, cultural differences, and perhaps some friction between the two most powerful churchmen of that day — the Pope at Rome and the Patriarch at Constantinople. For 500 years thereafter we had two branches of the church until the Reformation added a third (Protestantism) in 1517.

Almost from the beginning the Eastern Orthodox Church has divided into national bodies, all alike in doctrine, but independent in government. So we have the Greek Orthodox Church, the Russian Orthodox Church, the Syrian, Bulgarian, and many other national bodies, all in the Eastern Orthodox family. So when we talk about the Russian Orthodox Church, we are talking about the Eastern

> *"We may have found many differences between us. But . . . we would most certainly have found this priceless tie binding us together: We are disciples of the same Master and Lord"*

Orthodox Church which centers in Russia.

What is this church like? In government it has a Patriarch who corresponds to the Pope of the Roman Catholic Church. Next under him are metropolitans in much the same category as cardinals in the Roman Church. These men head great metropolitan areas, as, for instance, Leningrad and Lagoda, which is the province of Metropolitan Nikodim, who was scheduled to lead the visiting delegation which we had anticipated. In addition, he is also head of the foreign relations department of the church – a position which many consider second in importance only to that of the Patriarch.

In worship Eastern Orthodox churches are highly liturgical and ritualistic. Their ministers wear elaborate, brightly colored vestments, and their music, we have often been told, is both dignified and spiritually moving. Worship services in Russia usually last about three hours, and the people stand throughout them, since there are no pews in their churches. And they go to church in great numbers. Only a few days ago I heard a lecturer, who had recently traveled in Russia, say their churches are crowded, not only on Sunday morning but on Sunday nights and week nights when they have services.

The doctrine of the Eastern Orthodox Church is based on the Bible and the ancient traditions centering in the creeds. The Nicene Creed is used in all their liturgies. They do not believe in the infallibility of the Pope, nor do they accept the dogma that he is Christ's only vicar on earth.

Contrasts: Like Brethren, Eastern Orthodox baptize by trine immersion, but, unlike us, they baptize both infants and adults. And, unlike any other church that I know, confirmation in the Eastern Orthodox Church follows baptism immediately. This means that even baptized infants are full-fledged members of their church. Brethren will also be interested to know that Eastern Orthodox practice anointing and, like the early Brethren, they salute one another with the holy kiss. You would also be reminded of the early Brethren by the number of full beards among the Orthodox.

Some branches of the Eastern Orthodox Church, including the Russian Church, are members of Councils of Churches – the World Council and those in the U. S. A. of the National Council. So they have been more cooperative with Protestants through the years than have Roman Catholics.

The delegation which we had expected to entertain, therefore, represents a great, ancient branch of the household of faith. This church has been in Russia since about 850 A.D. and from about 1000 A.D. until 1917 it was the state church of Russia. Since the revolution there has been a clear-cut separation between church and state. The Soviet government, committed to atheism, has taken over the properties of the church and carefully regulates most of its activities with the exception of its liturgies and purely ecclesiastical matters. The Russian Church is allowed to engage in no social-welfare or social-action projects. Religious education is limited to some training for the priesthood and private religious instruction of children by parents in the home. The church publishes only limited materials, and even marriage is now performed by the state.

Stamina: We have been talking here about liabilities of the communist government and not the Russian Orthodox Church – a distinction which some people either cannot or will not make. Any church which can live under such conditions must have stamina. And as evidence that the Russian Orthodox Church has lived – while they do not keep membership statistics as we do – the estimates of its membership run as high as 100,000,000 out of a total Soviet population of about 300,000,000. And this in spite of the fact that for fifty years the Soviet government and the Communist Party have been militantly atheistic and antichurch. One would think that these fellow Christians would merit the appreciation and encouragement of other members of the family of God throughout the world.

To me it is a source of genuine regret that we shall not have the privilege of entertaining these fellow Christians as had been anticipated – at least not for the present. I am confident it would have been a growing experience for all of us. Undoubtedly we would have found them different in many respects.

It has been charged that they are communists. When I asked Harold Row about this charge, he said their answer is, "It is impossible to be a communist and a Christian and we are Christians."

So while we do not believe they are communists, as we understand and use the term, it would not surprise me at all if their political and economic views have been colored by the system under which they have lived for fifty years. If we are honest, I think we shall admit that we, too, have been influenced by the culture in which we live. I would not expect, therefore, that all Russian Christians would completely share our ideas either about the evils of communism or the virtues of the political and economic system under which we live. It is my understanding that many Russian Christians insist they are now better off, economically, than they were under the czars. I have not heard of any who endorses the atheistic principles of their regime.

So if the Russian Orthodox churchmen had visited us, as scheduled, we may have found many differences between us. But, as is true with Roman Catholics, we would most certainly have found this priceless tie binding us together: We are disciples of the same Master and Lord, members of the family of God, brothers and sisters in the household of faith.

"Brothers": Incidentally, the Russian Orthodox call us the Church of the Brothers. Apparently they have no word for *brethren*; so we are to them the Church of the Brothers. Through such contacts as they have had they have learned to appreciate us. We are, they understand, a "peace church," and, perhaps more than we can understand, these Christians who have lived with war and revolution want peace on earth.

The current exchange with the Brethren, like a similar one three years ago, was planned with this goal in mind: to discuss in some depth our mutual understanding of the church and of her mission as an agent of God's reconciling love.

I regret that some people in the community felt it would be a tragedy to entertain these guests. The most charitable thing that I can say about such critics is that I think their fears were unfounded and that some of their attitudes were decidedly unchristian.

So we conclude with a text which might have been, "Can any good thing come out of Nazareth?" or "Whosoever will, let him come." Instead of these, and many others with the same point of view, I have chosen the words of Paul found in Gal. 6:10 –

> *"So then, as we have opportunity, let us do good to all men, and especially to those who are of the household of faith."*

Chronicling the Brethren

Tenth year: Nineteen new agriculturalists from Poland have begun a year's study and research at colleges and universities across the nation.

Their arrival marked the tenth anniversary of the Church of the Brethren sponsored exchange.

The contingent arrived in April by ship at Quebec and was bussed to the New Windsor Service Center in Maryland. There they were greeted at a reception which included in attendance representatives of the U. S. State Department and the Polish Embassy. Farm families in the area hosted the newcomers.

Two institutions – North Carolina State University and Washington State University – this year are participating in programs for the exchangees for the first time.

More than 200 Polish agriculturalists, the majority with graduate degrees, have participated in the study-research-goodwill exchange to date.

Pastor-in-residence: Nevin H. Zuck, pastor of the Elizabethtown Church of the Brethren, Pa., will be the pastor-in-residence at Bethany Theological Seminary, Oak Brook, Ill., for the forthcoming autumn quarter.

Dr. Zuck has been pastor at Elizabethtown for twenty-two years. He also is chairman of the Brethren Service Commission of the General Brotherhood Board, immediate past chairman of the Fraternal Relations Committee, and Annual Conference moderator in 1962.

Zuck

Germantown ministry: Assisting director Ronald G. Lutz in the Germantown ministry in Philadelphia are a juvenile probation officer and Baptist layman of the community, Samuel Bishop, who is working with teen-age gangs, and an Elizabethtown College student, James Tice, who will help with vacation Bible school and other summer programs.

Delegates: Two Church of the Brethren ministers will represent their denomination at the Fourth World Institute for Christian Education, to convene July 17 - 28 at Nairobi, Kenya.

Ngamariju K. Mamza, Lassa, Nigeria, will be one of the delegates. He is pastor of the Lassa congregation, a parish with some 1,200 members and an average attendance of more than 9,000 persons. He also is secretary of the Nigeria district and a registered surgical nurse.

Mamza

Petry

Carroll M. Petry, a missionary in Nigeria since 1963, also will be a delegate. He is a teacher at Kulp Bible School near Mubi. Prior to his overseas assignment he was pastor of the Wabash church, Ind.

At the institute they will be joined by 350 delegates from 90 countries in focusing on effective means of training persons today to understand and live out the Christian faith.

Lenten sharing: Northern Indiana Brethren contributed $18,587 beyond regular offerings in a Lenten sharing project aimed at helping feed the world's hungry. The goal was $25,000. Thirty-eight of the district's fifty churches participated in the special sharing. A query will be presented to Annual Conference this month from the district, further urging increased support by Brethren of "food for peace" enterprises.

At random: The executive director of the Toledo Area Council of Churches in Ohio, Garnett E. Phibbs, has been appointed to the state's advisory committee to the U.S. Commission on Civil Rights.

Twenty-four foreign students will be guests in Church of the Brethren homes for the coming year, as part of the International Christian Youth Exchange.

speak up

"Before you decide you don't want a Negro family next door"

■ Would you want a Negro to move next door to your lovely home? Before you answer that question I suggest that you consult someone who lives next door to a Negro family. Since I have lived next door to Negroes for more than thirty years, may I share my experience?

I have not only lived next to Negroes for many years; I have dealt with them in business over a period of more than forty years. I have found some to be honest, friendly, and pleasant to deal with; others were deceptive, dishonest, and a liability as customers. I know what it is to make a sale on the installment plan and later find that the expense of making collections was more than the amount collected. Yet, a considerable amount of the profit I made in business came from Negroes.

I have discovered that there are many kinds of Negroes just as there are all kinds of white persons. This is a fact you need to keep in mind before you answer the question: "Would I want a Negro to move next door?"

Many folks, when they consider this prospect, are thinking of someone like Mose. I know Mose. He works at a menial job until he has enough money to live on for a few days; then, to the consternation of his boss, he knocks off to go fishing or to get drunk. His children are not in school regularly, and often his wife must work to get the money to buy clothing and food for his family.

A roof and two good doors may be all that Mose desires. He does not want to live in the suburbs. But it is his grandchildren with whom you will need to reckon. Remember that his grandchildren have higher aspirations and better education.

For example, consider an M.D., recently graduated from medical college, who has served as a medic in the air force. He is looking for a good house in a good neighborhood. Should he apply for the house next door and be accepted, you will be fortunate. He is intelligent and respectable. He will likely keep his premises neat and clean. He likely has professional friends who want a good house and have the money to pay for one. Such demands will probably raise the real-estate values in your neighborhood provided your neighbors do not panic and all want to sell out at once. My house next door to a Negro family is presently valued by the tax assessor higher than a better house I have in an all-white lakeshore subdivision.

But money is not the first consideration when we think about persons who may want to live next door to us. Above all we want neighbors who are congenial.

I like my next-door Negro neighbors because it is a delight and a privilege to live by them. Both the husband and the wife are teachers. They are well-educated, having taken post-graduate work. We can and do have profitable and interesting conversations on various subjects. Social association comes more naturally with the professor and his wife than with our white neighbors. They are actively friendly. We exchange food and various favors as well as ideas. When political campaigns are on, I find the professor much better informed about the candidates and the issues than any of my white neighbors. I can learn much from him. When I go on a trip leaving my wife alone in poor health, I know she will not be without kind assistance if it is needed. Before I leave, the professor or his wife will come over to assure me of that.

Our Negro neighbor's house is better than ours. Their whole premises present a better appearance than ours. They have a gardener who keeps their lawn and grounds in beautiful order and in good condition.

We enjoy taking our guests over to visit our neighbors. The conversation is stimulating. The furnishings of the house are tasty. The pictures on the walls are beautiful works of art painted by a niece of the family. After such a visit one would hardly go away saying, "I would not want a Negro family to move in next door to me." One might rather pray for the privilege of having such neighbors.

We have other Negro neighbors nearby. Two are building contractors. One is a barber. Others are teachers. One is a foreman in grove work. One is a pastor.

There are many such potential neighbors who are Negroes. There are in the U. S., according to a recent news report, about one and one-half million Negroes who could be classed as professional, technical, clerical, or skilled workers, or labor foremen. And their number is increasing. Colleges and universities are turning them out by the thousands.

May you have the privilege of having one of these for your neighbor and, if you wish to keep your neighborhood a lovely place in which to live, I suggest that you advise realtors in your vicinity to forget color in selecting their prospects for the house next door, but that instead they consider education, skill, ability, and character. — Floyd M. Irvin

WEDDING EVE

So young she is, and white, all film and lace,
Trying her glad tomorrow on for size —
Sewn with the shining thread of dreams,
Woven of prayers, this more-than-wedding gown,
A fragile mantle for so great a leap
From youth to womanhood, our world to his.
Mother, let go that train, for she must walk
Down aisles of her own choosing. Still a part
Of all of us walks in her as she goes.

by Ernestine Hoff Emrick

RONDEAU: SPRING AND SUMMER WEDDING

The deserts bloom, my granddad said,
If water seeps through the sandy bed
As when the gentle rain has run
To meet the warmth of the evening sun
And these two, sun and water, wed.

My granddad saw a green growth spread
And felt his heart high-spirited
To know when nature had begun
The desert's bloom.

First, flowers took away his dread
That roots and dormant seeds were dead,
Then warmth and water, now made one,
In time produced phenomenon
Of fruit; and marriage vows were read
In desert's bloom.

by Myrtle Chance Allen

questions you ask

What was the value of the thirty pieces of silver which Judas received for his betrayal of Jesus?

It is difficult to assess the value of ancient coins in terms of modern currency.

It is possible that the thirty pieces of silver were Phoenician tetradrachmas since Jews from many nations visited the temple. If this is true, the monetary value of the thirty pieces of silver would be a little less than twenty dollars. However, these are the equivalent of about 120 denari, and we know that a denarius, the principal silver coin of the Roman commonwealth, was commonly accepted as a day's wages. Thus, the thirty pieces of silver probably represented four months' income for a laborer.

Is it proper for Brethren to bypass one or more Church of the Brethren congregations to attend another church some distance away? Should they not give their support to the nearest church?

Many local congregations at sometime have attempted to establish parish boundaries which would determine the areas of their responsibility in relation to other nearby churches. These have seemed to have some significance where several churches are located in the same community.

However, no serious effort is usually made to require members of the Church of the Brethren to attend the church nearest them or within whose parish boundaries they reside. With the ease of modern transportation, it is possible to travel to a church some distance away without any real inconvenience.

It seems clear that Brethren, like members of other Protestant churches, expect the freedom to attend the congregation of their choice. They cannot be assigned to the parish in which they reside as are Roman Catholics. They may be drawn by many different factors to some church outside their immediate community and may indeed pass other Brethren churches in so doing. This is their free choice.

However, members of the church should seriously consider where they are most urgently needed when they choose the fellowship of which they will become an integral part. Sometimes families with qualities of strong leadership will bypass a young struggling congregation which desperately needs their help in order to attend a well-established church with an attractive pastor and an interesting program of activities. Christian commitment should certainly raise the concern about the place where they may render their most effective ministry, not just where they receive the greatest benefits.

Therefore, though Brethren are free to unite with the congregation of their choice, their stewardship of talents and resources might direct their support to the place where they may make their greatest contribution. — Paul M. Robinson

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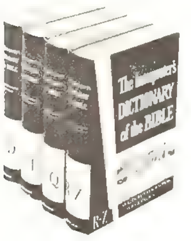

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readers write

Continued from inside front cover

Facts quoted can be, like all statistics, twisted to suit the viewpoint. Guns are probably safer than the gadgets you find necessary for good housekeeping. Hunting is probably safer than taking a bath in your own bathtub at home.

Ernest R. Jehnsen

Midland, Mich.

COMPASSION DESERVES PRIORITY

There may be many good and wise reasons why the American churches have not opposed the Vietnam war more vocally and more vigorously. For the most part we have left it to the leftists, the unorthodox, and the unshaven to stand up and be counted. Had their efforts been reinforced by all peace-loving Christians they might have been more effective. This does not belittle the official pronouncements by the churches, the public statements and sermons by ministers, and the participation in marches, the letters written, and the expressions and prayers by many individuals. Nevertheless, willingly or not, we are involved in the action that is bringing terrible agony and distress to the Vietnamese people.

Christian compassion demands a response in any area of need. Because of our involvement, it seems that we have an even greater than usual responsibility in relieving the suffering in Vietnam. Much aid and comfort is being given by churches, other agencies, and many dedicated volunteers. Yet, eyewitnesses report a situation that would elsewhere be termed a disaster and call for unlimited efforts to help. It is estimated that one million Vietnamese children have been wounded in this war and more than a quarter of a million children have been killed. As *Look* points out, "If one child in any American community is killed by violence, his death becomes headlines. In Vietnam, it has become almost pointless to weep."

Because of language and other barriers, "missions of mercy" are difficult and complicated. However, if the full force of this tragedy confronted us, perhaps we could find ways to help. Suppose that on a bright, pleasant morning at Conference, the thousands of miles of land and sea between Eugene and Vietnam suddenly disappeared, and across the street we could see the injured, the diseased, the homeless, and the orphaned in their misery. Would we, could we continue with business as usual? Could not the problems of worship forms and ecumenical conversations, important as they may be, wait while the best thinking and prayers of this great Conference were brought to bear on this desperate need?

The answer may be in doubling or tripling the $38,000 the General Brotherhood Board has suggested and so undergird and expand the agencies and programs already at work. Perhaps we could add our influence and resources to a movement now under way to bring orphans and crippled children to this country for care. Surely some way can be found to make this a year when the ministry of compassion and reconciliation is given a priority in the business of the church.

Mrs. E. C. Flory

Nampa, Idaho

ACT OF CIVIL DISOBEDIENCE

I greatly appreciate the position that the Brethren have taken in regard to the Vietnam war and the leadership exercised in helping to alert us all to the moral issues at stake. Dan West's tremendous idea in an article in the Messenger some months ago is awfully pertinent today. Pope Paul's encyclical issued a few days ago, asking the wealthiest nations to relax their extreme capitalist aims and give more direct aid to the poorer nations rather than to the mad race of stockpiling armaments, supports the same concept in establishing world peace.

My purpose in writing this letter is to announce a tremendous Easter weekend experience with a Quaker action group at Buffalo, N.Y. The project was an act of civil disobedience, not merely to defy the United States government but to respond to a higher law and perform a moral duty. It was one of the most enriching as well as exhausting Easter seasons I've experienced. About a hundred people participated fully in the service.

During the long weekend participants caravaned from the New England area toward the peace bridge at Buffalo. On Saturday evening leaders talked for longer than two hours on the significance and implications of the event. There were six hours of silent vigiling into Easter morning, then a short sunrise service of about twenty minutes. After breakfast, about a hundred people defied the law by carrying money across the peace bridge to Canada and

More on page 28

day by day

THE ARRIVAL of a new baby in a home or in the neighborhood always elicits response from children — usually spontaneous interest and excitement on the part of younger children and sometimes disdain on the part of older children. The opportunity to see baby kittens, a wobbly lamb, newly hatched chicks, a young puppy, or other new animals is also a real event. Such experiences, if properly guided by understanding parents, can create an awareness of and appreciation for God's plan for life.

God has planned for the creation of new life through the union of male and female cells. Children can be guided into a growing understanding of the significance of "male and female" and the distinctive roles of each sex. If such information comes from parents who are happy and secure in their marriage relationship and if it is imparted in a reverent manner, good foundations are laid for developing a code of moral purity.

God plans for the *physical growth* of his children. How fascinating it is to observe the growth and physical maturation of a baby! An elderly spinster used to gaze upon our infant son every Sunday morning, concluding her brief visit with the remark, "My, he's really improving!" We wondered about her choice of words at the time, but we have to agree that a child does "improve" in his ability — to see, to move, to speak, to hear, to understand.

God plans for the *mental growth* of his children. Boys and girls are endowed with a tremendous curiosity. We all learn by asking and exploring, by probing and seeking, by wondering and experimenting.

God plans for the *spiritual growth* of his children. The soul is awakened into life by the love of God, which is first experienced by a child through the love and affection bestowed upon him by his parents. The best resources of supportive Christian fellowship and a God-fearing community must be drawn upon to assist in building Christian character.

God plans for the *social growth* of his children. The ability to have harmonious interpersonal relationships begins in the home. Are the brothers and sisters in your home learning how to plan and play and work together harmoniously? Has your family learned how to accept and understand other people, even those who are different? Are the young people in your home properly equipped for happy and harmonious boy-girl relationships, student-teacher relationships, employer-employee relationships, and the husband-wife relationship?

Suggested activities

1. Remember a family in which there is a new baby with a card, a gift, or a visit in the home. Then talk about the significance of the creation of this new person.

2. Older children might want to help prepare a baby layette for a refugee family (instructions are available from Church World Service).

3. Read *Susie's Babies,* by Clarkson (available in many church libraries), and discuss with wonder how God plans for new life.

4. Plan a family expedition to a farm, a zoo, or a museum. A picnic lunch could be prepared for this outing and time taken for out-of-doors worship. Spontaneous prayers of thanksgiving for God's plan for life add meaning to such a day.

5. Sing together hymns of praise to God for his creation: "For the Beauty of the Earth" (*The Brethren Hymnal,* No. 92), "This Is My Father's World" (No. 99), or "How Strong and Sweet My Father's Care" (No. 81). Or use a hymn which asks God's guidance upon the home: "My Lord, I Do Not Ask to Stand" (No. 543).

6. Viewing slide pictures or snapshots of family members arranged in chronological order (beginning with the baby pictures) often stimulates discussion about how persons grow and change.

7. Find the certificate or folder which was presented on the occasion of the dedication of the youngest member of your family and talk about the meaning of the service. If there are older children in the home who have been baptized, the meaning of baptism can also be discussed.

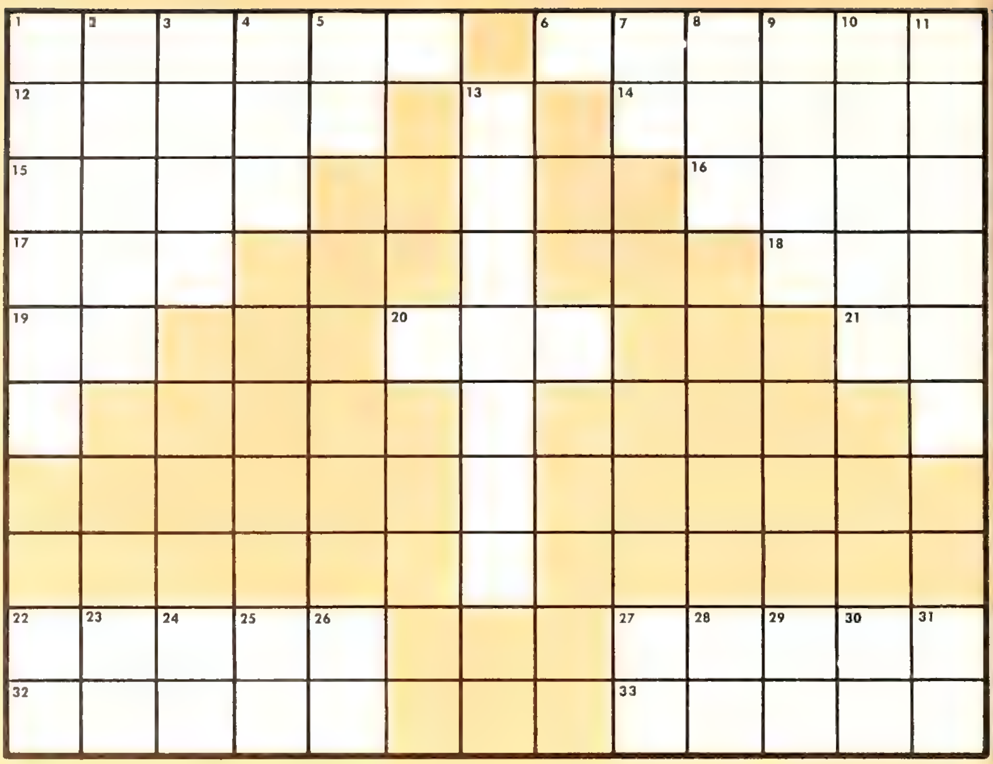
8. Discuss with high schoolers in the family the implications of illegitimate births, unwanted children in the home, and the general disregard in our society for the spiritual dimensions in the husband-wife relationship. How can God's plan for the spiritual growth of the person be fulfilled in such situations? — BERWYN AND KATHRYN OLTMAN

DAILY READING GUIDE — June 11-24

Sunday, 1 Sam. 1:19-28. The birth of a baby is the answer to prayer.
Monday, Hosea 11:1-4. God understands how parents help with a child's first steps.
Tuesday, Prov. 4:10-15. A child needs guidance for his "spiritual walk" also.
Wednesday, Ps. 104:14-23. Nourishment and growth are part of God's plan for all creatures.
Thursday, Col. 3:12-15. There are attributes which foster proper spiritual growth.
Friday, Col. 3:16-17, 4:6. Learning to speak properly and graciously is part of God's plan.
Saturday, 1 Cor. 6:15-20. Our bodies should be regarded and used in the way God planned.
Sunday, Luke 2:42-52. A child's growth should be mental, physical, spiritual, social.
Monday, 1 Sam. 3:1-10. Even a child can learn to recognize and respond to God's call.
Tuesday, John 6:1-14. The small contribution of a child can be multiplied greatly!
Wednesday, John 10:7-11. The Good Shepherd offers abundant life.
Thursday, Luke 12:22-31. Real life comes by putting things in proper perspective.
Friday, Phil. 3:12-16. We must learn to make room for maturity!
Saturday, Rom. 6:20-23. God has planned for our freedom from sin and death.

Treasury of Trees Crossword

by Janet Rhine



DOWN

1. Aaron's rod yielded fruit of ________ trees (Numbers 17:8)
2. Slanting
3. Gertrude (nickname)
4. Stringed musical instrument
5. Manuscript (abbr.)
7. Officer of Day (abbr.)
8. Small dog
9. Samson's strength was in his ________ (Judges 16:19)
10. Feeling of discontent
11. Fisherman's coat
13. Elijah sat under a ________ tree (1 Kings 19:4, KJV)
22. Company (abbr.)
23. Elevated railroad (abbr.)
24. Drill instructor (abbr.)
25. Authorized version (abbr.)
26. With reference to
27. Morning
28. Father
29. Participial noun (abbr.)
30. Lane (abbr.)
31. Each (abbr.)

ACROSS

1. Terraces for Solomon's temple made from ________ (2 Chronicles 9:11)
6. Noah's ark made from ________ wood (Genesis 6:14)
12. Egyptian food desired by Israelites (Numbers 11:5)
14. Boy's name
15. Female horse
16. ________ branches for booths in Feast of Tabernacles (Nehemiah 8:15, KJV)
17. Canadian province (abbr.)
18. Dog's bark
19. Nova Scotia (abbr.)
20. Jesus saw Nathanael under a ________ tree (John 1:48)
21. That is (abbr.)
22. David dwelt in a house of ________ (1 Chronicles 17:1)
27. Solomon's bride likens him to an ________ tree (Song of Solomon 2:3)
32. Gentiles are likened to a wild ________ tree (Romans 11:17)
33. Heavenly food (Numbers 11:7)

ANSWERS

DOWN

1. Almond
2. Leans
3. Gert
4. Uke
5. Ms
7. OD
8. Pup
9. Hair
10. Ennui
11. Reefer
13. Juniper
22. Co
23. El
24. Di
25. AV
26. Re
27. AM
28. Pa
29. Pn
30. Ln
31. Ea

ACROSS

1. Algums
6. Gopher
12. Leeks
14. Duane
15. Mare
16. Pine
17. Ont
18. Ruf
19. NS
20. Fig
21. Ie
22. Cedar
27. Apple
32. Olive
33. Manna

A man who knows who he is

THE FIXER, by Bernard Malamud. Farrar, Straus and Giroux, 1966. 335 pages, $5.75

THERE ARE certain happenings in history, like the Reformation, the French Revolution, and the American Civil War, which seem to cause or to culminate long-lasting shifts in virtually all aspects of public life and thought. Such events become sources from which new philosophies, social movements, and works of art, music, and literature emerge. One historical phenomenon that seems increasingly to be the occasion for much recent thinking and writing is the persecution of the Jews. Vatican II, interfaith meetings in small communities, the selection of Jews for high political positions, *The Diary of Anne Frank*, *The Deputy*, and Peter Weiss' current theatrical presentation, *The Investigation* – these are a few reflections of current concern over the unjust and inhuman treatment given to millions of Jews by nominal Christians in an allegedly civilized century. Bernard Malamud's book, *The Fixer*, reveals again the unbelievable treatment applied to a Jew simply because he was a Jew, this time in pre-Bolshevik Russia.

Yakov Bok was a simple, provincial handyman whose life had had plenty of difficulties – being an orphan, living in poverty, having no children, being deserted by an unfaithful wife. Despite the obstacles involved, he managed to make his way to the city of Kiev, where for the first time in his life he began to achieve some success.

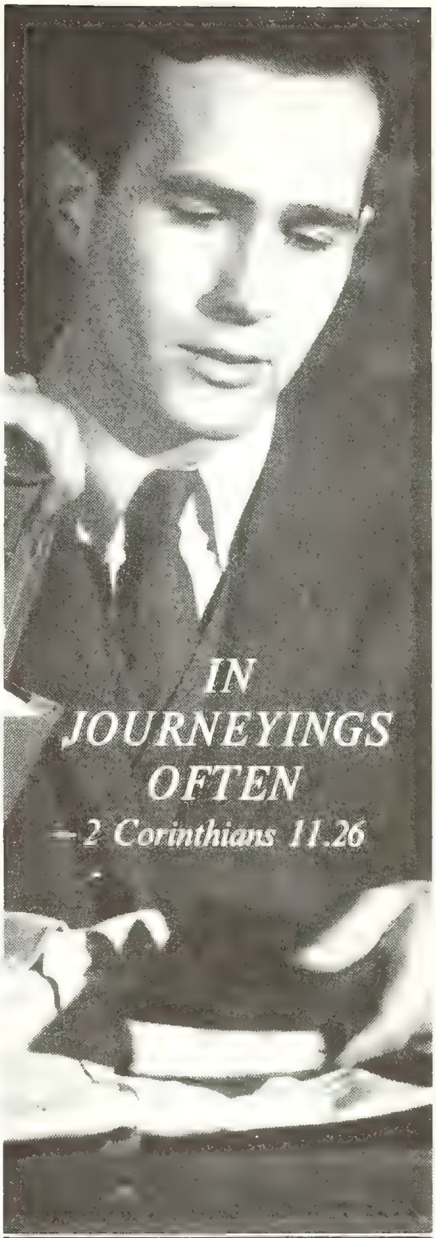
A kind deed rendered, ironically, to an anti-Semite brought him work, money, and a position. But to maintain himself in his new surroundings he had to deny that he was a Jew and assume a false name. While he had some misgivings about the deception, he did not feel that he was compromising his integrity to any great extent because he had lost most of his religion years before and had practically no involvements which were dependent on his identity as Yakov Bok.

One day the body of a murdered boy was found near the factory where Yakov lived and worked. Circumstantial evidence, greatly abetted by strong anti-Semitic hysteria and a corrupt government, pointed to a Jew as the murderer, and Yakov turned up as the most readily available suspect. Most of the book presents his valiant struggle against completely irrational charges, extremely brutal imprisonment, and the seeming purposelessness and anonymity of his existence.

It is the struggle of Yakov with himself that leaves the strongest impression upon the reader although the detailed description of his physical oppression also is unforgettable. In only three hundred pages Malamud transforms a very little man, "a fixer [who has] all my life . . . broken more than I fix," into not only the most important Jew in Russia but also a man who knows who he is.

Bernard Malamud has earned a reputation for being one of the few current novelists with a deep moral concern and a strong faith in the dignity and courage of man, but in his idealism he does not ignore the reality of man's sinfulness. This book is filled with heartless, selfish characters whose evil actions and senseless prejudice leave us at once numb, outraged, and repulsed. Yet, because of Yakov the fixer, along with an ill-fated investigator named Bibikov and a few other minor characters, we close the book convinced that life has purpose and meaning, that man can rise to unsuspected heights when he is sustained in his soul by the truth of God, and that hope is not a hoax.

The Fixer is a good book, an ennobling book, a religious book, but it is not a "nice" book. The author describes in blunt, vulgar terms the atrocities to which Yakov was subjected. The book does not mitigate any of the ugly rottenness of a completely corrupt situation. Even the hero is far from perfect in his behavior and beliefs. There is nothing titillating, however, about the immorality one reads about here. The moral theme is not a masquerade for a seductive revel with evil, as is so often the case with best sellers. The vivid, unpleasantly coarse language is necessary if we are



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AT ALL BOOKSTORES

really to share the fixer's pain and to feel the poignancy of his question, "Why me?"

Though Malamud does not make explicit allusions and avoids obvious symbolism, the reader realizes that the fixer is Job, moaning, "Why did I not die at birth?" He is Jesus, crying, "My God, my God, why hast thou forsaken me?" The fixer is every man who ever becomes an innocent victim and dares to doubt, wailing, "Why, why?"

And there is an answer! — Richard A. Livingston

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readers write

Continued from page 24

delivering it to the Canadian Friends Service Committee. The money was designated to be used for medical supplies for North Vietnam, the National Liberation Front, and South Vietnam. Each person did this at the risk of a $10,000 fine, or five years in prison, or both. It was a tense experience in deciding to execute the act, but I feel that a great injustice is performed by our government in waging war and in indiscriminate bombing, killing vast numbers of civilians with napalm and other fierce weapons, wounding many more, and destroying their homes. Even if our personal tax money were not so used, I would still feel obliged to express my concern for the immorality of the war in Vietnam which most of the world asks us not to wage.

Wilmer Brandt

Groton, Vt.

PARENTS, AWAKE!

I was very interested in "A Cleric's Impressions of Sunset Strip" (April 13), a special report by Lee G. Whipple. However, there is one thing I wish Mr. Whipple could have added to his report. It would be enlightening to see the results of a poll, taken among these youths, determining the types of homes they come from. Are these the children of God-fearing parents who truly walk life's path with "your man, Jesus"? Are they the products of parents whose marriage vows are held sacred and whose church membership means more than an empty pew on Sunday mornings? Were they raised by men and women who sincerely decry materialism and extol the simple life in thought, word, and deed? I would venture to say that the great majority are not the products of such homes. If these children represent the results of godly teaching and example, then not only the church is dead, but our faith is dead, also.

The church may criticize itself for helping to create a culture which has brought about the "now" generation. But more to be criticized are the faithless, selfish, superficial individuals who have molded the lives of these young human beings. Perhaps the church, with its dedicated men and women, can salvage a few of these precious souls. In the meantime: Parents, awake!

Joan H. Noblit

Quakertown, Pa.

RELEVANT TO STUDENT LIFE

I view with great joy the entrance of the Church of the Brethren into the campus ministry of the United Campus Christian Fellowship. Not only is this ministry very effective on campus, it is also a very good exercise in ecumenism. The work of the UCCF is accomplished by the combined efforts of the Evangelical United Brethren, Disciples of Christ, United Church of Christ, United Presbyterian Church in the U. S. A., the Moravian Church in America, and now the Church of the Brethren. It is through joint efforts like these that Christians find the faith they all share.

I am a member of the Church of the Brethren studying at Indiana State University. The nearest congregation of Brethren is thirty-five miles away, just too far to be driving every Sunday. Being interested in becoming a part of the Christian fellowship on campus, I shopped around the campus organizations to find one that I liked. I am now a very strong member of UCCF and am even a student member of the board of directors. My experience at Manchester College and here at Indiana State have shown me that the church through extensions of its institutional structure can prove very meaningful to the university student. But in order for the church to be meaningful the ministry needs to be open, ecumenical, honest, and stu-

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dent-to-student. . . . This is the ministry of UCCF. Staffed by responsible ministers who have had the experience of a parish and who are open to the student, this ministry is very relevant to student life.

As a member of both the Church of the Brethren and the UCCF and as a future candidate for the campus ministry, I am happy to see the Church of the Brethren entering into this most rewarding, effective, and active phase of the campus ministry.

Thomas J. LeClerc
Terre Haute, Ind.

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Harl L. Russell, Director of Special Gifts
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Please send, without obligation, your folder on the Annuity Plan and the rate for my age. [If you desire rate for inclusion of another as a co-annuitant, please fill in his (her) birth date as follows:

Month ________ Day ________ Year________.]

My birth: Month ________ Day ________ Year ________

My name: ____________________

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in brief

PERSONAL MENTION

Robert M. Winger, a member of the First Church of the Brethren in Lansing, Mich., has been named deputy to the state superintendent of public instruction in Michigan. For the last eight years he has headed that state's vastly expanded program of vocational education.

. . .

Mrs. Frank Hisey, a member of the Beaver Creek church in Virginia, each year before Easter gives a party in honor of her daughter, an eighth grader who walks with the aid of a brace. Mrs. Hisey at a series of such "coffee hours" invites guests to contribute to the Virginia Society for Crippled Children. . . . **Hannah Brumbaugh,** the oldest guest at the Morrison's Cove Home in Martinsburg, Pa., recently celebrated her ninety-seventh birthday. She is a charter member of the 28th Street church in Altoona.

. . .

The school publication of Luray High School in Virginia recently received a national award from a tuberculosis and health association. The editor is **Jane Smith,** a member of the Luray church. . . . Brethren representatives at an interfaith conference in Boston on "The Role of Conscience" were **Norman J. Baugher** and **W. Harold Row.**

. . .

Those who have recently celebrated golden wedding anniversaries are: **Mr. and Mrs. Leo Croy** and **Mr. and Mrs. Curtis Sheets,** all of Nappanee, Ind.; **Mr. and Mrs. Arthur Southard,** Pikesville, Md.; and **Mr. and Mrs. John Wirth,** Modesto, Calif. . . . Others who have celebrated more than fifty anniversaries include: **Mr. and Mrs. C. Urbana Stayer,** fifty-first, **Mr. and Mrs. Wagner,** fifty-second, and **Mr. and Mrs. David A. Miller,** fifty-seventh, all of Martinsburg, Pa.; **Mr. and Mrs. Jacob Neff,** Ephrata, Pa., sixtieth; **Mr. and Mrs. F. E. Clevenger, Sr.,** Fostoria, Ohio, sixty-first; **Mr. and Mrs. Dwight Hahn,** Freeburg, Ohio, sixty-third.

PASTORS AND PASTORATES

Russell W. Kiester, presently pastor at Eden Valley, Kansas, will succeed **Sam McCaman,** who has resigned as pastor of the Flat Creek congregation, Ky. . . . Following the resignation of **Homer Kimmel,** the West Milton church, Ohio, called **Phillip K. Bradley,** now at Root River, Minn., as pastor. On July 1 **Wendell Bohrer** will take over the work at the Martinsburg church, W. Va.; **Edward G. Wenger,** former pastor, retired on June 1.

. . .

Morgantown congregation, W. Va., has called **Wilmer Crummett,** present executive secretary of the Tri-Maryland districts, as pastor. He will also pursue graduate studies in the field of psychology at West Virginia University. . . . **Richard Smith,** present pastor of the Denton church, Md., plans to engage in social work in Martinsburg, W. Va. **John Huffaker,** Bethany graduate, will assume the pastorate on July 1. . . . **Warren Eshbach** will be moving from the Piney Creek pastorate, Md., to the Friendship church, Md., where **R. H. Miller** has been interim pastor.

The new pastor of the Trinity congregation, Detroit, Mich., will be **William Copenhaver,** who will begin his work on Sept. 1. . . . **Carl Zeigler, Jr.,** who has been teaching at Bethany Seminary this year, will begin work with the San Francisco congregation, Calif., on Aug. 1. . . . **Paul Brumbaugh,** Bethany student, has accepted the position of intern pastor-minister of education in Central church, Roanoke, Va., succeeding **Kenneth Gibble.**

. . .

Roy Stern will be moving from the Iowa River congregation, Iowa, to the East Nimishillen church, Ohio, which **Robert Martin** has been serving. . . . **Richard Kidwell** will be serving the Freeburg congregation as well as Reading this coming year. . . . **Earl Lehman,** who has been dividing his time between the work of the Lima church and the administration of the Good Shepherd Home in Fostoria, Ohio, will be giving full time to the Home. **Ronald Hershberger** will become pastor at Lima; succeeding him at the Wilmington church, Del., will be **Allen Hansell,** a graduate of Bethany Seminary.

. . .

Waldo Kinsel has resigned at Owl Creek, Ohio, and will be moving to the Adrian-Fairview congregation, Ohio. . . . **Kent Naylor,** pastor at Springfield, Akron, Ohio, has accepted the call to the South Waterloo congregation, Iowa. Succeeding him at Springfield will be **Paul Groff,** now at Long Green Valley, Md. Replacing the latter at Long Green Valley will be **R. Dale Varner.**

Auburn A. Boyers will be leaving the pastorate of the Connellsville church, Pa., on Aug. 31, and will be moving to Harrisonburg, Va., where he will be minister of education at the First Church of the Brethren.

FOR CONFERENCEGOERS

The **Panther Creek** Church of the Brethren at Adel, Iowa, offers the use of its church grounds and facilities for campers and trailers to those traveling to and from Annual Conference. If traveling Interstate 80 take Grimes-Granger exit northwest of Des Moines to junction with highway 64; turn left, go eighteen miles to Panther garage. The church is one-half mile south.

June 11	**Children's Day**
June 11	**District conference, Western Pennsylvania, Camp Harmony**
June 18	**Father's Day**
June 20-25	**Annual Conference, Eugene, Oregon**
July 2	**Christian Citizenship Sunday**
July 13-16	**District conference, Oklahoma, Nocona, Texas**
July 13-16	**District conference, Texas and Louisiana, Nocona, Texas**
July 23-29	**Church and Group Life Lab, Manchester College, North Manchester, Ind.**
July 28-30	**District conference, Southern Virginia, Christiansburg**
July 29	**District conference, Eastern Virginia, Manassas**
Aug. 4-6	**District conference, Western Canada, Arrowwood, Alberta**
Aug. 4-6	**District conference, Middle Indiana, Manchester College**

NOTEWORTHY

A study of the annual reports of **164 congregations,** all with more than 300 members, revealed that churches with an "every-home plan" for MESSENGER distribution ranked higher in percentage of attendance and in per capita giving than did those with other club plans. Lowest in ranking were churches with no club plans.

. . .

On April 30 **First Church of the Brethren in Baltimore,** Md., celebrated sixty years of congregational life in the city. The church during its first twenty years was located on Fulton Avenue; forty years ago it moved to Liberty Heights Avenue. Over the years some of its members have become the nucleus of new congregations in the city. A former pastor, Jacob Replogle, preached the morning sermon.

. . .

Justin Kaplan, winner of the 1967 Pulitzer Prize for biography, has donated his **prize money** to the American Friends Service Committee as an expression of his dissent from U. S. policy in Vietnam. The prize was awarded him by the trustees of Columbia University for his book, *Mr. Clemens and Mark Twain.* Stating that he was grateful for the honor, his message to the AFSC continued: "I wish in turn to honor the American tradition of constructive dissent Mark Twain served so nobly, to voice my distress over the course we are following in Vietnam and to express also my faith and hope that we are capable of devising positive alternatives to that course." The AFSC is applying the $500 to the committee's current Vietnam programs.

OPPORTUNITIES

A group of students at Manchester College has started a fund for a **United Nations flag** (and flagpole) as a symbol of international concern and commitment on the campus. They would welcome any donations toward this cause. Interested persons may contact Phil Rieman, UN Flag Fund, P. O. Box 817, Manchester College, North Manchester, Ind. 46962.

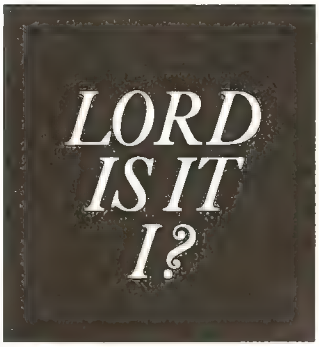
William H. Burkhart, 224 E. Orange St., Shippensburg, Pa. 17257, would like to obtain a copy of each of these books by Freeman Ankrum: *Alexander Mack: The Tunker and His Descendants* and *Maryland and Pennsylvania Historical Sketches.* If you have either one of these books and are willing to part with it, write to the address above, quoting your price.

THINGS TO COME

The Pacific Southwest Conference and the General Brotherhood Board is sponsoring a **music and worship institute** at the Modesto church, Calif., June 28-30, for choir directors, organists, worship leaders, pastors, and music and worship committee members of the local congregations. Included among the leaders are Austin C. Lovelace, on the faculty of Iliff School of Theology in Denver, Colo., Alvin F. Brightbill, Edward K. Ziegler, Glenn H. Bowlby, R. Truman Northup, Paul C. Eller, and Gerald Pence. Write: Pacific Southwest Conference, 1950 Third St., La Verne, Calif. 91750, for further nformation.

DEATHS

Anglemyer, Elmer, Goshen, Ind., on April 17, 1967, aged 76
Auman, D. Ezra, Mercersburg, Pa., on April 11, 1967, aged 72
Baker, Ella K., Rocky Ford, Colo., on April 13, 1967, aged 91
Beeghly, Glenn, Windber, Pa., on April 28, 1967, aged 55
Bowman, John C., Modesto, Calif., on March 12, 1967, aged 81
Douglass, Mrs. Clarence, Mexico, Ind., on May 4, 1967, aged 75
Engle, Gertrude, Salisbury, Pa., on Jan. 19, 1967, aged 71
Ferbrache, Harvey David, Wiley, Colo., on March 8, 1967, aged 70
Flora, Elizabeth G., Trotwood, Ohio, on Oct. 29, 1966, aged 86
Geib, Lizzie S., Elizabethtown, Pa., on April 13, 1967, aged 86
Geiman, Rosa A., Westminster, Md., on Feb. 26, 1967, aged 78
Ginder, Lois H., Lawn, Pa., on April 22, 1967, aged 28
Grofft, Frederick, Mexico, Ind., on May 5, 1967, aged 88
Gump, Bertha M., Trotwood, Ohio, on Nov. 16, 1966, aged 84
Herr, Floyd, Goshen, Ind., on March 8, 1967, aged 67
Hoy, Samuel, Brookville, Ohio, on April 9, 1967, aged 95
Kimmel, Ezra, Brookville, Ohio, on April 3, 1967, aged 85
King, Chester L., Springfield, Ohio, on April 8, 1967, aged 65
Kreitzer, Anna B., Greenville, Ohio, on May 7, 1967, aged 90
Schilling, Kurt, Seabrook, Md., on April 11, 1967, aged 12
Vollnogle, Richard H., Columbiana, Ohio, on April 24, 1967, aged 40
Wagner, Dorothy, Windber, Pa., on April 13, 1967, aged 39
Wells, Mary E., Modesto, Calif., on April 21, 1967, aged 58
Zumbrun, Ethel, Brookville, Ohio, on Feb. 23, 1967, aged 76



Lord . . . it is I whom you have blessed and whom you have called. Prompt me to respond in gratitude and love, to share responsibly in witness to the faith, and to enter joyfully into thy service.

Accept this Annual Conference offering for the work of the Brotherhood as one expression of my response.

Amount ....

Name ....

St./RFD ....

City .... State .... Zip ....

Congregation .... District ....

(Please enclose this form with your gift and send to the General Brotherhood Board, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, Illinois 60120)

The time is running out

Would you like to have a mirror in which to see how you – and perhaps also your church – appears under the searching light of the Christian conscience? We have one to recommend. It is a documentary film called "A Time for Burning." There will be at least one opportunity to view the film at the Eugene Conference (Friday morning at a postbreakfast conference). The film has recently been shown on a number of television stations and is now available for local church use.

On seeing the film (described in some detail in our May 25 issue) recently, we were impressed with how directly this frank account of one church's struggle spoke to all white Christians and to all churches that are still predominantly white. We wish that our Conference program committee might have found a way to schedule the film at such a "prime" time as an evening assembly. Or it might also have been appropriately used to help us measure the progress we have made – or failed to make – in the four years since we said, at the Champaign Conference in 1963, that "the time is now to heal our racial brokenness."

It was rather thrilling, as we recall that Conference, to be caught up in great affirmations of good intentions. It was like a motif that ran throughout that entire Conference, pervading most of the speeches, prompting a prayer vigil, sparking new programs, and most of all resulting in noble resolves. Do you remember? We said then: "*The time is now* to heal every broken race relationship and every segregated institution. . . . *The time is now* to practice as well as preach Christian nonviolence. . . . *The time is now* to recognize Negro disappointment. . . . *The time is now* to confess to God our sins of delay, omission, and obstruction. . . . *The time is now* for action – even costly action that may jeopardize the organizational goals and the institutional structures of the church."

Some Brethren said then – four years ago – that not only was the time "now," but that the hour was already late. The hour was late, then, in the summer of 1963, but there were still many opportunities for white Christians to repent of their sins and to do something about healing racial brokenness. A few efforts were made. Quite a number of churches went on record saying they welcomed members of every race. There was a slight increase in the number of Negro members, but the percentage is still extremely small. Some members became active in civil rights movements either nationally or in their own communities. In a number of congregations individuals worked persistently to provide equal opportunities in housing, in jobs, and in education for minority groups, and many persons have been generous with time and money in helping individuals by tutoring or by finding homes for them. Some persons have energetically supported legislation that would guarantee equal rights for all. In a few cases the stand that local churches have taken resulted in criticism, opposition, loss of members, or loss of financial support.

But for the most part our members and our churches have done little to implement the splendid sentiments we echoed in 1963. Instead of finding creative ways to help Negroes find justice and freedom, many Brethren have simply resorted to criticizing the Negro for aggressively seeking his rights. Other Brethren remain noncommittal, not desiring to become involved in controversy and quite willing to ignore injustices by simply turning aside from them. In some cases attitudes of prejudice and fear of change have been hardened so that even to broach the subject of race as a Christian concern is to encounter hostility.

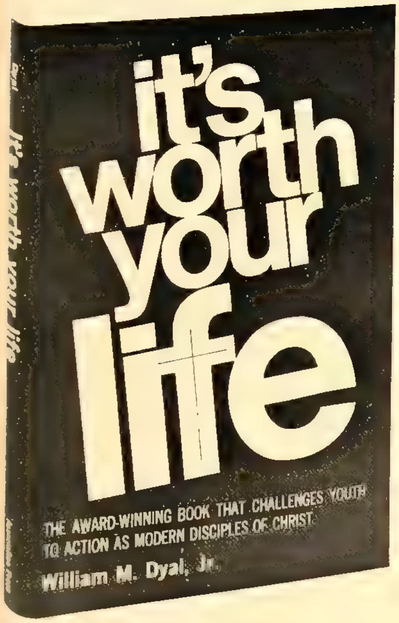
All the more reason, then, for looking in the kind of mirror that the film, "A Time for Burning," provides. Let us recognize in it, not just the embarrassing predicament of one Lutheran church, but a reflection of our own excuses, our evasions of responsibility, our failures to be truly Christian, our hardness of heart, our cowering timidity when courage is called for. Perhaps we may be led to confess our own sins of omission, if not worse, during the past four years.

The tragic thing is that time is running out. What might have been possible, by way of joint effort on the part of Negro and white Christians a few years ago, is scarcely an option now. By our indifference and selfishness we have made it quite clear to our Negro fellow Christians that they can expect little help – or even understanding – from us. We have shown them how we use "white power" to maintain our privileges and advantages. But if they, taking the cue from us, should resort to "black power" to wrest any advantages for themselves, then we are certain to criticize them.

Have we a right to call ourselves Christian or Brethren (brothers) when we seem to be unable – and often unwilling – to practice brotherhood? Perhaps the Eugene Conference will provide us with the answer. – K.M.

for youth

their parents
their educators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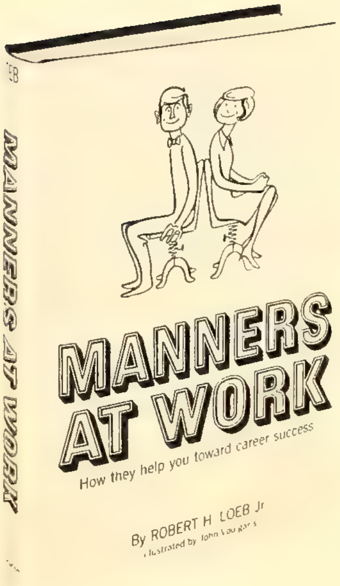
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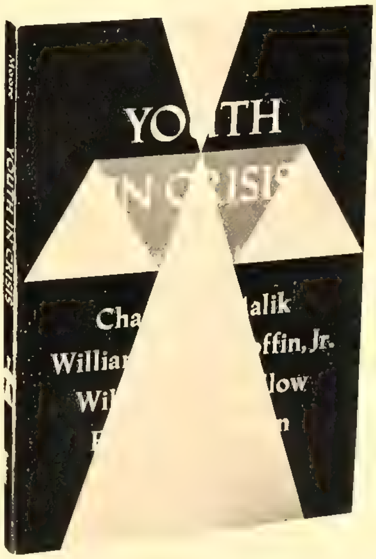
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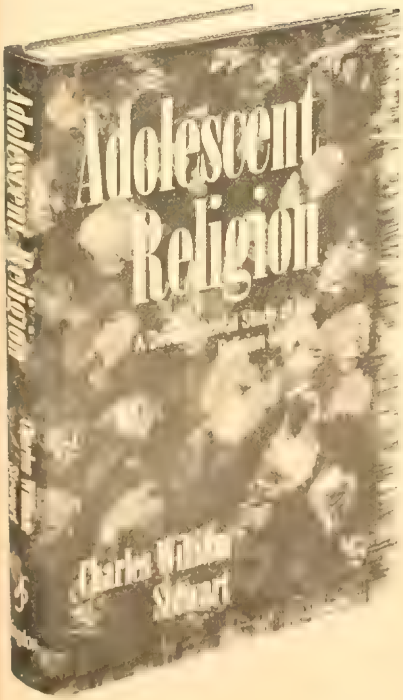
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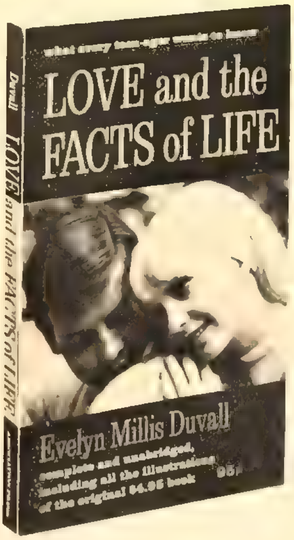
LOVE and the FACTS of LIFE
Evelyn Millis Duvall

Youth in Crisis
Peter C. Moore, editor

Here is a lively report of a conference sponsored by the Council for Religion in Independent Schools to consider the problems of young people and the means of providing them adequate leadership. Included are discussions on parental equivocation and student moral standards, school rules and student expulsion, sexual practice and student confusion. $2.00

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This frank book presents all the facts every boy and girl should know — advice on dating, petting, drinking, smoking, and premarital relations by a top-ranking authority on sex and family life education. Now available in paper binding. 95¢.

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LOOK FOR THESE FEATURES IN THIS *messenger*

Light From the Printed Page. *Many thousands of the world's illiterates are now learning to read and write, thanks to the work of agencies like the Committee on World Literacy and Christian Literature.* by Geraldine Sartain. page 1

Revolution Is Our Business. *The church has radical callings to fulfill at this juncture in the world revolution.* by T. Wayne Rieman. page 5

Pray Like This . . . *A meditation on phrases from the model prayer that Jesus taught, emphasizing reverence, reception, resignation, renewal, reconciliation, release, and recovery.* by Byron Miller. page 9

The Future of Theological Education. *In an interview Dr. Jesse H. Ziegler, executive director of the American Association of Theological Schools, describes the kind of educational experiences ministers need.* by Herbert A. Fisher. page 12

Assessing Anew the Household of Faith. *When 200 pickets assembled outside First church in York, Pennsylvania, protesting a visit by Russian Orthodox churchmen, the pastor shared with them a copy of his sermon, here reprinted.* by M. Guy West. page 18

Other features include two contemporary prayers, by Donald E. Fancher and Robert Faus (page 11), pictures of five new churches (page 16), a statement by Floyd M. Irvin as to why he is glad to have a Negro next door (page 22), two poems: "Wedding Eve," by Ernestine Hoff Emrick, and "Spring and Summer Wedding," by Myrtle Chance Allen (page 23), guidance for family worship by Berwyn and Kathryn Oltman (page 25), a crossword puzzle (page 26), and a review of *The Fixer* (Malamud), by Richard A. Livingston (page 27).

COMING NEXT

"Anger Is to Use" and not to suppress, says Matthew Meyer. . . . Dale Aukerman offers a disturbing assessment in "Counting the Vietnam Cost." . . . Alma Alderfer suggests guidelines in "Choosing Art for Your Home." . . . Reporting on Dr. Curtis Bowman's forty-two years of service to Bethany Brethren Hospital, Robert Durnbaugh pays tribute to the well-known surgeon, teacher, and traveler.

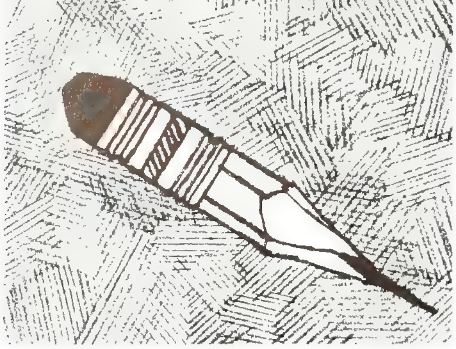
PHOTO CREDITS: Cover Lit-Lit; 1 John Horning; 2 Sewell (left, lower right), World Neighbors (upper right); 3 Sewell (upper left), Edwin Maynard (right); 5 Rohn Engh; 8 "Prayer," by K. Kollwitz; 15 *Elgin Daily Courier-News;* 17 Jim Livengood, Lewellen, Lindeman (clockwise); 19 Lancaster (Pa.) *New Era* (lower right); 21 Gerald Neher (right)

Kenneth I. Morse, editor; Wilbur E. Brumbaugh, managing editor; Elizabeth Weigle, editorial assistant, Howard E. Royer, director of news service. Messenger, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Filing date, Oct. 1, 1966. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill. Messenger is copyright 1967 by the General Brotherhood Board, Church of the Brethren. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change.

VOL. 116 NO. 1

messenger
CHURCH OF THE BRETHREN 6/22/67

Curtis B. Bowman, M.D.



readers write

HOW IT USED TO BE

Since I am no longer teaching music in colleges, I am busy in "Singspiration" programs. When the one-hundred-year-old churches were celebrating, I was busy demonstrating how they used the tuning fork to get the pitch. They used oil lamps instead of electric lights. We lined the hymns to show the youth how we did when we had the small black books with no music staff. We explained the meters, C.M., L.M., S.M., etc.

At one church the minister who prayed sounded exactly like Elder Josiah Hostetler at the Bunker Hill church, Berlin, Ohio, when I was eight years old.

At all the celebrations they knelt to pray. They tried to do as nearly as they did one hundred years ago. For the sake of our youth I think we should have such a meeting occasionally. It is very inspiring.

On Nov. 20 last fall I was called to the Deshler church in Ohio for a song service. I had had a music class there sixty-four years ago. The only two living who were in the class were present on that occasion. We had a wonderful meeting.

Cora Miller Stahly

Nappanee, Ind.

TOO MUCH NOISE FROM BABIES

The statement answering a question in the April 13 issue is really the truth. This is the case in the country church I attend. We have persons assigned to care for the little children, also the babies, and yet some mothers want to train their babies at an early age. The last time we broadcast our Sunday service there was too much noise from babies. I stated to somebody that at least at the times we broadcast there should be order.

I know of parents who could not have children of their own and so adopted two at different times; these parents think these children should sit quietly through the entire service. I also feel that there is a tendency for these little ones to hate rather than to enjoy coming to church. They should be in the nursery until they are older.

A mother of six

NEW MORALITY

Paul Robinson's discussion of the new morality (May 25) left me confused and disturbed. Confused because it is not clear whether he is equating the new morality with the situation ethics or the Playboy philosophy (which it is not, although much of his description pertains to this). I think he was trying to equate it with situation ethics, and this is why I am very disturbed.

If he is equating the new morality with situation ethics, his description contains at least one gross error and contributes to the continuation of a false assumption about situation ethics. The gross error is the statement that decisions are based "upon the feelings of the individual at the moment." Situation ethics has always said that the context of the situation includes religious teachings, social conventions, and the possible future of the given act. All of these things are taken into consideration, and a decision is reached based upon all of them.

Dr. Robinson has given further credence to the false assumption that situation ethics is applied only in the area of sexual behavior. Situation ethics applies to all ethical decision making in all aspects of life.

David R. McConnell

Elgin, Ill.

CHILDREN'S STORIES IN WORSHIP

In the May 11 issue, I noted an unsigned letter rather critical of children's stories in worship services. As a young boy thirty-five years ago I was called to the ministry. I was determined that if I served as a minister there were two things that I felt I must do: (1) Give some real help in family life to families of the church; (2) try to help make Christianity more practical to all ages of people. I haven't had enough experience to know all the answers, but I have been trying to do my best these years.

In my early ministry I began using children's stories, and the response has been good. Many adults and children have expressed their appreciation. At times I have discussed it with church boards, and their response has always been to keep it up. Not every pastor can do it. There are pastors who can do other things far better than I. But maybe I can help enrich worship for all by a children's story. I would not want to be guilty of pushing the children and their interests out of worship.

I am not sure where the "Concerned Reader" got his information about the Catholics and Lutherans saving so many of their children with their formalistic worship services. I know some very progressive Catholics and Lutherans, and they tell me almost the opposite. They tell me we ought to be glad the Brethren do not have such a formal service so that we can do things that will help to reach out to the needs of people.

Kenneth W. Hollinger

Lanark, Ill.

MIND BEHIND THE UNIVERSE

Harry Emerson Fosdick was recently quoted as saying: "The only alternative to mind-behind-the-universe is blind protons and neutrons accidentally colliding in space to produce the universe. . . . [This] is like saying that the letters of the alphabet were blown together by a chance wind to form the works of Shakespeare." The probability of such a happening intrigued me.

The probability of two or more independent events occurring jointly is equal to the product of their individual probabilities. This theorem may be used to analyze the probability that the works of Shakespeare could arise by chance.

Because there are twenty-six letters in the alphabet, the probability of the first letter of a chance word being the correct letter is 1/26. And the probability of a four-letter word having the four correct letters is $(1/26)^4$. And since there are twenty-four possible sequences of these four letters, the probability of their being in the proper sequence for correct spelling is 1/24. Consequently, the probability of a single four-letter word arising by chance is $(1/26)^4 \times 1/24$, or one chance in about 11 million.

Continued on page 28

BYLINES: The public relations director for Bethany Brethren Hospital, Chicago, Illinois, is **Robert Durnbaugh**, who contributed the article about Dr. Curtis Bowman. . . . **Alma Alderfer,** whose home is at Scottdale, Pennsylvania, is the wife of Joe Alderfer, the director of the design department, Mennonite Publishing House. . . . **Matthew M. Meyer** is pastor of the First Glendale congregation, California. . . . **Albert Sauls** lives at Oakton, Virginia, where he serves the Oakton congregation. . . . **Robert McFadden** is associate professor of Bible and director of student Christian life, Bridgewater College, Virginia.

To Curtis B. Bowman, M.D., a lifetime of service as physician, teacher, and counselor includes much

MORE THAN MEDICINE

Dr. Bowman performing surgery at Bethany Brethren Hospital

by Robert Durnbaugh

On May 1, forty-two years from the time he was asked to form a medical staff at Bethany Hospital, Curtis B. Bowman, M.D., retired from active medical practice. On that same day he became a member of the hospital board of trustees.

During his forty years at Bethany, he has seen it change from a twenty-bed converted apartment house to a sixty-bed, four-story hospital plant.

The technical medical advances have been almost unbelievable in those years. Dr. Bowman points out that he does not think all of the advances have been for the good of medicine. "We rely too much on the test tube," he says. "A lot of people are not just physically sick; they are spiritually and mentally sick, and that doesn't show up in the laboratory or X-ray technician's findings. Where one

MORE THAN MEDICINE / *continued*

doctor used to treat the whole person, today it takes five or six. In too many instances the patient becomes an 'interesting case' instead of a human being in need of a doctor's skills. The depersonalization trend is something which, I am glad to say, has not taken over Bethany. Don't misunderstand me; I am thankful for all of the advancements and discoveries in medicine. But let us not forget how important a role is played by the spirit of personality in getting people well."

Dr. Bowman explains that his retirement affects only his active medical practice, not the many other areas in which he is involved. Included in these other areas are several business associations, mainly with the Don Dise Corporation in Aurora, Illinois. He is very much involved in a land-and-housing development on Grand Cayman Island in the Caribbean. Hobbies include coin collecting, a rare stone collection, and a keen interest in photography.

The Bowmans have bought a house in La Verne, California, and will be moving there on August 1 of this year. Both of their daughters are located in that area: Pearl Winter in Fresno and Mary Baugher in Modesto. Many of Mrs. Bowman's relatives are also there.

In 1910, ten years before Bethany Hospital opened its doors in a converted apartment house, Curtis Bowman found himself living in Chicago. This was a far cry from the hills of Boones Mill, Virginia, where he was born in 1895 or the sod house homestead in Quinter, Kansas, where the family had moved when he was but eleven months old. If he had had his way, he probably would have stayed in Idaho, where his father was farming and working in the Brethren church, but, since he was not making the family decisions in those days, he grudgingly went along when his father decided to move to Chicago so that he could get some training at the recently established Bethany Bible School.

That first year Curtis finished his eighth grade at the John Marshall public school just two blocks from home. He lived in a house just north of the Bible school. On the corner between his house and the school there was a big vacant lot where Curtis spent many hours playing.

Since those days the scenery has changed a bit. On that big vacant lot now stands Bethany Brethren Hospital. The house where the Bowmans lived has been purchased by the doctors' staff, and, by cutting a hole in the north wall of the hospital and one in the south wall of the house, the two buildings have been joined together. This "annex" now houses the drug room, housekeeping department, doctors' lounge, nurses' lounge, public relations office, maintenance shop, and several storage rooms.

The next year, Curtis followed his father's footsteps and studied at the Bible school. Because his father had long wanted to be involved in working with the underprivileged, he jumped at the chance when offered the job of trying to establish an orphanage for Negro children in Denver, Colorado. This apparently was one of the early attempts by the church to work at the racial problem in this country. The orphanage was a project of the Church of the Brethren Districts of Kansas and Colorado. Unfortunately, after struggling for one year, the project had to be abandoned because of lack of funds.

Fresh out of a means of support for the family, the elder Bowman led the family back to the site of their previous homestead in Quinter. Curtis returned to school there and in 1916 graduated from Quinter High School. Also attending high school, a year behind Curtis, was a little girl named Martha Blickenstaff. While she did not make much of an impression on him during high school, the situation was different when they were both attending McPherson College a couple of years later. In 1920, Curtis completed his premedical studies while Martha finished requirements for a music degree. Together, as Mr. and Mrs. Curtis Bowman, they said good-bye to McPherson and moved out to face a new station in life – Curtis as a medical student, Martha as family provider.

In the fall of 1920, Curtis began medical school at Northwestern University in Chicago with $490 they had borrowed. While Martha worked as a cook for a wealthy Chicago realtor, earning room and board for both of them plus $12 to $16 a week, Curtis pursued his goal to be a medical doctor.

That same year, 1920, the two men who had seen their vision of a Brethren Bible School come true also witnessed the opening of another part of their master plan, Bethany Hospital, where young men and women could minister and be trained to minister to the physical needs of their brothers. These two founders were not unaware of this young man who was studying to be a doctor. As a matter of fact, even before he had finished school, he was being called on to help out at the new Bethany Hospital. As early as 1922, he was delivering babies in the basement office of the new hospital. By graduation time in 1924, the Bowmans had managed to save $400, which they used to buy a new car.

Dr. Bowman then began a year of internship at Garfield Park hospital located just a few blocks from Bethany. Often, if not tied down at Garfield, he would come to Bethany during the night to help bring a new baby into the world.

It was during his year at Garfield that he began to work with two noted surgeons, Dr. J. M. Berger and Dr. Frank

Left: Dr. Bowman holds a pyrite crystal he found in abandoned lead mine. Above: Dr. Bowman with wife and author Martha

Chauvet. One night, following a long emergency surgery, these doctors asked Dr. Bowman if he would like to join them. Knowing that this was really a golden opportunity to learn from two of the best, he jumped at the chance. Much of the work involved doing their dirty work, taking all of their night calls, many times going the whole night through without sleep. Gradually they gave him more and more responsibility in their cases, which, by the way, usually averaged seven surgeries a day. With Dr. Berger's death in 1934, Dr. Bowman took over all of his work in hospitals all over the Chicago area. He had taken over as chief surgeon at Bethany around 1930.

Somehow he also found time for some teaching. While Bethany operated a school of nursing during the thirties, he taught obstetrics. He served as assistant clinical instructor under Dr. Chauvet at the University of Illinois Medical School for several years.

By 1940, the combination of his private practice and the many surgical cases he was doing for other doctors made it necessary to look for someone to help him. He chose a newly licensed doctor, John T. Gregorio, to take over much of his medical and obstetrics practice. As Dr. Bowman began limiting his work almost entirely to surgery, he referred his nonsurgical cases to several other young doctors, one of whom was Dr. Marthe Chauvet, daughter of Dr. Frank Chauvet, the same doctor who had played so important a role in Dr. Bowman's early doctoring years.

In recent years, the doctor has reduced his practice to the extent that he now has time to follow his avocation — traveling. It was while covering some 6,000 miles of Central Africa on their trip around the world that Mrs. Bowman received the inspiration to write her book, *Ebony Madonna*. From early in her life she had been interested in Africa. Though her dream of serving in Africa was not fulfilled, she certainly was able to serve the cause of Africa through her writing. Of the book, the late dean of Bethany Theological Seminary, William Beahm, said, "It is a vivid, accurate, and moving narrative true to the life of African culture." Those who know Mrs. Bowman best realize what an accomplishment the *Ebony Madonna* is.

In recent years the Bowmans have lived in the new housing development, Boulder Hill, near Aurora. When they were not visiting their daughters in California or resting on Grand Cayman Island in the Caribbean, the doctor would drive forty miles to Bethany Hospital two days a week to perform surgery. He also made himself available for emergency cases if he should be needed.

On the occasion of the hospital's recognition of these many years of service through Bethany, Dr. Bowman recalled the following story:

"A young man was walking through the Illinois countryside on his way to Chicago. He stopped along the way to talk with John Heckman, a farmer. In the course of the conversation, the young man explained he was on his way to Chicago to start a seminary and a hospital. Mr. Heckman listened, amazed at the young man's plans for institutions where Christian youth could be trained for treating the spiritual and physical needs of their brothers. 'It's a long way to Chicago. Why are you walking?' asked Mr. Heckman. 'I don't have enough money for riding,' the embarrassed young man replied. By the time the conversation ended, the young man had his transportation paid! Because that young man, Dr. Albert C. Wieand, would not allow his vision to be blinded, the seminary and hospital are now realities. If we who carry on could have the vision and determination of that young man, what greater things could be accomplished!" ☐

CHOOSING ART FOR YOUR HOME

by Alma Alderfer

"I don't know anything about art, but I know what I like." You have probably heard this remark. It simply is not true; the opposite is the case. One's ability to appreciate different periods and forms of art depends on one's past acquaintance with art. Our likes and dislikes are seldom based on any logical or intelligent understanding.

E. H. Gombrich's book, entitled *The Story of Art*, is an excellent book for all who want an introduction to art. Its unpretentious language and simple presentation are excellent for youth and adults. In the introductory chapter, "Art and Artists," the writer deals with the various problems the viewer faces in understanding art. For example, he discusses the problem of realism and why some people are repelled by sketchiness of drawing or by works which seem incorrectly drawn. He helps us to understand why artists change the appearance of what they see and helps us discover why beauty does not really lie in the beauty of the subject matter.

Gombrich also warns against the half knowledge which leads to snobbishness. For example, some people know that there are great works of art which have none of the obvious qualities of beauty or correct draftmanship but become so proud of their knowledge that they pretend to like only those works which are neither beautiful nor "correctly drawn."

Another way of learning could be through the Metropolitan Museum of Art in New York, which offers twelve portfolio lessons. *Art Through the Ages*, by Helen Gardner, and *Style and Content in Christian Art*, by Jane Dillenberger, are also helpful as a beginning. And, of course, visit art museums and art shows.

In *My Favorite Things*, Dorothy Rogers describes her search for an appreciation of nonobjective painting. "My first loves were the Old Masters that my mother introduced me to in Europe. I have never stopped loving them. But as more and more Renoirs and Monets and Degas took up permanent residence in museums and prices on remaining ones soared, it became evident that we would have to shift our sights to a new and perhaps less sought-after school. Frankly, the change proved awfully difficult for me. In spite of the words of experts, I had never managed to dredge up the least bit of affection for abstract painting. It literally took years. For the first long months of dutiful trudging from gallery to gallery, I saw and felt nothing. After the boredom came outrage. Then one picture here and another there began to get through to me. And finally, after two or three years of eye work and footwork, I honestly came to see what some of the enthusiasm was about. I can now truly love and live happily with such nonobjective contemporaries as Jackson Pollock, James Brooks, Riopelle, and Soulages."

Your search will probably be with a different period or a different art form, but you also will be rewarded by the satisfaction and enjoyment you receive from the art you finally select for your home.

Selecting your art

Each person should select the art that has meaning and beauty for himself. Or household members together may decide what subject matters will be used in various rooms. If possible let your children help choose the art for their rooms from a selected group of works. Some bookstores sell matted prints which are duplicates of ones used in some of the beautifully illustrated children's books. These can be very meaningful to children who also have the book and read the story.

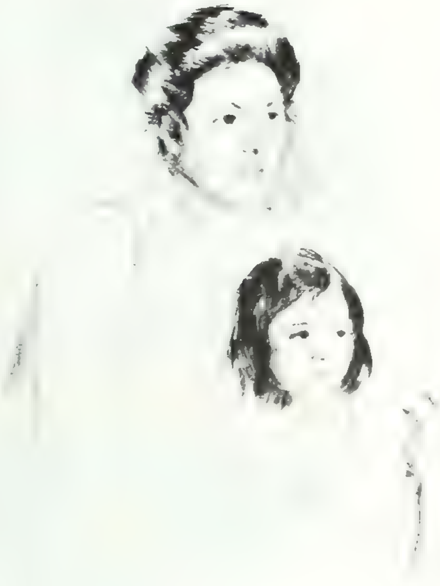
In your search certain paintings might fascinate you, but you might find that these same ones would be impossible to live with. Look for those that match your interests, themes, home style, color schemes, and travel and educational experiences. Choose a subject matter you like regardless of the fashions which influence art. Do not buy what somebody else says is good unless you like to look at it. You will find more satisfaction in searching for an unknown work of art that you want than in choosing one just because it is by a famous name. Great painters have produced some mediocre work and often an "unknown" painter's work may approach true greatness.

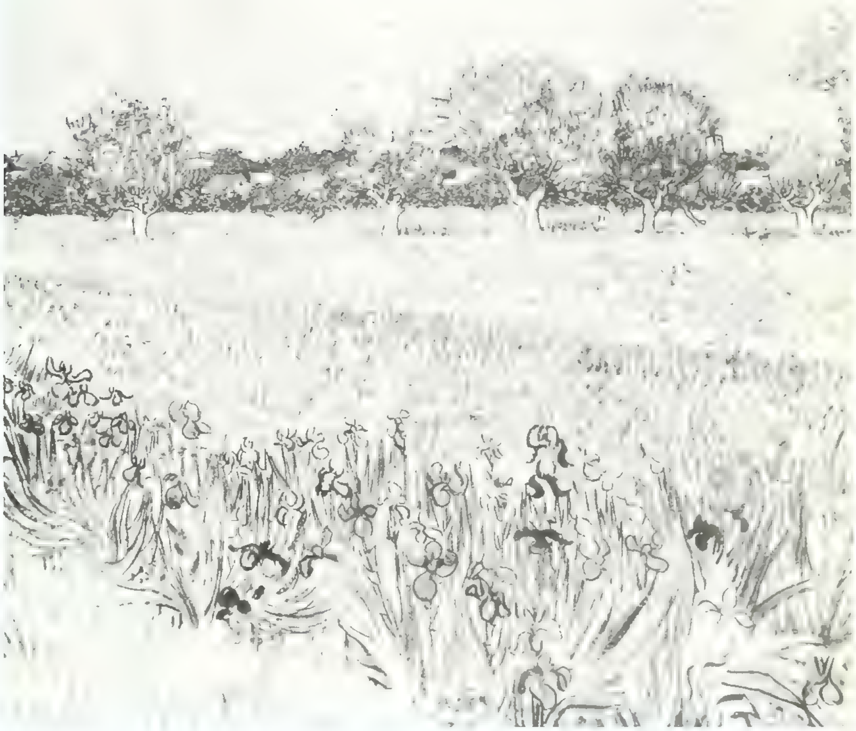
Remember that wherever you shop — at small galleries, stores, or directly from the artist — your best buys will probably be happened on. You cannot pick up the phone and order them from a list.

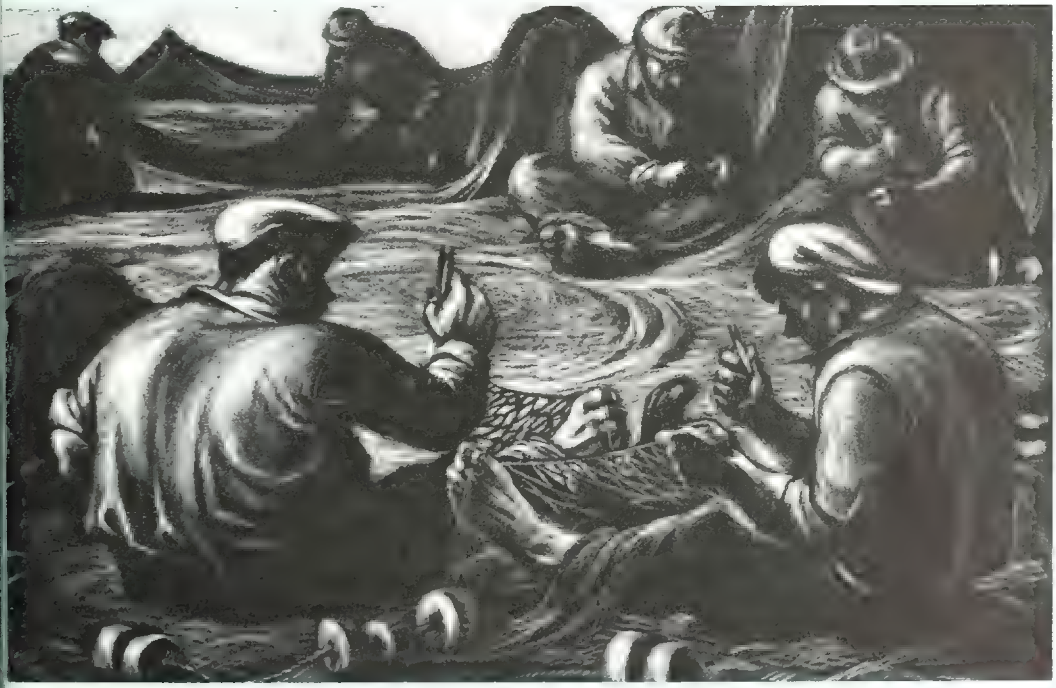
What about religious art?

I do not want to continue the debate as to what is Christian art and what is not. The line between what is considered secular and what is considered sacred is often arbitrarily set by insisting upon biblical or religious subject matter. But this alone will not make a work of art Christian. Some Renaissance art by Rubens portrays biblical events but is steeped in Greek mythology. Many other works of art have religious significance without portraying biblical events. Therefore, it is dangerous to divide art into sacred and secular.

We must consider all three aspects of a work of art — the iconography (subject matter), the form (the pattern or design







Above left: a drawing by Mary Cassatt. Above right: an oil painting by Vincent van Gogh. Left: a lithograph, "The Six Net Menders," by Robert von Neumann which it makes when you see beyond the subject matter to the shape, line, and color), and third, the content (what is communicated and why). These three aspects have been described separately but in a work of art they are inseparable.

Emil Brunner in *Christianity and Civilization* says that religious art should portray spiritual significance rather than event. Käthe Kollwitz is a contemporary German artist whose work has spiritual significance without having religious subject matter. Her drawings show love and concern for the suffering mothers and children of World War I Germany.

Much of nineteenth-century religious art in use today contributes little to Christian understanding and has little spiritual significance other than recording biblical events. Much of it is artistically inferior. The Sunday-school lithographs used in quarterlies all over the country illustrate this. But there is good religious art which also portrays religious events. Rembrandt, Giotto, and Grünewald are but three of the Old Masters who portray religious events. Some contemporary examples would be Fritz Eichenberg's "The Last Supper" and "Prodigal Son" and Robert Hodgell's "Betrayal" and "Behold the Man," which are only two examples each of their many works. They communicate a spiritual truth through the form and content (as defined above) of their work which goes beyond merely recording the biblical events. Robert Hodgell has a series of prints on Christ. A study of them would be worthwhile for your family.

Here is what Margaret Rigg, artist-in-residence at Florida Presbyterian College, has to say about Hodgell's series: "Hodgell brings biblical events close to us, sometimes so close that the figure of Christ offends. We are disturbed by the unexpected appearance, by an almost seedy figure — because we still resist growth beyond the 'sweet and friendly' Jesus-image which Sunday school taught us. Yet, harsh reality makes this image strangely irrelevant; comforting perhaps, but removed from the struggles and tensions of our life. More deeply comforting is the real Christ who comes into the very midst of our problems.

"Hodgell's series on Christ get to the point at once. There is no dillydallying around about prettiness or sweetness. There is none of the irrelevant concern over 'effects' nor idealization of the face and figure. Christ does not need idealizing. These prints reveal what happens when Christ appears among us; what happened once in history occurs over and over again in every age since men continue to reject and despise Christ. But Hodgell has not only revealed a biblical Christ; he presents a personal witness."

We naturally enjoy the art that communicates the joy and goodness of life. For this reason many people will not choose to live with some works of Hodgell, Kollwitz, and many other contemporary artists such as Picasso, Chagall, or Klee. We should select works that have meaning and beauty for ourselves. But neither can we shun art which was meant to help us to understand the evil, the fears and anxieties, and the destructive human tendencies which threaten us today. We must try to understand what contemporary artists are saying today.

The problem of cost

Paintings are expensive and so is sculpture. Few persons can go to a gallery and purchase the successful artist's work. But there is much good art available by "unknown" artists. There are limited edition prints, engravings, colored lithographs, woodcuts, silk screen prints — the whole range of reproductions which are signed and numbered by many "unknown" artists. Most of us could discover these artists whose work is of unquestionable quality and reasonably priced.

Some of the many media

Besides learning about the subject matter and the origin of a work of art, the individual should have some understanding of the many media used in composition. Here are some of the classical categories:

Paintings. Paintings are classified by medium — oil, casein, and more recently acrylics.

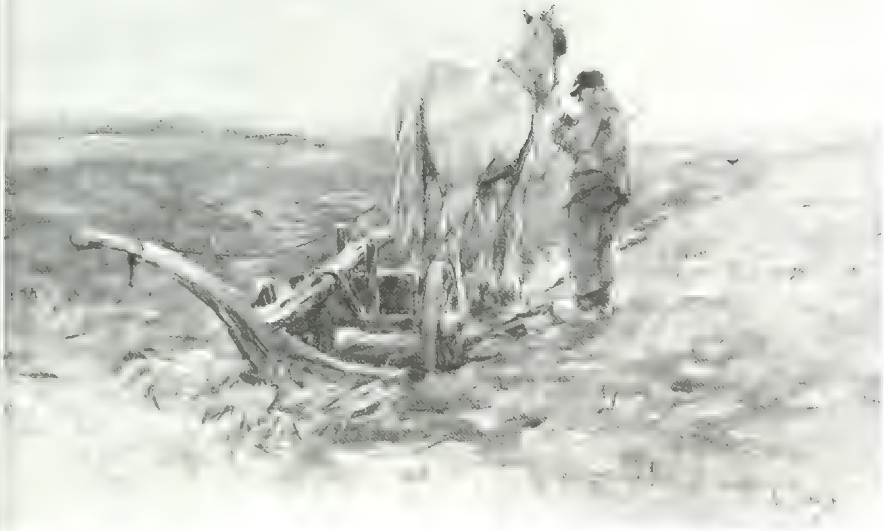
Prints. Prints are different from paintings in that they are reproduced in numbers by the artist. The more he produces the less value each has. Those with the artist's signature and numbering have more value.

Monoprints. Here the artist applies ink directly to a flat surface and removes a certain amount of ink until he is satisfied with the design. He places paper on the surface and applies pressure to the reverse side. Once the complete design has been lifted from the printing surface, the same print cannot be exactly reproduced again.

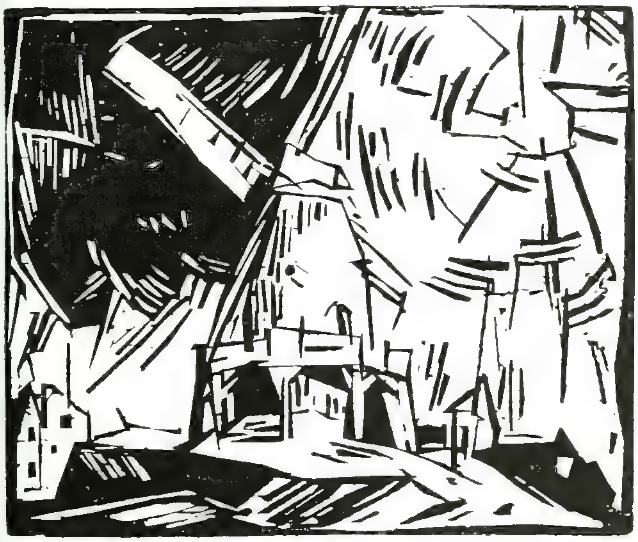
Lithographs. Lithographs are printed from a drawing which the artist makes on a large, heavy, flat stone. A special greasy crayon is used to draw the composition on the stone, and the design is then etched into the stone with acid. An impression is made on paper by applying a press.

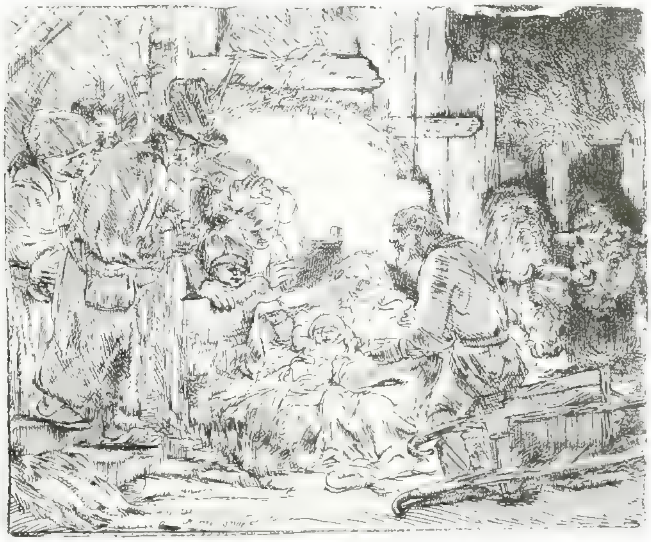
Woodcuts. The design is cut into a block of wood with carving tools; then ink is rolled onto the surface of the wood before the impression is made. The grain in the wood can play an important part in the composition.

Silk screen or serigraphy. With glue the artist applies a design on a piece of silk stretched over a frame. After the design is applied, he forces ink through the press of the silk onto the paper. The artist often runs his print under the



Left: a watercolor, "The Old Ploughman," by Anton Mauve. Below left: a woodcut, "Windmill," by Lyonel Feininger. Below: an etching, "Adoration of the Shepherds (With Lamp)," by Rembrandt van Ryn





screen several times, using a different color of ink and a different design painted on the screen.

Etchings. There are several forms of etchings. Most common are those made by either dry point or acid techniques. In dry point, the design is drawn very lightly on the surface of a copper plate until the composition is made of many small, delicate lines. The ink is applied into the etched grooves of the plate, the excess ink removed, and then the plate and paper are run through a very tight press.

Reproductions. A reproduction is a photographic likeness of an original painting or print. A reproduction is not necessarily bad unless it is a poor representation of the original. Reproductions of etchings, lithographs, and line drawings by da Vinci, Goya, Rembrandt, Tintoretto, and Kollwitz are usually more true to the original than are reproductions of their paintings.

Hanging

The way you exhibit your painting or print will make or break its effect. Place it carefully — at the right place and on the right wall. Paintings need space and light. Never hang one without regard to the others. When you are so accustomed to a painting that you no longer notice it, then you should change.

Beautiful objects can make a home very exciting and inviting. But do not overload the walls with paintings. The understatement is often most profound.

Enjoy your learning experience with art, and your search for the right art for your home. What Luther and Bach have said of music is true of all art: "It is the servant of God to help his sorrowful creatures, to give them joy worthy of their destiny." ☐

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Three European renewal centers dedicated to drawin

NEW LIFE FROM

In a study that Olive Wyon made a few years ago of renewal movements within the church in Europe, the British theologian and writer compared them to "living springs" of water that bubble up out of dry ground and promise new life to thirsty men. Dr. Wyon observed that no one can fully explain how or why renewal comes to the church. But often in apparently insignificant places one can see the signs of new life stirring.

Several weeks ago in articles appearing in Messenger we described a few of these sources — or "springs" of new life — in some detail. There are, of course, many others, somewhat similar to Bossey in Switzerland or Taizé in France in that they offer a center for study and prayer and in one manner or another relate the witness of the Christian faith to the world in which we live. Yet each one has some distinctive character that provides it with a unique atmosphere and makes it worthy of mention. In this article I wish to call attention to three such "living springs" with which I have had some personal contact, one in Italy, one in England, and one in Germany.

The Agape Community

Last year during the first week in May, Brethren volunteer workers then located in Europe and North Africa met together for a period of relaxation, worship, and discussion at the Agape center in the north of Italy. To reach the remote village of Prali in the Italian Alps it was necessary to drive forty-five miles up into the mountains from Torino. Together with two others who were headed for Agape, I made the last portion of the

by Kenneth I. Morse

LIVING SPRINGS

trip late at night, arriving after midnight at the village where the road ends. Later we located the cluster of stone buildings, perched almost precariously on a mountain slope, that house the Agape community.

The next morning I observed that Agape was surrounded by steep hills and mountain peaks, some of them still covered with snow. I could understand why the area had recently been discovered by vacationers eager for winter sports, but I wondered why the villagers who lived at the upper end of Germanasca valley, almost at the border of France and Italy, had ever gone there in the first place. I soon learned that this was one of two or three remote valleys to which the Waldensians, an Italian Protestant group, had practically been forced to flee in earlier centuries when they had no religious freedom. Except for some new housing being erected for vacationers, the area showed little signs of any prosperity. But the village of Prali could boast of a Protestant church, and it could claim a notoriety not shared by many mountain villages in that it was the mailing address for Agape, an international, ecumenical center known to Christians around the world.

During the week the volunteers spent at Agape we were busy with our own program and activities. Yet, even so, we soon learned that in a sense we were the guests of the members of the Agape community and in our conversation with them we began to appreciate just a little of their heritage and even more of their current concern for Christian witness and service.

Agape village now has excellent facilities to offer conference groups of around one hundred persons. Its dormitories, dining hall, bell tower, and other buildings are all of stone. An outdoor auditorium is about the only level spot to be found anywhere on the slope where the village clings to the hillside. The buildings have been erected by volunteer work campers who came together, mostly Christian youth from various countries and different confessions, in 1947 for the first of a series of summer work camps. A member of the community told us that young Italian Christians soon after the last war felt the need of a center that would help to unify their church, to break the isolation that surrounded Protestants in Italy, and to discover new ways of being Christian in contemporary society. They started building without any money or other resources, using the native stone that is so plentiful. As their work proceeded, other churches sent aid. They found a new experience of unity as Christian volunteers from many areas and many churches worked together. In 1951 the first buildings were dedicated in an ecumenical service.

The Waldensians trace their origin to the preaching of Peter Waldo, a merchant in Lyons, France, in the twelfth century, who happened to listen to the song of a visiting troubadour. The singer told of an earlier saint who gave up all his wealth and decided to live in poverty. After making provision for his wife and daughters, Peter Waldo followed the same course. He began to read the scripture in his own language and to study it. He desired to teach others and to preach to them, but church officials refused to allow him to preach publicly. Waldo and others of the "poor men of Lyons" were regarded as heretics, and their followers, known as Waldensians, though they spread rapidly through Central Europe, were often persecuted by the Roman Church. In many ways they anticipated the Protestant Reformation and helped to bring it about. Today they are scattered throughout Italy, but their membership is strongest still in the remote valleys among the mountains.

Agape today is regarded as a "community of service." The center serves not only many of the denominational needs of Waldensians, but its influence is surprisingly ecumenical. A member of the resident community told us that Agape is a place to which people come – and from which they are sent out. Each summer there are several international conferences which tackle such topics as Religious Freedom, The Family and Its Myths, Fascism and Christian Witness, Christians and Revolution, and Protest and Dissent in the Church. In recent years Roman Catholic leaders have attended. Some conferences have included conversations with Marxists. The desire of each such meeting is to be open to the teachings of the Christian faith (through prayer and Bible study) and also to come into real contact with the situation of man today.

At the center in the mountains live several families who do not take vows as such but who accept a common discipline and who freely share their resources so that all can live simply. A larger community of friends helps to support their work. But they are not satisfied only to bring interested persons together. They have also become a "sending" community. The man who was their leader in developing the center, Tullio Vinay, a few years ago went to Sicily to begin a work of community service there. From Agape a number of "groups of service" go elsewhere in Italy and also to other countries to participate in projects similar to the work of Brethren Volunteer Service. There are other similarities between the Waldensians and the Brethren. Both are committed to peace and both show concern for the rights of conscientious objectors. Both have stressed simplicity of life and the importance of following Christ not only as Lord but as an example. Yet, there are also differences. In some respects the Waldensians feel that they are closest to the Reformed and Presbyterian groups among Protestants.

The motto of the Agape community is *La Carita non verra mai meno*, or "Love never fails." The contribution that this mountain village makes to the larger church today is its rather joyful and yet unpretentious obsession with the love of God, a love that can still transform persons and even change some of the most stubborn structures of our society.

St. Julian's Community

If I were a missionary who had just completed a term of service abroad and who was confronted with a furlough period that might also be demanding, I would petition my supervisors to send me for at least a week or two to St. Julian's community, a quiet retreat in the south of England, near Coolham in the Sussex downs.

The community was formed in 1941 for precisely that purpose. It owes its origin to a remarkable Christian woman, Florence Allshorn, who shortly after World War I went out to Uganda to serve as a missionary. There she faced many difficulties and frustrations that severely tested her faith even as her physical strength was drained. She came home not expecting to live more than a few years, but found a new calling in helping to train future missionaries. She observed that many of them returned home broken in spirit and disillusioned. So she looked for a place to which not only missionaries but others could come for rest and healing.

During the second world war she obtained the use of a small conference center, and soon, with the help of many friends, some of them holding responsible posts in the Church of England, she invited several other women to join with her in forming St. Julian's community. Together they sought to discover what it means to "love your neighbor," and in their common quest they found insights that have been shared through books, but they also found a vocation that continues to be expressed through a guest house that in a most unpretentious way helps to bring new life to all who are privileged to stay there.

Though Florence Allshorn died in 1950, soon after the community moved to its present home, the work that she initiated continues not only in the south of England but also at the center in Kenya where people of various races and backgrounds come together to pray and study and consider the problems confronting Africa. In England the members of the community now number about a dozen single women who maintain a large country house with facilities for twenty-four guests.

When I visited there early last summer I was impressed with the atmosphere of serenity and even the sense of seclusion that St. Julian's offered to every guest. Many visitors come there desiring to be quiet and undisturbed. There is no daily program except for regular mealtimes and a service of worship each evening. A large library is available for everyone and privacy is assured for anyone who desires it. Meals are taken in silence, with most of the guests choosing to read to themselves as they eat. But there are also opportunities for fellowship, for conversation, for walks in the lovely countryside, for observing the changing moods of the small lake nearby, and for counseling, if one wishes, with members of the community. Worship services are brief, following the Anglican order for prayers, with members of the community leading each period in a small rustic chapel.

It is not surprising that the guest facilities, available at a very modest charge, should often be scheduled weeks in advance. During the time of my visit I learned to know, among others, a former missionary (British Baptist) who had been studying tribal customs in the Far East and who was preparing to write a book concerning her studies; an Anglican nun; a young woman who had been ill and was seeking rest for recuperation; and Dr. and Mrs. Max Warren. Now a canon of Westminster Abbey, Dr.

The Evangelical Academy near Arnoldshain, Germany, offers facilities for worship, study, and discussion in a mountain setting

Warren was at one time the executive of the Church of England Mission Society and has written many books about the world mission of the church.

St. Julian's, named for an ancient Sussex saint famed for hospitality, is related to the Church of England but has its own board of directors and seems to operate its unique ministry with considerable freedom. In its quite modest way it makes a significant contribution to the restoration of persons and through them to the renewal of the church.

The Evangelical Academy at Arnoldshain

If you look at a fairly detailed map of West Germany you may be able to locate the small village of Arnoldshain in the Taunus mountains north of Frankfurt and Wiesbaden. On a slope overlooking the village and nearby hills are buildings of the Evangelical Academy that serves the Evangelical Church in Hessen and Nassau. The facilities are quite modern, offering conference rooms, a dining hall, a small chapel, recreation rooms, and well-furnished single and double rooms for guests, each one opening on a small balcony with a splendid view.

Even before the Church of Hessen-Nassau was formally organized in 1946, lay leaders in the church had already sponsored a series of retreats for men. Out of these beginnings developed the present Academy, one of fifteen or more such centers established since the war in Germany. The movement was launched when Dr. Helmut Thielicke and Dr. Eberhard Mueller planned a conference for lawyers and economists in October 1945, the first of a series of meetings which brought about the formation of the first of the German academies at Bad Boll. As other academies were formed in quick succession, the movement grew so that in recent years many thousands of Germans are each year involved in their conferences and courses.

In anticipation of visiting Arnoldshain, I wrote to Dr. Heinz Renkewitz, who is director of studies there and who is also the European scholar best informed concerning the beginnings of the Church of the Brethren. I had first met him in 1958, when he served as a guide to Brethren who were visiting a number of places associated with our church origins. At his suggestion I decided to attend an ecumenical conference scheduled for the long Pentecost weekend at Arnoldshain. I learned on arrival that the theme of the conference had to do with the question of intercommunion, or the fellowship of Christians around the Lord's table.

Around sixty or seventy persons, nearly all lay churchmen, with a strong and vocal contingent of young people, were in attendance. The leadership was both ecumenical and international, for it included a Greek Orthodox professor from Athens, a professor from the Bohemian Brethren theological faculty in Prague, a Dutch Reformed pastor from The Hague, a Hungarian Reformed theologian from Debrecen in Hungary, a Russian Orthodox editor — all of these in addition to German spokesmen. Important as were their scholarly presentations, they did not make quite the impression upon me that the spontaneous action of the German youth did as they pressed insistently for more opportunities for open communion, for a free invitation to all to come together at the Lord's table. As a result of their action an ecumenical communion service was arranged for Pentecost Monday, a most moving service in which many different traditions were represented and in which even one who knew little German could feel the power of the message by Professor F. M. Dobias of Czechoslovakia, who kept reminding us that "the love of Christ binds us."

The conference I attended may not have been typical; yet, it reflected many of the normal activities of Evangelical academies. I learned to know several lay Christians including a lawyer, a politician, students, clerical workers, teachers, and even a princess (whose home, a castle in Budingen, includes among its archives a treasured letter written by Alexander Mack). I observed that most of them were well-informed concerning church history and theology, and practically all of them were eager to see Christians brought closer together (one most eloquent plea for this came from Martin Niemöller) and for the Christian faith to be related more radically to contemporary issues.

What the academies in Germany seek to do has been well-stated in the following quotation from Dr. Renkewitz. His words, better than any superficial observation by a visitor, may help to explain why this movement continues to contribute to the renewal of the church. He says, "As we try to introduce the gospel message into the lives of people not used to thinking about it, we realize that they may or may not, probably will not, go to church the next Sunday. But their new concept of what the *meat* of that message is will affect what they do and what they think in the days ahead. Perhaps this is how the missionary task is to be fulfilled in our time right here in Germany. Certainly it is not the traditional, the conventional, way. But who is to say that any one way is *the* way, given the conditions under which modern man lives and labors? Certainly it is no good just trying to 'get people into church.' What has to be done is to get the gospel into people's lives, help them to *be* Christian. If we can do that, perhaps the seeds of renewal will begin to flourish throughout the whole church." ☐

news

Higher education: A ministry united

Higher Education is one arena of the church's mission.

Yet, while campus enrollments have soared, the involvement of students in denominationally sponsored religious programs has lessened. This is especially marked in nonchurch-related institutions.

To engage in a more effective ministry to the nation's 5,000,000 students and 400,000 faculty members and administrators in higher education, especially those in state and private, nonchurch-related institutions, a united effort by a cluster of denominations has been launched. The Church of the Brethren, through action of the General Brotherhood Board, this spring entered into the effort, known as the United Ministries in Higher Education (UMHE).

Three out of five: The basis for the Brethren involvement is plain. Three out of five Brethren undergraduate and graduate students, according to a survey made in 1964, are enrolled in non-Brethren-related institutions of learning. That is, the 5,000 Brethren students then in higher education were attending more than 500 different colleges and universities. Similarly many Brethren teachers and administrators work in institutions outside the denomination.

Under UMHE, the cooperating denominations join together in planning, funding, and staffing the religious ministry on a given campus. In this program nationally the Church of the Brethren has joined with six other denominations: Disciples, United Church of Christ, Evangelical United Brethren, Moravian, United Presbyterian U. S. A., and Presbyterian U. S. In some areas the American Baptist, Episcopal, Methodists, and Lutheran bodies also cooperate.

District, local: Districts may become involved with UMHE commissions at a state level, where decisions on the location, nature, and financing of specific campus ministries will be made by the participating church bodies. Likewise, congregations in college or university communities may align with a local UMHE commission, to determine strategy for a local project.

Currently the UMHE program encompasses more than 300 staff workers on 250 campuses. One such program inaugurated last fall is at Ohio State University, where Kenneth I. Hartman, a Church of the Brethren minister, is on the staff of the United Christian Center, his support provided by the Ohio districts and the General Brotherhood Board. A united ministry also is being developed at Purdue University, in which Charles Boyer, who has been the Church of the Brethren campus minister since 1964, is participating.

UMHE spokesmen state that the new approach is committed to affirming "that a truly ecumenical ministry is the only faithful expression of the church's ministry in higher education for our time." They explain that this entails a concern, first, for the relationship of the church to the world (higher education in this instance) and, second, for a more visible unity of the church.

Sensitive friend: Donald L. Lowdermilk, Church of the Brethren liaison to UMHE, said that behind the broader, more unified approach is the hope of the churches to minister not only to college students but to faculty and administrative personnel as well. "This implies, too, that beyond a ministry to persons the program should serve as a sensitive friend of the college or university to lend whatever assistance the church can to the complex responsibility of higher education.

"In short, the task is one of contributing to the transformation of the environment of higher education as well as to the transformation of the persons that environment affects."

Higher education: Manpower quest

A concerted drive on university campuses to enlist career specialists for the far-flung enterprise of Christian mission and ministry is being shaped up by many of the nation's church bodies.

The program is known as the National Project for the Cooperative Enlistment of the Church's Ministry. According to

At Ohio State's United Christian Center Kenneth I. Hartman in premarriage counseling with Brethren youth Martha Farringer, Columbus, and John Bradshaw, West Milton, O.

spokesmen, at least two factors have led to the program's creation.

First, none of the churches has been able to gain access to the mammoth university campuses where a growing percentage of the nation's students are enrolled. Second, there is a growing conviction that recruitment by individual denominations is no longer possible or desirable on university campuses.

Model: Against these factors, the National Project seeks to develop a model cooperative recruitment program that can eventually "produce more able young persons for theological education and the church's ministry."

At least ten denominations and two private foundations are supporting the new effort. Donald E. Fancher, ministerial vocation consultant for the Church of the Brethren, is on the executive committee. Both the denomination and Bethany Theological Seminary are committed to the program, he explained.

Initial scope: Douglass Lewis, until recently chaplain and assistant professor of religion at Tennessee Wesleyan College, is directing the project. Its initial scope includes the area within 100 miles of Chicago, involving seminaries, universities, and colleges in Illinois, Indiana, Ohio, Michigan, and Wisconsin.

The National Project is not intended to replace what denominations and the seminaries presently are doing, Mr. Fancher explained. Rather, the intent is to supplement such efforts.

The first phase of the project will be an analysis of the current recruitment situation in the denominations and seminaries. The second phase will be the creation of experimental models of cooperative recruitment on several university campuses.

The project is experimental, Mr. Fancher said, adding that there is certain to be trial and error in finding ways to discover and guide the quality and quantity of manpower needed for the church's ministry in the 1970's.

Higher education: Juniors to Europe

NEXT YEAR'S CLASS of juniors to study at Philipps-University, Marburg, Germany, and the University of Strasbourg, Strasbourg, France, has been selected by the Brethren Colleges Abroad program.

The students represent eleven stateside colleges and universities. Seventeen of the group are from Juniata College in Pennsylvania.

Besides the other five Church of the Brethren colleges, the new class of juniors will represent Eastern Mennonite College in Virginia, Bluffton College in Ohio, Goshen College in Indiana, Bethel College in Kansas, and the University of Pittsburgh.

Approved from the Brethren-related liberal arts schools were the following:

Bridgewater College, Virginia. Linda Virginia Andes, Linda Lou Judd, Karen Sue Mountain, Lois Ann Schubel, all to Strasbourg, and Eleth-Ann Wright, Marburg.

Elizabethtown College, Pennsylvania. Lynne Elinor Dowlin, Helen Elizabeth Nearin, Wendy Ellen Van Orden, all to Strasbourg.

Juniata College, Pennsylvania. Tom Barry II, John Brinker, Nancy Colflesh, Janine Everhart, Sandra Harrison, Pamela Haskell, Barbara Jean Jacobus, Jane Kelly, Deborah Ann Knoll, Judith Ann Miller, Patricia Mae Miller, Barbara Rowe, Elizabeth Jean Shaffer, Roberta Joan Wayne, Diana Jean Weaver, all to Strasbourg.

Also Elizabeth Ann Suplicki and Judith Marie Walch, to Marburg.

La Verne College, California. James Russell Bowman, Richard Ivan Hiser, to Marburg.

Manchester College, Indiana. Trudy Ann Blough, Ruth Lorra Harr Jackson, Charles William Jordon, Rosemary Jane Michael, Peggy Lynn Reiff, all to Marburg.

BCA: Modern education, medieval charm

McPherson College, Kansas. Carolyn Mae Dadisman, William Jacob Marcellus, Ulderic Francis Racine, Peggy Sue Slater, Douglas Ray Yingst, all to Marburg.

Additional names are on the waiting list, according to Earl S. Garver, administrative coordinator of the BCA program and dean of Manchester College.

The students will leave for Europe in August. To serve as resident director of the program in Europe next year is Jan van Asselt (see p. 14).

While study abroad offers an enriching intercultural experience, the cost of the academic year at Marburg or Strasbourg is comparable to or less than that of a similar period at an American college, according to BCA officials.

Philipps-University at Marburg is the oldest Protestant university in the world. The University of Strasbourg is one of the oldest universities in France. Both institutions offer varied cultural as well as academic experiences.

Brethren Colleges Abroad was begun in 1962 by the Church of the Brethren colleges through the denomination's Committee on Higher Education. Since its beginning the program has admitted students from Mennonite colleges. Current explorations are under way to extend the program to include study centers at additional overseas universities.

New Brethren appointees

Personnel announcements have been made recently regarding the appointments of two district executive secretaries, the resident director of the Brethren Colleges Abroad program, and several missionary workers.

District administrators: New executive secretaries will assume responsibilities in two Pennsylvania districts on Sept. 1.

In Western Pennsylvania, *John D. Ellis,* now interim executive secretary of the district and for the past thirty-six years pastor of the Moxham Colonial Church of the Brethren, Johnstown, is to become the full-time executive secretary.

Dr. Ellis, a native Pennsylvanian and Juniata College alumnus, has been pastor of the Moxham congregation since his graduation from Bethany Theological Seminary in 1931.

He has taken additional study at the University of Pittsburgh. He is married to the former Josephine Bailey.

The Western District is comprised of 66 congregations and 13,000 members.

In Middle Pennsylvania, *Joseph M. Mason,* pastor since 1961 of one of the district's youngest congregations, the Bedford church, will become the new executive secretary.

Mr. Mason will succeed Bernard N. King, executive secretary of the district since 1961. Mr. King resigned in order to return to pastoral service.

Mr. Mason is a native Virginian and a graduate of Bridgewater College and Bethany Theological Seminary. He has held pastorates at the Mathias and Lower Lost Rivers churches in West Virginia and the Timberville and Mt. Olivet churches in Northern Virginia. He is married to the former Gwendolyn DeWese and has three children.

The Middle District includes 52 congregations and nearly 12,000 members.

European director: To become resident director of the 1967-68 Brethren Colleges Abroad program is *Jan van Asselt,* associate professor of languages and English at McPherson College in Kansas.

Of Netherlands background, Dr. van Asselt holds degrees from a teachers' college in the Netherlands and from McPherson College, the University of Colorado, Boulder, and the University of California, Berkeley.

He and Mrs. van Asselt, the former Peggy Sargent of McPherson, and four children will live in Marburg, Germany, one of the two centers of the BCA program.

Missionary appointees: *Mr. and Mrs. Roy Pfaltzgraff, Jr.*, will arrive in Nigeria in July to assume responsibilities at the Adamawa Provincial Leprosarium, Garkida.

Mr. Pfaltzgraff is a graduate of McPherson College and attended Iowa State University. He will assume the position of lay superintendent and thus join his parents, Dr. and Mrs. Roy Pfaltzgraff, in the work of the leprosarium.

Mrs. Pfaltzgraff, the former Kathryn Krehmeyer, is a McPherson College graduate and a registered medical technologist. She is the daughter of the August M. Krehmeyers of Haxtun, Colo., and a member of the Des Moines Valley Church, Iowa.

Mr. and Mrs. Paul D. Warner will begin service in Ecuador in the fall of 1967. Mr. Warner is a graduate of Purdue University and will complete his Master's program in foreign agriculture development from Ohio State University this year.

He is the son of the Lorraine E. Warners of Pierceton, Ind.

Mrs. Warner, Ruth, is the daughter of Mr. and Mrs. Maurice Snyder, North Canton, Ohio. She holds a degree from Manchester College in the field of elementary education. The Warners are members of the North Manchester Church of the Brethren.

Other missionary appointees not pictured are the following:

Ralph Petcher has been appointed to a two-year term of volunteer service at a Nigerian secondary school. He is the son of the Reverend and Mrs. Rhett R. Petcher, Troutville, Va., pastor of the Daleville congregation.

The young Mr. Petcher is a 1965 graduate of Bridgewater College in biology and is completing his Master's program at Virginia Polytechnic Institute in wildlife and biology.

John Forrer will be serving a two-year term of volunteer service at Waka Schools, Nigeria. He will graduate from

J. Ellis

J. Mason

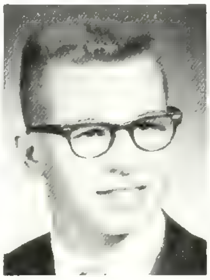
. . . *district executives*

J. van Asselt

. . . *BCA director*

K. Pfaltzgraff

R. Pfaltzgraff



P. Warner

R. Warner

. . . *among ten new mission workers assigned to programs in Nigeria* the College of William and Mary, Williamsburg, Va., in June with a degree in physics and mathematics.

He is the son of Mrs. Grace Forrer, Bridgewater, Va. His home congregation is the Mount Vernon church, Stuarts Draft, Va.

Mr. and Mrs. Robert E. Mishler of Boulder, Colo., have accepted a special one-year service assignment at Waka Schools, Nigeria.

Mr. Mishler will be supervising the Waka building and maintenance program during the furlough of Owen Shankster. Mr. Mishler is a graduate of Manchester College and served as a BVSer at Waka in 1959-1962. He is a teacher who is just completing a graduate study program in anthropology at the University of Colorado.

Mrs. Mishler, the former Ann Bulkeley, is a music teacher. The Mishlers anticipate a July arrival in Nigeria.

Dr. and Mrs. Daryl Parker of New Madison, Ohio, have accepted a seven-month assignment to Nigeria. During the furlough of Dr. Beryl McCann, Dr. Parker will administer the program of the Garkida Hospital. Mrs. Parker, a registered nurse, will also serve on the hospital staff.

The Parkers have spent over fourteen years in service with the Church of the Brethren in China and Puerto Rico. They plan to begin this period of volunteer service in Nigeria in September.

COs in full public view

"INSTRUCTING YOUNG MEN on how to avoid service in the military of their country never has been a popular undertaking but it is an apparently expanding field."

This was the observation of the Harrisburg, Pa., *Evening News* in reporting a seminar conducted at the First Church of the Brethren. The seminar was principally for those who counsel conscientious objectors, but it attracted some college students and teen-agers as well.

George Willoughby, Quaker from Philadelphia, conducted the classes. Avoiding foreign affairs and politics, he told participants that conscientious objection to war is an "ancient, honorable, and respected problem of American society," noting that there were COs during the Revolutionary War."

Zuck: A citizenship morally responsible

He wore a yellow lapel button which read: "War is hell. Don't go."

Sophistication: The Quaker leader claimed that there is an increase of COs today because of the greater sophistication of young people and their tendency to question authority. And he admitted that there are some among the COs who are merely trying to dodge the draft. He said it is up to the counselor's judgment of human nature to determine whether a CO is sincere.

The instructor defined a CO as one who "by reason of religious training and belief" opposes war in any form. He pointed out that COs have all the rights of student deferment and other types of deferment, but stressed the importance of advising one's draft board on original registration of the conscientious objection.

"Springing upon the board the decision you are a CO after three years of a 2-S [student] deferment is likely to harm your chances greatly," he said.

The church has an opportunity to help COs today, stated Mr. Willoughby, adding, "But it doesn't do any good to tell them, 'First you must believe as I do.' "

Loyalty: Concurrently the pastor of the Elizabethtown Church of the Brethren, Pa., Nevin H. Zuck, presented a statement first to the congregation and then to the press related to the conscientious objection stance of Brethren. The statement was in response to arch-critics who from outside and within the community attacked the loyalty of the denomination and of local members.

The Elizabethtown minister touched upon the contribution for peace made by exchanges between Christian groups of this country and Christians who live in communist-dominated lands. Part of the controversy stemmed also from differences as to whether the peace stand could be presented to public school students. Dr. Zuck pointed out that in such ventures Brethren do not expect to avoid opposition to stands which may run counter to popular thought, but that they do deplore personal attacks which imply that all dissent is un-American and unchristian. His statement continued:

"There are some of us who believe that in an issue as demanding as the draft, young people in our high schools have the right to know the total provisions of the law, including those for conscientious objectors. There are some of us who believe that in a humanities course in high school, students who elect to do so should have the opportunity to study the controversial position of the objector who rejects the war system on moral and humanitarian grounds. There are many people who oppose the present war in Vietnam and who do so out of a love for their country which they feel is presently cast in an indefensible role."

Affirmation: The Elizabethtown pastor, who is chairman of the General Brotherhood Board's Brethren Service Commission, declared further: "We would affirm that one of the basic reasons for the existence of the Christian church is that it should be the conscience of the community and the nation, commending that which makes for fullness of life for all people and challenging that which weakens us and makes us less worthy of our heritage, which is that of responsible freedom under God, to think and act in the light of our religious convictions.

"Let dialogue and a sharing of viewpoints continue, so that together we may exercise a constructive, intelligent and morally responsible citizenship."

REFLECTIONS O

Special report No. 1

Consultation on Church Union

If you could rebuild the Christian church, how would you design it? If you could organize this new church with the best features of the past experience of all churches, what traditions would you choose? What new things would you add?

If you wanted to restate the teachings of the church so that many Christians (if not all) could agree on these ancient truths, what would you say? What do you think would be the harder job, doctrine or organization? And how long would the job take?

Ten Protestant denominations worked on this task during the first week of May at Cambridge, Mass. They did not consider their job as one of church merger. Their assignment: Build a new church for twenty-five million people in the United States.

What model? Eighty delegates to the Consultation on Church Union found out that building a new church is not an easy job. "We thought we could produce models of what the new church would look like," said Methodist Bishop James K. Matthews, Boston, who is vice-chairman of the consultation. But this has not been possible. Efforts to produce such models often began to look very much like the existing church of the "last person speaking," he added.

After six years of steady progress on finding agreement on doctrine, church leaders find that problems of organization are even more difficult. At the group's meeting in Dallas last year, a committee was appointed to draw up principles of organization.

The first action at Cambridge was to express dismay at the committee's report. "We had a blue-ribbon committee but they couldn't get the job done," said David G. Colwell, Washington, D. C., the United Church of Christ clergyman who is the consultation's chairman.

But the group began to grapple with the "nitty-gritty" structural issues which Colwell said are "only now beginning to emerge." Among these, he identified the problem of church government. Will there be bishops? What will be their power? What is a congregation? What is its role in the whole life of the church?

At its Dallas session, the consultation decided to postpone the writing of a constitution until the ten denominations have some experience in working together. In the meantime, the work of the churches will be guided by principles of structures yet to be written.

After a warm debate, the group decided to go ahead on the writing of these principles, the job which last year's committee failed to do satisfactorily. Some delegates opposed this as an impossible task. Others could see little difference between the writing of principles and the writing of a constitution.

Structure: But the majority determined to move ahead and prepare a document on church structure which will be comparable to other statements which have been prepared on faith, worship, sacraments, and the ministry. A report on progress will be made at the meeting next spring in Dayton, Ohio.

The Consultation on Church Union was sparked by a proposal made in 1960 by Eugene Carson Blake, then stated clerk of the general assembly of the United Presbyterian Church in the U.S.A. In a sermon in San Francisco, he said, "I propose to the Protestant Episcopal Church that it, together with the United Presbyterian Church in the United States of America, invite the Methodist Church and the United Church of Christ to form with us a plan of church union both catholic and reformed."

In 1962, the four denominations began a series of yearly meetings to test the possibility. Observers held out little hope. But crises on doctrine were faced and overcome. The test on church structure is yet to come, but the resolutions of the Cambridge meeting indicate determination. The consultation said it "is impelled to reiterate its sense of urgency to move toward the proximate goal of a united and uniting church whose only ultimate goal can be the unity of the whole body of Christ."

Target date: Now general secretary of the World Council of Churches with offices in Geneva, Switzerland, Blake was back in the U. S. in May to serve as an adviser to the consultation. Asked whether the united church would come into being during the 1970's, he said, "It better."

He added, "The churches of this country, if they are to find renewal, had better take to heart the fact that twenty-five major Christian bodies in the U. S. do not represent the will of God. Our present divisions distort the mission, message, and the life of every church in this country."

Promise of success can be seen in the fact that since 1962, six other denominations have joined the four original groups: Evangelical United Brethren Church, Christian Churches (Disciples of Christ), Presbyterian Church in the U. S. (Southern), African Methodist Episcopal Church, African Methodist Episcopal Zion Church, and the Christian Methodist Episcopal Church. The last two groups joined the consultation at this year's meeting.

Success is by no means assured. Problems of organization may prove insoluble. Many things may change along the way. Blake said, "We have got to face the fact that it is likely with ten churches that some will drop out along the way."

And what will happen to the churches not presently in this church unity movement? The forming of a twenty- or thirty-million-member church is bound to have wide impact on everyone.

The Church of the Brethren has expressed its interest in the work of the consultation by sending observers to the annual meetings. Full membership was

CUMENICITY

considered last year but the Brethren Annual Conference decided not "to seek full participation at this time."

The Brethren are one of nineteen groups that have had observer status at one time or another.

New openness: Observers, in previous meetings, had been limited generally to making comments during the last ten minutes of a discussion session. But new openness grew out of "informal conversation with four denominations not presently participating churches." One of these groups was the Church of the Brethren.

As a result of these meetings, the consultation has expanded the role of the observers. They can enter into full discussion on the united church talks and be full participants in every way except that they will not vote.

Participation by observers will not be a passive opportunity but will be actively sought by the consultation's officers. Observer denominations have been asked to feed information to its study groups. Reactions and comments on past reports can be made. And a special meeting will be held each year to deal with the responses of the observer-consultant churches.

Brethren role: Dale W. Brown, professor of theology at Bethany Theological Seminary, and DeWitt L. Miller, pastor at Hagerstown, Md., were the observers at Cambridge representing the Church of the Brethren. Both are members of the Fraternal Relations Committee.

"Any church that comes from a tradition of the Anabaptist disputations should really be an observer-consultant in the Consultation on Church Union," said Brown in speaking to this Mennonite reporter.

While the Church of the Brethren has had observer status for several years, Brown feels that until recently "the church never took it seriously."

"If we feel we have any concerns about the creation of a new church," said Miller, "we have an obligation to share them. I sense in our people a defensive attitude. If we have things that we feel will be lost in building a new church, we should be here and speak up. If we make no effort to get them in, it's our responsibility."

Mission central: Both Brown and Miller were active participants in the Cambridge discussions on the structure for a united church. They supported proposals for a church organized around its mission.

Said the final document, "The structures established by the church should be determined by what the church undertakes to *be* and to *do* in obedience to Christ; in this sense, structures should be functionally determined."

In spite of this high priority, some observers wondered how seriously this would be followed in shaping the new church.

In evaluating the week's experience, and in referring to the several possibilities open to the Church of the Brethren for exploration, Brown said, "The question of ecumenical dialogue is not whether you should be doing it, but where." — MAYNARD SHELLY

Special report No. 2

Churches of God: Area talks

ANNUAL CONFERENCE a year ago voted it: "To move as rapidly and resolutely as possible to explore possible mergers of our church with such churches or groups of churches as are sufficiently similar to us in doctrine, polity, and mission that merger may be feasible and productive."

Is one of the foremost possibilities the Churches of God of North America, headquartered at Harrisburg, Pa.?

This is the question behind recent exchanges between the Church of the Brethren and the Churches of God in four areas where members live in proximity. While the immediate focus of these encounters was to come to know one another by examining respective positions on doctrine, polity, and mission, the matter of merger was omnipresent.

The series of exchanges was sparked by conversations begun in 1960 between the Church of the Brethren Fraternal Relations Committee and the Churches of God Commission on Christian Unity. Considerable interest in merger has been expressed by the leadership of the 34,000-member, 350-congregation Churches of God, and particularly by its Ohio eldership (or district) which two years ago formally voted for a study of merger with the Church of the Brethren.

Feedback: The exchanges during the past two months occurred at Findlay, Ohio, Somerset and Harrisburg, Pa., and near Fort Wayne, Ind. From the first two gatherings at Findlay and Somerset, MESSENGER invited several Brethren participants to share their candid reactions to the meetings and to assess what future relationships might bring. The comments as excerpted here represent quite personal views and are not meant to imply the stance of all participants or of the denomination or of the Fraternal Relations Committee.

Almost to a man the respondents spoke of the high level of brotherliness and congeniality at the two gatherings. "On the surface, it would appear that these two denominations are much alike: evangelical Protestants, common ordinances, acceptance of the Bible as their rule of faith and practice, rejection of a formal creed," said Kenneth G. Long, pastor of the Lakewood Church of the Brethren in Northern Ohio.

"Both groups identify with the radical discipleship of the Anabaptists," said Berkey E. Knavel, pastor of the Westmont Church of the Brethren, Johnstown, Pa. This is seen, he said, in the practice of the ordinances of believer's baptism, the Lord's Supper, and the washing of the saints' feet; the practice of the trinitarian faith; an orientation that is biblical and noncreedal; acceptance of Christ as Savior and Head of the church; and acceptance of a similar high view of the church as the body of Christ uniting all who are true Christians as fellow children of God and brothers and sisters in the faith. He also pointed up similarities in cultural background.

"Even though there are a number of areas of commonality, there are some major points of difference," Mr. Knavel added.

Commonality: The Findlay meeting, involving the two Brethren districts in Ohio, was attended by approximately seventy-five persons, one third of them from the Churches of God. After the meeting Bruce E. Bennett, pastor of the Fostoria Church of the Brethren, Ohio, said, "Both groups came away with the feeling that there was much more we held in common than there were factors which would hold us apart and that the differences within our own fellowships were greater than the differences between us as churches."

The Somerset meeting, representing the Western and Middle Pennsylvania districts, was attended by seventy-three persons, eighteen of them from the Churches of God. From this session Floyd E. Bantz, pastor of the Roaring Spring Church of the Brethren, Pa., summed up: "What we seem to share in common is noncreedalism, believer's baptism and feetwashing, as well as those things we share with most Christians – the Bible as the rule and practice of faith, the communion, etc.

"But these things we hold in common do not seem to be much of a bond between us," Mr. Bantz continued. "I can speak only for myself, of course, and perhaps I am a maverick, although I don't wish to be, but my feeling throughout the day was that I couldn't care less about these points of agreement. The real obstacles for me were far more subjective." Among those he cited were their ministers serving in the armed forces and their concept that church membership and baptism, theoretically, do not go together.

Mr. Bantz lamented that in a small group discussion the question of liturgical renewal and concern for worship was dealt with by the Brethren and the Churches of God "in about the same cavalier fashion." He reacted, "If nothing can be added to our denomination to cause us to stretch and grow, then we may as well go it alone – certainly not add that which will encourage the status quo."

Differences: What other differences did the Brethren signal out in reflection?

"One of the real issues at the grassroots level is our membership in the National and World Councils of Churches," noted Berkey Knavel. "To their prominent church leaders this would not be an obstacle, but at the local church level it is a very decisive point; for example, the fairly recent withdrawal of a segment of the Churches of God in Maryland."

"The Churches of God is not a member of the National Council of Churches and has no element that would urge participation in the Consultation on Church Union," said Ronald K. Morgan, pastor of the Mack Memorial church, Dayton, Ohio. The group does cooperate interdenominationally at many local and state levels, however, and in some ways nationally.

"One problem that would need to be faced honestly would be the historic peace position of our church," stated Kenneth Long. "The Churches of God has no such stand and would likely find it hard to accept our position. We would also find it difficult to give this up. It was observed by someone that the difference here was more in official position than in actual observance. If only twenty percent of the Brethren boys follow the church's teaching at this point, we may not be far ahead of other groups. I would think, however, that our influence for peace through our leadership and in ecumenical circles is much greater than this response would indicate."

"Although the Churches of God recognizes the right of a member to take the conscientious objector position, still the 'official position' is one of support of the government in war by active participation," commented Bruce Bennett.

Revivalist: The Churches of God has been quite limited in its involvement in social and community witness, several Brethren commented. The tendency has been to put considerable stress upon personal relationship to God in Christ, growing out of a revivalist tradition. To one discussion group it was interpreted that the feetwashing service for the Churches of God symbolized not service but cleansing – washing away the "sin dust" of the world.

On the matter of baptism, while the Churches of God practices believer's baptism by immersion, it does not make baptism a test of church membership, according to Berkey Knavel. He added, "The acceptance of Christ and the conversion experience constitute one's admission into the body of Christ. Baptism is only a witness to what already has been accomplished and an act of obedience to the commands of Christ." Asserted Perry B. Liskey, pastor of the Carson Valley Church of the Brethren in Middle Pennsylvania: "You may be a member of the Churches of God for twenty or thirty years and never be baptized by any mode."

As to matters of polity, present differences as described by Bruce Bennett are seen in the Churches of God's control residing largely in the ministry through a council of elders, in contrast to the move by Brethren to incorporate wider lay participation in church organization. Mr. Bennett sensed a willingness by some Churches of God people to move toward more direct congregational participation, however.

Gap: An overarching concern voiced by several Brethren is the distance they

The Church of the Brethren and the Churches of God: What do they have in common? How do they differ? A group of Brethren share some initial observations

discerned between the Churches of God leadership and the local congregations. "When certain church leaders spoke," said Rommie F. Moore, pastor of the Pleasant View church, Lima, Ohio, "the issues of the Christian conscience and war and of the National Council of Churches did not seem to present any obstacle. However, in the small group discussion in which I participated, these issues seemed to take on more importance. . . .

"In my opinion, the leaders of the Churches of God seemed favorable and sympathetic, and even impressed with the organization, attitudes, beliefs, mission, practices, and actions of the Church of the Brethren. On the leadership and headquarters level (on the level of written pronouncements, etc.), the two groups might be able to unite and 'live happily ever after.' However, on the local church level, I have certain doubts. My brief impression is that the attitudes and actions of the local, individual Churches of God might be more similar to and sympathetic toward the Brethren Church, whose headquarters are at Ashland, Ohio. . . .

"My impression of the Church of the Brethren leaders who participated in this meeting is that they seemed to be neutral on the subject – at least at this point."

Jay E. Gibble, pastor of the Twenty-eighth Street church, Altoona, Pa., reacted: "Apparently in the Churches of God there is a larger split between denominational and local congregational leadership than in our own denomination. While their denominational polity is supposedly more presbyterian than ours, yet ironically I sensed less denominational influence over local congregations. For example, a large percentage of their pastors are not trained by their denomination's seminary; the salary scale for pastors is exceptionally low, and there is a greater tendency toward independent groups."

In summing up the disparity in the Churches of God between the local and national units as he sensed it, Berkey Knavel said, "The constituency of the Churches of God is more conservative than that of the Church of the Brethren, and thus less open to change. And even though the leaders of the Churches of God are open and ready to move ahead, they appear reticent in sharing their ideas with people in the local churches. . . . The leadership is hopeful that, by merging with the Brethren, we could help bring them out of their conservatism and closed atttiude."

In sum: Amid these many reflections, what is the attitude held tentatively toward merger? Do the Brethren queried see the pluses outweighing the minuses?

Out of the Findlay meeting Northern Ohio district executive Gordon W. Bucher discerned "a general joy over the prospects of the two denominations eventually merging." He sensed a readiness by the Churches of God to take "a good hard look" at such concerns as pacifism and social involvement.

Also from the Findlay experience Bruce Bennett lifted up the sense of community and fellowship, the dependence upon scriptures by both groups for their rule of faith, and the openness from each side to explore earnestly the values of merger. "I personally am in favor of continued exploration of this interest in merger and feel it has more constructive possibilities for both of us than does any other present proposal. I think this also would be the feeling of the Findlay meeting."

From the same meeting Ronald Morgan, in a report to his congregation, said, "My personal reflection is that a minority of Brethren would be very similar to the Churches of God, but that the majority of us and the direction we seem to be taking are not compatible with where they are."

Responded Floyd Bantz from the Somerset meeting: "If we represent the center of the continuum and the Churches of God represent the right, a merger with such a group can do no more than pull us to the right, for several of us upon reflection feel that they are where we were a generation ago. If union means merger only with them, or others like them on our right, then I'm not interested. On the other hand, if such conversations were part of a package which included a group to the left of us, whoever that might be, and we were working as one movement, then I could be more enthusiastic. I doubt if the Churches of God would be, however. . . ."

Perspective: So the reactions run from the Findlay and Somerset area meetings with the Churches of God. Whatever hurdles are revealed here, these need be weighed against still different problems which other alternatives for merger may pose for the Church of the Brethren.

In turning to personal and unsubstantiated statements, this report risks advancing indiscreet or erroneous views of a sister communion. Yet, this is the picture drawn from firsthand encounter. Conceivably the Harrisburg and Fort Wayne meetings may have offered quite different views; because of press schedules this report draws on only the initial two exchanges.

Quite possibly, the impressions here may reveal as much about the Church of the Brethren's own ecumenical bewilderment and search for identity as it does about the Churches of God.

In a comment to Brethren, but spoken out of the context of the exchange with the Churches of God, Jay Gibble observed, "On many issues, as a denomination we still share a commonness – but not on church unity. The big issue confronting the Church of the Brethren in the next decade is where we are, where we are going, and with whom we are going – not where and with whom we have been in the past. Until that issue is settled, we are scarcely in a position to engage in serious merger conversation."

Yet ready or not, the urge toward unity is pressing us, if Annual Conference meant what it said a year ago. No small need at the moment is the courage to proceed on uncharted paths toward an unmarked destination, the future towards which unity beckons. – H.E.R.

day by day

Phrases from Cecil F. Alexander's poem suggest some experiences which can lead families to meaningful moments of worship. God's world is the cathedral, and all of his creatures the choir!

All things bright and beautiful

It was a bright and beautiful summer day. Miriam West placed the thermos jug and the box of sandwiches in the pickup and called to her two children who were playing in the sandbox. "It's time to take lunch out to Daddy!" In a few minutes the trio had arrived at the hayfield, where Farmer Bill was busy raking hay. He stopped the tractor and stepped down, wiping the perspiration from his face. Eight-year-old Douglas looked up at his father and said, "It sure is a hot day, isn't it, Daddy?" "It certainly is, but this hot sunshine is just what we needed for the hay." Mrs. West poured a glass of iced tea for her husband, then looked out across the brilliant green hayfield as she said, "We are thankful to God for this bright and beautiful world."

All creatures great and small

Six-year-old Julie's screams brought the other members of the West family quickly from the blanket on which they had spread their picnic dinner in the pasture. "What is it?" asked the little girl, pointing to a little creature slithering along the ground. "Why, that's a lizard!" answered her father, picking up the tiny reptile. "It won't hurt you." "It looks just like the picture of the dinosaur in my science book," laughed Douglas; "only the lizard is much smaller." "Yes, see its tiny legs and its slender tail," pointed out Mr. West. "Julie and I are glad to see it, but we'd rather not touch it," commented his wife as she put her arm around her daughter. "Oh, this kind of lizard is perfectly harmless, and he does a lot of good by eating insects," said Farmer Bill. Then he added reverently, "Our heavenly Father has planned well for all of his creatures."

All things wise and wonderful

Miriam West called her children to the kitchen window. "See the crow in the maple tree!" she pointed out. "Say! It's pecking on the kite string that I lost in that tree!" exclaimed Douglas. They watched with interest while the bird worked at the string until it got a frayed piece in its beak. "What will the bird do with the bit of string?" asked Julie. "It will be used for its nest," answered her brother. "Yes," responded their mother, "each kind of bird has its favorite materials for nest building. And in a wonderful way they put together these materials to create a safe home. Do you remember how the orioles' nest stayed on that branch of the elm tree even through all of the winter winds?" Julie's eyes shone as she answered, "Yes! I wonder who taught the birds how to be such good builders." Douglas had the answer, "It must have been God, because he planned everything."

A litany of thanksgiving

For the warm rays of sunshine and cool, refreshing rain
Father in heaven, we thank thee.
For green and graceful trees which provide shade and beauty
Father in heaven, we thank thee.
For sparkling, clear water which quenches the thirst of man and beast
Father in heaven, we thank thee.
For the lovely music of the bird songs and the rustling of the wind in the grass
Father in heaven, we thank thee.
For the fragrance and color of flowers and good gifts from gardens and fields
Father in heaven, we thank thee.
For the strength of the hills and the peace of the valleys
Father in heaven, we thank thee.
For the ability to see and hear and feel the wonders of thy creation
Father in heaven, we thank thee.
Amen.

Suggested activities

1. Create a nature corner in the house or yard. Study of God's little creatures or objects of beauty often leads to spontaneous moments of worship.
2. Spend an evening as a family around a campfire, talking about the wonders of creation and singing folk songs, spirituals, and hymns.
3. Use stories and devotions from *Tell Me* and/or *Journeys* in a family vesper service. A notebook collection of these papers makes an excellent resource for family worship.

DAILY READING GUIDE — June 25 to July 7

Sunday. Gen. 1:1-25. The earth which God made is good!
Monday. Job 38:19-41. The questioning mind leads to faith in the Creator.
Tuesday. Psalm 1. Life can be like a fruitful tree.
Wednesday. Psalm 8. Man should see himself in proper perspective.
Thursday. Psalm 19. The heavens show the glory of God.
Friday. Psalm 24. God is the rightful owner of the earth.
Saturday. Ps. 104:1-9. All creation proclaims God's majesty!
Sunday. Ps. 104:10-23. God provides for food and shelter.
Monday. Psalm 121. The hills are a symbol of help and strength.
Tuesday. Prov. 6:1-8. Man can learn from God's little creatures.
Wednesday. Isa. 48:17-21. A river is a symbol of peace.
Thursday. Lam. 3:21-26. God's mercies are new every morning!
Friday. Matt. 6:25-33. God provides for the birds and flowers — and man.
Saturday. Mark 4:26-32. The growth of plants is a miracle.

4. Have a family sleep-out under the stars, taking advantage of the opportunity to "consider the heavens."

5. If a member of your family has spent several days at camp, encourage him to talk about discoveries and worship experiences in God's out-of-doors.

6. Learn the words of the hymn, "All Things Bright and Beautiful" (No. 93 in *The Brethren Hymnal*) or "All Creatures of Our God and King" (No. 19). Use No. 355, "God Who Touchest Earth With Beauty," as a prayer. All of the hymns about God's world (Nos. 92-100) can be used during summer months.

7. Younger children enjoy singing "God is great and God is good, God is good, God is good, . . . " to the tune of "Mary Had a Little Lamb" and other variations of familiar table graces. (See the article by John H. McCombe, "The Glow of Grace," in *Guideposts*, May 1967.)

8. Read *Now I Lay Me Down to Wonder*, by Bernice Hogan, *Tell Me About God*, by Mary Alice Jones, or *Daily Discoveries*, by Robbie Trent.

9. Find a copy of "Who Has Seen the Wind?" by Christina C. Rosetti, and "All That's Good, and Great, and True," by Godfrey Thring. (These are included in some collections of children's poetry. Printed in "Primary Worship Resources," *International Journal of Religious Education*, April 1965.) — BERWYN AND KATHRYN OLTMAN

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questions you ask

Are Brethren still expected to refrain from taking an oath in legal or civil matters? Why do we not have more teaching on this subject?

From their beginning, Brethren have taken literally the teaching of Jesus in Matt. 5:33-37, "Do not swear at all." Christians must always be truthful. Therefore, to assume that one would not tell the truth unless he was under oath to do so is really an affront to his integrity.

Our government recognizes this conscientious objection to the civil oath by Brethren and other Christian groups and allows them simply to affirm the truth of the statements they make. When Alexander Mack was asked, "Will the government also be satisfied if one does not swear the oath, according to the teaching of Christ?" he replied, "If the true believers affirm with 'yes' what is 'yes' and deny with 'no' what is 'no' in accordance with the teaching of Christ, that is much better than many oaths which are mostly sworn and not kept. Therefore, the government can feel much more secure and much more sure of the truth with those subjects who tell them truthfully 'yes' and 'no' in the fear of God and remain in the truth, than with those who swear the oath and are still not to be trusted or believed."

Perhaps the importance of this principle of honesty and integrity in speech, symbolized by a simple affirmation rather than the swearing of an oath, has been too much lost in the life of the church. It may indeed be that in our congregations we have failed to include in our doctrinal instruction the kind of teaching which lifts up the importance of this truth-speaking in all our relationships.

Does the Church of the Brethren still provide for the ordination of ministers who have not completed college and seminary training?

In 1957, the Annual Conference of the Church of the Brethren made the following statement about the ordination of a minister who had not had the usual formal training for his profession: "A minister may be ordained by satisfactorily completing a three-year course for licensed ministers under the direction of the district ministerial commissions. The three-year reading course is not to be considered to be an adequate substitute for the full seminary course. It is designed to help older people who are capable leaders but who, for reasons considered by the district commission to be worthy and valid, find it impossible to take the normal seminary course."

When one has made a three-year pledge to a church but is so unhappy with the present situation that he feels he cannot in good conscience continue, is there a moral obligation to finish the pledge?

Pledges made to churches are usually regarded as intentions to give. They are not legal documents and often carry on them a printed notice to the effect that, if circumstances change, the pledge may be canceled at any time.

The real problem in the question lies in the reasons for not wanting to fulfill the self-imposed obligation. If the situation in the congregation has changed so radically that one must compromise his conscience to support it, then there may be justifiable reason for withdrawing support.

If, however, one has been thwarted in getting his own way in the church, or is using the cancellation of his pledge to bring pressure to bear upon the congregation to gain a certain end, this would not only be an evidence of tragic spiritual immaturity but would also raise serious questions about the morality of such an act. — PAUL M. ROBINSON

ANGER IS TO USE

by Matthew M. Meyer

Any traditional sermon on anger would probably begin by declaring that anger is bad, that it is sinful, that it is not nice, and that Christians should not get angry. They should repress anger, hold it, deny it, do anything with it except to express it. Being angry is a matter of surrendering to some sort of lower nature, something akin to "passions of the flesh." And there are scripture quotations to support this idea: "A soft answer turns away wrath" (Prov. 15:1); "Refrain from anger, and forsake wrath!" (Ps. 37:8).

And there are philosophical quotations as well, such as these: "Wrinkles should merely show where the smiles have been." Isn't that lovely? "For every minute you are angry, you lose sixty seconds of happiness."

All of this says that you should not get angry. Anger is bad. And part of the implication seems to be that somehow God goofed in giving us a capacity to be angry.

I want to depart from the traditional and say very loudly and clearly that anger is normal, healthy, good, right, and wholesome. There are circumstances in life where only anger would fit as an emotional response. Anything else would be inappropriate and improper. God did not blunder in giving us a capacity for anger. We need this capacity very desperately. We have two sides to the same coin. The one is our capacity for anger, and the other is our capacity for love. I have an idea that we cannot grow in one without growing also in the other. I believe the Christian goal calls for adequate and fitting freedom of expression of both love and anger.

Some people say, "I never get angry," or "We never had an angry word."

There seem to be two kinds of comments related to anger. On the one extreme we hear expressions like these, increasing in intensity: "Our personalities clash." "It made me so mad." "I could have chewed nails." "I could have punched him on the nose." Or perhaps this extreme: "I could have killed him."

On the other extreme we hear words like these: "I don't hate anyone. I'm not angry. I like everyone. It's just the things they do. I want to be kind and sweet to everybody."

Actually, I am suspicious of people who feel no anger. To have so completely turned off a capacity for anger is to have developed an emotional impairment, a crippled condition. Through constant and intense teaching that a feeling of anger is evil, it is possible for us to vehemently deny the feeling or to repress it to the point where we no longer recognize this capacity for anger. In this regard Christians are among the most dishonest people on earth if we are unwilling or unable to admit the honest and real feelings which we have. It is a sign of Christian maturity when we can cease condemning our feelings, start accepting them, and then do something about them. And as far as anger is concerned, anger is to use.

If you listen to the expressions of people, many times you can hear an underlying resentment or anger. One husband was overheard saying, "I've been in the doghouse so long that if I get a divorce it will be through the Society for the Prevention of Cruelty to Animals." A young girl said to her date, "Quit saying you love to watch the wind and rain in my hair — and call a cab." A husband at the dinner table said to his wife, "I knew you were a school dropout, but I didn't know it was cooking school."

When we feel anger, and all of us do, we have several choices.

The first choice is to explode. We have many phrases that describe this condition, such as, fly into a rage, lose one's temper, blow one's stack. The usual result of this kind of response is destructive. There are hurt, pain, wounds, and also guilt and shame. If in the process of "telling them off" we lose control and our emotions explode wildly, it is a difficult and frightening experience both to the person who explodes and to those on the other end of the storm.

Such a response to a feeling of anger is not fair; it is not just and not fitting. In many ways, it is inhuman. Sidney J. Harris once said, "A person who commits an inhuman act invariably excuses himself by saying, 'I'm only human after all.' "

Emotions are similar to a flowing stream; they cannot be delayed indefinitely. We can hold them until we get home and then make home our battleground. We can be nice to strangers and mean to those near us. But that is not too fair, either. Emotions can be delayed, but they cannot be stopped indefinitely. And whenever we attempt to do this, it could mean that the dam will break, and there will be a flood of emotions.

Most of the quotations from the Bible regarding anger are talking about this kind of explosion.

"Refrain from anger, and forsake wrath!
Fret not yourself; it tends only to evil" (Ps. 37:8).

"A hot-tempered man stirs up strife,
but he who is slow to anger quiets contention" (Prov. 15:18).

"He who is slow to anger is better than the mighty,
and he who rules his spirit than he who takes a city" (Prov. 16:23).

"A man without self-control
is like a city broken into and left without walls "(Prov. 25:28).

"A man of quick temper acts foolishly" (Prov. 14:17).

The explosive, destructive choice in expressing our anger is not the choice we want to make.

A second choice would be to swallow it, to repress it, to stifle it, and to subdue it. Many times the person who does this feels angry and also feels that it is wrong to feel angry. And whenever anger comes up, he quickly jumps on it and pushes it back down. He has an endless job of trying to bury something that will not be buried. Often the result of this choice produces smiling, cutting people or polite, nasty people or even thorny Christians. The anger feelings will be expressed in one way or another. If they cannot be expressed openly, then they will be expressed with sugarcoating or in some hidden, seemingly acceptable fashion, often smothered in some kind of a teasing joke. If they do not come out that way, then the other possible result is emotional and physical illness. It would be safe to say that swallowing these emotions causes about as much destruction and perhaps much more than letting them explode.

It is dishonest to have feelings of anger and show only a surface feeling of kindness and acceptance. Christians have developed the art of this hypocrisy to a high degree. Contrary to popular opinion, we respect the person who is free to be honest about his resentment and anger feelings far more than we do the person who is dishonest about them, feeling one thing and saying and showing another.

Sometimes we forget that there were many times when Jesus felt deep anger. There were people to whom he said things like this: "You hypocrites." "You tombstones." "You generation of snakes." He felt angry when he burst into the temple and overthrew the tables of the money changers.

In Mark 3:1-6 we read that when Jesus was healing a man a certain group of Pharisees disagreed with what he was doing and were plotting against him. In the fifth verse it says that Jesus looked at them with anger and with sorrow at their obstinate stupidity. Gen. 3:36 tells about Jacob being angry with Laban because he treated him unfairly. In Ex. 11:8, Moses has feelings toward Pharaoh that are described as "hot anger." Neh. 5:6, as other verses in that book, describe the prophet as being very angry about certain unfair and unjust situations. Every prophet, it seems, at times, felt great anger.

If we choose to swallow our negative emotions, we are placing ourselves in danger of many destructive forces. In 1958 Ardis Whitman wrote an article entitled "The High Cost of Hurt Feelings." The article tells about a lady who was expressing her complaints about her sister-in-law. She said, " 'I keep remembering how she and my brother went away on a trip on my birthday and never even wished me a happy day.'

ANGER IS TO USE / *continued*

" 'I keep remembering' – ah, there's the clue.

"Psychiatrists say that this 'remembering' – conscious or unconscious – of old grudges, humiliations, rejections lies at the root of many of the difficulties which bring people to them for help."

Dr. Smiley Blanton writes, "Men and women are constantly trapped by this circle of self-defeat rising from buried hatreds." Every marriage counselor hears a great deal about cherished resentments and harbored hatreds and always this hate and resentment do great destruction, mostly to the one who hates, not so much to those who are the object of that hate.

Of course, it is impossible to measure the destruction that results in swallowed anger or cherished hatred. Much that is lovely in life is destroyed by the insults we cherish, by the old wounds we keep open, by the humiliations we seem to hug to ourselves. "The sun shines but not for us. Music touches our ears but not our hearts. Shackled to our own woes we cannot even rejoice in someone else's good fortune. Indeed, bitterness and harbored anger can affect our lives as though it had poisoned the bloodstream, the cells, and the tissues of our bodies."

It is a well-known fact that resentful people frequently suffer from headaches, indigestion, insomnia, and acute fatigue. Nothing is more likely to cause high blood pressure than fierce resentment boiling under a seemingly calm exterior. An ulcer patient's stomach-acid count has been known to double at the mere mention of a hateful subject.

In responding to a feeling of anger, a third choice is to harness it and to use it. Anger actually is a tremendous, natural resource. It is a gift of God. It has unlimited potential power. When we think of power and energy we think of steam, water, wind, gas, electricity, atoms, and to this list we should put anger. In fact, good stewardship principles declare that unless we use anger, we are not using to the fullest the gifts that God has given to us.

The goal is to develop a freedom of expression which is a fitting response to circumstances. We can direct this tremendous resource of power toward situations that are unjust and evil. We can harness this power in working for God rather than allowing it to be destructive in our human relations.

The big question is, What kind of an emotional response to any given situation is justifiable and reasonable? This is extremely difficult to answer and is a very subjective thing. Many times as we look back on a situation we can tell fairly accurately whether or not our response was justified. In other words, the distance of time helps us to develop a policy for future action. One of the best ways to make a judgment as to whether or not emotional response is justifiable is to view the situation through the eyes of impartial observers. Counseling with another person or a small group can be a mirror for us in which we can view our own reactions. At any rate our goal is to be able to develop a response that is justifiable and reasonable, and our prayer should not be to hold back anger but to express freely our anger in ways that are just, reasonable, and productive.

Can we use this energy and turn it into a productive result? Consider Jerry Cacopardo, who spent nearly sixteen years in prison for a murder which had been committed by his own uncle. Surely, if ever there was an excuse for bitterness and hatred, this was it. Yet, Jerry Cacopardo emerged from prison at forty-three to enter divinity school so that he might go back to other men behind prison bars as a chaplain and a friend.

Perhaps it is even possible to turn our anger or our hatred feelings into feelings of love and compassion. Actually, both emotions are very close to each other. The opposite of love is not hate but rather indifference. Hate and anger are closer to love than we usually imagine. Almost any marriage counselor will quickly tell you he would rather work with a marital situation in which there is deep feeling, even though it is negative, than no feeling at all. Hatred has often been called "love frustrated" or "love misdirected." Someone has said, "The wise do not merely drain away old grudges; they constantly refill the pool of their lives with new dreams and new enthusiasms." Perhaps it is a matter of concentrating on that which is good and beautiful and lovely.

I believe that strong feelings of anger and resentment can be put to work in such a way that the result will be constructive and creative and even an expression of goodwill. I believe it is even possible to express anger in love. In other words, because we love someone we are willing to be honest and frank with him in terms of our anger feelings. The goal, it seems to me, is to express both anger and love which will make us vulnerable to both pain and blessing.

It takes courage to open one's life in this way, but I believe it is the only path to personal fulfillment. Two people were once talking about a friend who was unlucky; at least, that is the way one of them termed it. The other one said, "No, it's not a matter of luck. It's just that a closed hand cannot receive."

Remember these words from Eph. 4:26: "Be angry but do not sin . . . " The implication of that verse is that anger is not a sin if it is used properly, and surely anger is to use. ☐

speak up

"Can Brethren Evangelize?"

■ One needs only look at the 1967 Yearbook to observe that Brethren generally are failing to fulfill Matt. 28:19, not to mention Acts 1:8. For the last three years as a denomination, including the mass baptisms in Nigeria, we have had a net loss in membership. No matter how you slice the pie or argue that churches are pruning their rolls, the fact remains that in the midst of national growth in church membership throughout Christ's kingdom, the Brethren are failing to evangelize in any meaningful way. We are told that the church can expect a fifty percent increase in membership under current levels of growth during 1965 to 1975. Should this forecast not indicate that the Brethren simply are not with it in relation to evangelism? For it seems that there is lack of fervor and zeal throughout our Brotherhood to make known the truths of God in such a manner that all men will be drawn to him.

The Church of the Brethren today finds itself challenged to present a style of life which is authentically Christian and at the same time relevant to the new and revolutionary world of which we are a part. And, yet, our attitude has been to sit within the four walls and complain that the outsider "just won't come." Nowhere in scripture is the suggestion that the outsider will come; indeed, the emphasis seems to be in the opposite direction. The command of Jesus to the early church was "Go." While the church complains, "They won't come," God can justifiably complain that the "church won't go."

Dietrich Bonhoeffer reminded the church that "its theme is the world." This is where the action is! Of course, this is no new thought, as we all know the church must seek men where they are, not where it wishes they were. Only as the church seeks sinners where they are sinning can it fulfill its calling.

At times the Church of the Brethren has walked into the pit of substituting gods for the one true God of Abraham, Isaac, Jacob, and ultimately Jesus Christ. We need to deal with the content of the gospel and not dwell upon psychology as a science, thinking (falsely of course) that *it* will usher in the kingdom. Through a misconception, the psychology of religion often becomes psychology as religion, in that psychology is sometimes worshiped and made an explanation for everything. We need more biblical content in our preaching both locally and nationally. I learned a long time ago that psychology was a good tool but that it takes one only to the door of the temple. It takes a vital faith in Jesus Christ to take one to the altar of God. We need not only to proclaim but to portray this message to a starving world.

As men we have come of age in many respects, but as Brethren we have failed miserably in the field of evangelism. The problem of evangelism among the Brethren is not one of diverse opinions, better if it were! I would to God that Brethren could become so excited enough about evangelism that pointed and resulting discussion would occur. Our problem is that we have ceased to be concerned about our lost brethren. Our indifference is showing up in lack of compassion for our own erring members. This is a hard barrier to break down, and it will not be broken down until we find our rightful place in the Christian movement in the twentieth century.

Today Christians lack individual evangelistic motivation. Many people shy from persuasive words and overt deeds that declare their faith. In short, the Church of the Brethren today suffers from an acute shortage of willing witnesses.

We must face the fact that our present behavior in and out of the church has little substantial impact upon unbelievers. Few churchgoers — even pastors, missionaries, and some evangelists — bother about the spiritual state of those with whom they rub shoulders daily. Superficial conversations about politics, sports, cars, fashions, other people, sometimes even religion in general, are the rule.

Where should we begin in the Church of the Brethren? The problem is clearly one of motivation! Our problem is that when motivation is lacking, we devise programs to salve our consciences, and sooner than we like our energies are being expended in the program rather than in evangelism. Today, when our people do not know what to do, we develop a new program or appoint a new director.

Actually, we have the best possible place for evangelism at our fingertips. The local church through district guidance is the port of embarking on an evangelistic endeavor for Christ and his church. We must take seriously the reported boast of a communist Chinese: "Everyone in my country knows of Marx and Stalin. We did in ten years what you failed to do in one hundred." Can Brethren evangelize? Yes! Brethren will become evangelistic-minded when we are evangelized for Christ and his church. — ALBERT L. SAULS

Wondering about a will?

HERE is a booklet which will help you to consider why joint ownership is not enough; why your wife needs a will also; how to select guardians for your minor children; and whether or not you need a lawyer to draw your will.

Written by Sydney Prerau, former director of the J. K. Lasser Tax Institute, this sixteen-page booklet, "What You Should Know Before You See Your Attorney About Making Your Will," offers practical help on many important issues.

If you would like to find answers to such other questions as: Who can make a will? Who should be the executor? Is my estate taxable? How do I remember my church? write for your free copy of this booklet today. You will incur no obligation. Write to: Harl L. Russell, Director of Special Gifts, General Brotherhood Board, 1451 Dundee Ave., Elgin, Illinois 60120

A rethinkin

SITUATION ETHICS, by Joseph Fletcher. Westminster, 1966. 176 pages, $3.95; paperback, $1.95

MORAL LAW IN CHRISTIAN SOCIAL ETHICS, by Walter G. Muelder. John Knox, 1966. 189 pages, $5

THEOLOGICAL ETHICS, by James Sellers. Macmillan, 1966. 210 pages $5.95

THROUGHOUT HIS BOOK, Fletcher states the thesis over and over: The Christian ethic is a "situation" ethic; what is right and wrong cannot be decided in advance of the actual circumstances. Love acts in the situation; love is not a prescribed set of rules. Christians are to have both a genuine concern for the well-being of their neighbors and a clear mandate to work for the general welfare of the total community. If one is truly to love his neighbor, he cannot lose sight of the real person by resorting to legalism, nor can he become prey to selfish desires and fall into antinomianism. Only a solid, middle ground will suffice – a course in which Christian agape love is recognized as the only adequate foundation and guide to ethical decisions.

The propositional structure of Fletcher's thesis is precise: (1) "Only one 'thing' is intrinsically good; namely, love: nothing else at all." (2) "The ruling norm of Christian decision is love; nothing else." (3) "Love and justice are the same, for justice is love distributed, nothing else." (4) "Love wills the neighbor's good whether we like him or not." (5) "Only the end justifies the means; nothing else." (6) Love's decisions are made situationally, not prescriptively." In other words, the method of making decisions is of primary importance, not the system.

How then does one know that he has made a choice out of agape love? Fletcher argues that Christian love takes four factors into account in making actual decisions: What is wanted? What means shall be employed? What is the dynamic motive? What are the foreseeable consequences? Thus calculation is not contrary to love; it is absolutely essential. To select a responsible course

f Christian ethics

of action means to know as much as possible about the situation in which one is making choices.

The book is a "manifesto of individual freedom and individual responsibility." It clarifies for individual consideration what many have previously assumed to be true for collective conduct — decisions are made in the light of existing conditions, circumstances, and consequences. (Those who disagree with Fletcher have thought that the trend should be in the opposite direction!)

In contrast to this case for the "situation ethic," Muelder shows that the concept of moral law can be persuasively stated. If Christians are to find grounds for cooperation in building structures of community within and outside the agreement on agape love, they must make reflective judgments about the experience of the human race. By so doing, guidelines for a community ethos can be discerned in each age.

Muelder is concerned to show that the concept of the responsible society, developed in ecumenical discussions, can serve a wider audience than the membership of the churches. Moral laws, stated in the philosophical tradition of personalism, can bridge the gaps between differing cultural traditions. If there is to be international community, there must be moral law to which appeal may be made to the nations on behalf of worldwide human interests. (The Declaration of Human Rights of the United Nations is illustrative of such "law.") In the Christian ecumenical community, there have been sustained efforts to arrive at "middle axioms" as well as principles to undergird cooperative endeavors.

Muelder approves the situation ethic of Fletcher insofar as it recognizes the significance of secular knowledge and acknowledges the basic, axiomatic role of agape love. But Muelder points out that in the six propositions of Fletcher are embodied laws relating to persons, rationality, relevancy, and community. It is these identifiable elements that Muelder would define more clearly in moral law (rational, yet independent of culture).

Indeed, two of the moral laws offered by Muelder focus on points also stressed by Fletcher: All decisions should be relevant to the situation, and all decisions should take into account the foreseeable consequences. The moral laws stated by Muelder are at four levels: the logical, the axiological, the personalistic, and the communitarian. Their implications for contemporary society have been discussed by the author in an earlier book, *Foundations of the Responsible Society*. Such laws give logical coherence to ethics, make use of empirical data, and presuppose an interdisciplinary approach to all social issues.

Perhaps the sum of the matter is as Sellers suggests: "The usefulness of contextualist ethics lies not in the refusal of norms, . . . but in its potential of revising norms." At least, this summarizes what Sellers is attempting to do in his book. He recognizes that we are still in the midst of social and technological upheaval in the twentieth century. The new age deserves a new ethic — that is, a reformulation of those basic themes in Christian ethical reflection that have served the church in other epochs.

Like the others, Sellers is not interested in morality (rules of right and wrong that control day-to-day decisions), but rather in rediscovering the meaning of human conduct and its ultimate standard(s). He desires to identify the necessary elements to be included in any reformulation of Christian ethics.

Wholeness is the goal of contemporary Christian man and love is the method. Not primarily on a pilgrimage, he rather emphasizes the fulfillment of the promise in this world even though not limiting the fulfillment to time and space. Theological promise (wholeness) and ethical fulfillment are two of four necessary themes. Also to be included are wisdom, the use of insights both sacred and secular, and action, the encountering of man in the reality of his activity. Action is crucial, for it is in action that we may be offered a new possibility of koinonia as the ethic is given social and political implementation.

Sellers strives to relate historical ethical thought to his development of present concerns. In so doing, he provides a critique of the Protestant *sola scriptura* (scripture alone), arguing that media outside the Bible should also be considered authentic sources for Christian ethics.

READ WHAT *Messenger magazine said* ABOUT

Baptism and Christian Unity

by Alec Gilmore. *"This is a book that every Church of the Brethren member should read."* Faces frankly controversy over infant and believers' baptism, discusses blockade on road to Christian unity. Cloth, $3.95

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REVIEWS / continued

More than the others, he gives a basis for rethinking the assumptions of the Christian ethical heritage while at the same time assuming that new motifs will be found within the ongoing stream of Christian thought.

Fletcher's book is the most easily read. Like a good sermon, he has one point, plenty of illustrations, and states his case interestingly and dramatically. The other two books, while they will not become best sellers, deserve the thoughtful attention of those who share their concern — to forge an ethic for contemporary man that both authentically reflects its roots in the Christian community and reaches out to serve the wider global community of man. Brethren will be interested in comparing Fletcher's book with the Annual Conference statement on personal ethics of 1966; the thesis seems the same; the illustrations and conclusions are different. However, none of the three books is denominational; their authors desire to speak to the entire Christian community. — ROBERT McFADDEN

READERS WRITE / *continued from inside front cover*

But the probability of this being the right word arises from the number of words in the English language. The second edition of *Webster's New International Dictionary* is reported to contain 600,000 entries. But since the language is growing, and to be conservative, we shall assume that in Shakespeare's day the language contained only half that many words. So the probability that a single word would be the right word is 1/300,000; and the probability of a five-word sentence containing the right words is $(1/300{,}000)^5$, or one chance in about 2,430 trillion trillion. But the sentence must not only contain the right words, they must be in the proper sequence. And since there are 120 possible sequences of five words, the probability of their being in the proper sequence is 1/120.

All these terms entered into a single formula is: $(1/26)^4 \times 1/24 \times (1/300{,}000)^5 \times 1/120$. This yields the probability that a single sentence of five four-letter words in the works of Shakespeare could condense by chance from an alphabet cloud is over 3 trillion trillion trillion (3 followed by 36 zeros). But there are thousands of words in the works of Shakespeare, so this figure must be multiplied many times.

It is clear, therefore, that the mathematical probability of the works of Shakespeare arising by chance within his life span is incomprehensively slim. And writing plays is much simpler than creating a universe so vast and complicated that it is still a mystery in most respects. So the concept of "mind-behind-the-universe" still seems reasonable. To the persistent skeptic it is suggested that he catalog similarly the known complexities of the universe and calculate the mathematical probability that it could have arisen by pure chance within its currently estimated age of thirteen billion years.

GILBERT L. BETTS

Reedley, Calif.

TEMPERANCE AND ABSTINENCE

I have reservations as to the approach of the article, "Sensitivity to Life Begins With Your Own," by C. Wayne Zunkel (Jan. 5). I agree both with the idea of temperance that has been a basic concept in the past and is fundamental today. It is central to the Bible and the Christian life. Yet, as I read this article it seemed to be the same good old-fashioned temperance sermon. We dress it up with a few words of the modern world and avoid coming to grips with the problem of temperance in the totality of today's living. We begin by saying *temperance* and smoothly slide to total abstinence at the conclusion. Temperance must be used in the full sense, not only for smoking and drinking but also for working, earning and saving money, thinking, and judging. It is a well-known fact that the pressures of our modern life have a direct bearing on the increased rate of heart and stomach problems.

There is a great danger when we cite alcoholism as a problem that needs to be confronted and then simply recommend as the solution not to drink. Wayne Oates says that alcoholism is not the cause of problems but is the effect of problems. People become alcoholics because they have problems in their daily lives which they have not been able to confront and, therefore, turn to alcohol or other forms of self-destruction. To say that not to drink is the way of preventing alcoholism is only avoiding coming to grips with the real problem.

Today many people turn to power, money, or speed to show their reaction to being forced to conform. Through this the automobile has become a great weapon in our society. Each year many people are killed on the highways mainly through speeding, not because of drinking. Those who make the claim that the killing of people by drunken drivers is inexcusable are correct. However, there is evidence that many people are killed by those who have eaten too much because their reflexes are just as slow as those under the influence of alcohol. The justification of saying that there are many other things to which temperance should be applied is in no way saying that smoking and drinking do not need temperance. But I think it does raise the question of whether we can validly make the assumption of saying temperance in these areas and then jump to absolute abstinence to the exclusion of equally important areas.

Surely Jesus Christ was aware of the dangers and the good in the use of wine when he turned the water into wine in his first miracle. Even as in the upper room he instigated the sacraments of the bread and wine which were symbolic and central in the life of the people, he knew fully what he was doing. It seems ironic to me that as we attempt to follow to the letter the upper-room experience for our communion, we have grape juice and not wine. Jesus set up no absolute law of drinking. Never did he speak about it; it was a common practice for him. This causes problems for some who look for proof texts. Instead, Jesus showed a life of love.

GALEN HECKMAN

Trikala, Greece

Customs change but the fiddler plays on

FIDDLER ON THE ROOF, A Musical. Book by Joseph Stein, music by Jerry Bock, and lyrics by Sheldon Harnick.

IT MIGHT HAVE BEEN a bearded Brethren elder speaking outside a Pennsylvania Dutch meetinghouse: "How do we keep our balance? That I can tell you in a word – tradition! Because of our traditions, we've kept our balance for many, many years. . . . Because of our traditions, everyone knows who he is and what God expects him to do."

The words actually come from a bearded Yiddish milkman as he stands outside his house in the little Russian village of Anatevka. He goes on to say, "Without our traditions, our lives would be as shaky as – as a fiddler on the roof!"

Fiddler on the Roof, based on the stories of Sholom Aleichem, is a musical play currently being performed in New York and Chicago and likely to appear before very long as a movie. The tradition-minded dairyman is named Teyve. He has an outspoken wife named Golde, five daughters, a reputation as a good man, but few material possessions. Frequently he discusses the latter circumstances in his prayers:

"Lord, who made the lion and the lamb. . . ,
Would it spoil some vast, eternal plan –
If I were a wealthy man?"

Instead of wealth he receives only worries. All the old ways are changing. Three of Teyve's daughters leave him, not one by way of the traditional Yiddish matchmaker. Romantic love, social revolution, interfaith marriage begin to undermine the security of Teyve's ancient faith and customs. By the end of the play government persecution threatens Teyve's village and forces the Jewish community to disperse and resume the exodus which has both plagued and preserved them since the days of Moses.

There are many happy moments, though, in Jewish life. Despite trouble the Yiddish mind can find much to laugh at and really funny lines abound in *Fiddler.* As complications develop in Teyve's neighborhood, the audience becomes absorbed in the picturesque religious ritual of a Sabbath and a Yiddish wedding, in their festive dances, in their wholesome affirmation of *L'Chaim,* life. These people keep their balance, however shaky it is, however many traditions disappear, however great outside pressures become. Even at the end of the play Teyve manages to survive his struggles without breaking, and the fiddler still plays.

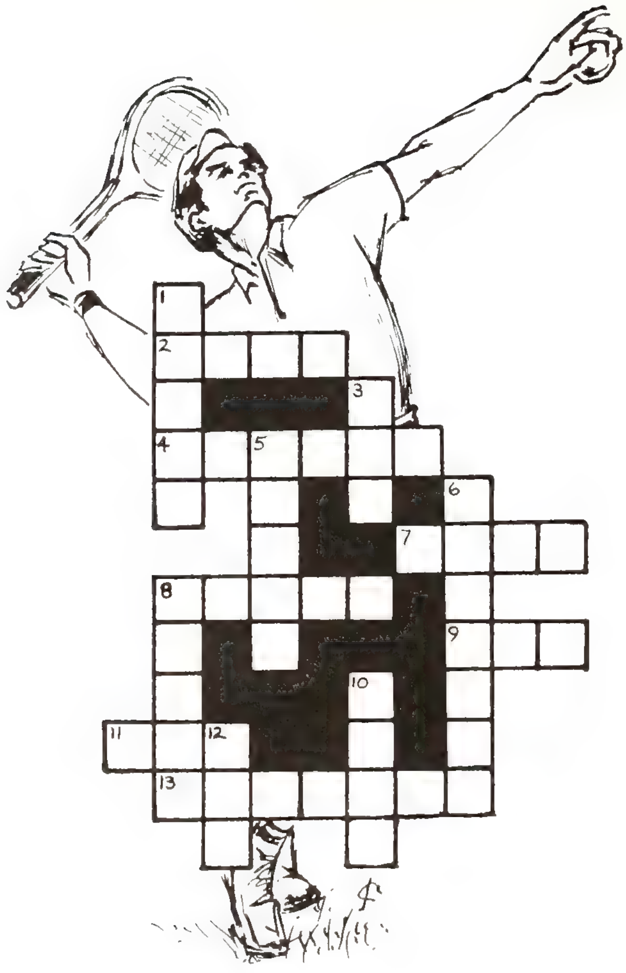
The evening I saw *Fiddler on the Roof* happened to be the first night of Passover. As I sat that night among a largely Jewish audience, I realized again the strength of the Jewish heritage which has survived all sorts of trials. The reason for this survival is not explicitly stated in the script of *Fiddler,* but one can feel it in the spirit of the musical. When story, words, music, dance, and staging combine to express far more than each would seem to represent, a truly outstanding work of art is the result. *Fiddler on the Roof* meets that requirement. Its warmth, humor, and poignancy linger long in one's memory, leaving one not only fully entertained but also inwardly refreshed.

As I watched Tevye face his changing world, I thought of him at times as a Brethren patriarch today helplessly watching his people lose their old ways and familiar identity. With Teyve he, too, cries out:

"What's happening to the tradition?
One little time I pulled out a thread
And where has it led?"

Teyve's woes and his endurance are not limited to Jewish destiny. The play's author, Joseph Stein, has said, "This is a show about people, who happen to be Jewish." The problems of changing times and customs are universal. Right now the Brethren are in the midst of such a struggle. I hope that we, like Teyve and his Yiddish brethren, have a spirit, a "fiddler on the roof," which survives through *our* exodus. – RICHARD A. LIVINGSTON

Zero Mostel who originally starred in the New York production of "Fiddler on the Roof"



Let's Play Tennis!

by Carol and John Conner

Down

1. Tennis is a good outdoor ____________
3. What the balls go back and forth over
5. Smooth space divided by lines, where tennis is played
6. There are two players on each side in a ____________ game
8. Tennis players wear cloth ____________ with rubber soles
10. A point is scored when the other side cannot return the ____________
12. Game where both sides score the same

Across

2. One place to play tennis
4. What strikes the tennis ball
7. A zero score
8. Get the ball in action
9. Hit the ball
11. When one side has won at least six games
13. A tennis game with two players

ANSWERS

Across	Down
2. Park	1. Sport
4. Racket	3. Net
7. Love	5. Court
8. Serve	6. Doubles
9. Bat	8. Shoes
11. Set	10. Ball
13. Singles	12. Tie

in brief

PERSONAL MENTION

R. Dale Ferris, West Coast regional representative for Church World Service community appeals, is assisting temporarily in the CWS center recently opened on the island of Oaho, Hawaii. The new center, sponsored by the Hawaii Council of Churches, will attempt to meet the demand for lightweight clothing for overseas relief. . . . **Dennis Alger,** BVS worker at the CWS center in Pasadena, Calif., is serving with the Hawaii center for a three-month period.

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Larry Robert Etzweiler, who graduated from Pennsylvania State University this year, won a Woodrow Wilson Fellowship for graduate study next school year. He is the son of Dr. and Mrs. George A. Etzweiler, active members of the Lewistown church, Pa.

Community church, Miami, Fla., had a recognition service on June 4 for **Joseph Rittenhouse,** who concluded fifty years in the ministry on June 7. After three years of semiretirement he will retire from pastoral work on Sept. 1.

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Five couples are to be congratulated on celebrating their fiftieth wedding anniversaries. They are: **Mr. and Mrs. John E. Adams,** Ephrata, Pa.; **Mr. and Mrs. Isaac C. Miller,** Hico, W. Va.; **Mr. and Mrs. Wheeler O' Neal,** Fayetteville, W. Va.; **Mr. and Mrs. Walter J. Heisey,** who served as missionaries to China from 1917 to 1931, Tiffin, Ohio; **Mr. and Mrs. H. Spenser Minnich,** La Verne, Calif. Mr. Minnich was for many years Brotherhood director of special gifts.

Theodore and Minerva Brumbaugh, near Warren, Ohio, celebrated their sixty-fifth wedding anniversary in May. They are the grandparents of editor Wilbur E. Brumbaugh.

ON THE AIR

Look Up and Live (CBS-TV, 10:30-11:00 a.m., ET, Sundays). For the Sundays beginning July 16 and continuing to August 27, there is scheduled a seven-part series on the expression of religion through experimental art forms. Programs will include an original puppet show, a one-act play by Jean-Claude Van Itallie, a pantomime presentation, a photo-poetry essay, interpretative dancing, rock and roll, and a "Happening," conducted by Roger Ortmayer.

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Frontiers of Faith (NBC-TV, 1:30-2:00 p.m., ET, Sundays). Five programs remain in the series on Morality, Religion, and the Ages of Man. Beginning June 25 and ending on July 23, these age groups will be dealt with: the young marrieds, the older marrieds, the "older" marrieds, those past 65; the last program will consider the views of the teen-agers, the young singles, and the "older" marrieds.

NOTEWORTHY

The latest report on the **special Lenten offering** in Northern Indiana indicates receipts totaling approximately $21,000. Forty-nine of the district's fifty congregations participated in the sharing project which was designated for various ministries to feed the hungry overseas.

The Sealantic Fund, Inc., founded by John D. Rockefeller, Jr., has granted $100,000 to the **American Association of Theological Schools** for the purpose of conducting a North American study to develop a comprehensive strategy for the redeployment of resources in theological education. President Arthur R. McKay of McCormick Seminary is heading the committee to direct the study.

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Twelve members of the **Pleasant View congregation,** Kansas, voted to dissolve officially their organization, effective Dec. 31, 1967. Unless otherwise instructed by individual members the letters of the members will be transferred to the Community Church of the Brethren, Hutchinson. The active members of Pleasant View have been participating in the fellowship of the Community church for the past four years.

The Allegheny Mennonite Conference recently dedicated an **international guest house** in the nation's capital. This new ministry is intended to provide hospitality, emergency lodging, and general assistance to visiting internationals, such as delegations, professionals, and students.

THINGS TO COME

The Church Federation of Greater Chicago is sponsoring two **laboratory schools:** the Urban lab school at the Woodlawn Mennonite Church, 4600 S. Woodlawn Ave., Chicago, June 25-30, and the Chicagoland lab school at North Central College, Naperville, July 22-29. "Reconciliation" is the theme of the schools. For further information and registration forms write: Mrs. Herbert Lind, 116 S. Michigan Ave., Room 607, Chicago, Ill. 60603.

A **conference for young adults** is scheduled for Sept. 2-4, at the Mack Memorial church, Dayton, Ohio. "Witnesses in the World" is the theme, and the speakers include Jerry Artz, who will speak on science, Dean C. Rohrer, who will discuss young adults on the job, and Dr. Harry Denman. The young adults of Indiana, Illinois, and Michigan are invited to this conference as well as those of Ohio.

CALENDAR

July 2	**Christian Citizenship Sunday**
July 13-16	**District conference, Oklahoma, Nocona, Texas**
July 13-16	**District conference, Texas and Louisiana, Nocona, Texas**
July 23-29	**Church and Group Life Lab, Manchester College, North Manchester, Ind.**
July 27-28	**District conference, Shenandoah (formerly Northern Virginia, Second Virginia, and part of Eastern Virginia)**
July 28-30	**District conference, Southern Virginia, Christiansburg**
July 29	**District conference, Eastern Virginia, Manassas**
July 29	**Closing out district conference, Second Virginia, Buena Vista**
Aug. 4-6	**District conference, Western Canada, Arrowhead, Alberta**
Aug. 4-6	**District conference, Middle Indiana, Manchester College**
Aug. 5	**Closing out district conference, Northern Virginia, Mt. Zion**
Aug. 14-16	**District conference, Tennessee and Alabama, Camp Placid**
Aug. 17-19	**District conference, Southern Missouri and Arkansas**
Aug. 17-19	**District conference, North and South Carolina, Melvin Hill**
Aug. 18-19	**District conference, Southern Indiana, Muncie**

When are you patriotic?

In the play that Thornton Wilder wrote several years ago, called *Our Town*, there is the story of a letter that a minister wrote to Jane Crofut. The letter was not important, but the way he addressed the letter was unusual. The minister included the customary address — "Grover's Corners, Sutton County, New Hampshire, U.S.A." But he didn't stop there — where most addresses stop. He went on to include the North American continent, the western hemisphere, the earth, the solar system, the universe, even "the mind of God." Jane Crofut belonged to all of them.

When you think about yourself, who you are, where you live, where you belong, just where do *you* stop? Is it most important that you are a member of a family that everyone in your town knows? Or that you live in a city that boasts a winning ball team? That your state is the finest in the U.S.A.? Or do you feel the greatest tug at your heart when you are reminded that you are an American citizen?

Judging by the way many persons talk, it is all right to be proud of your family, your home community, and your state, but the time to start shouting is when you see the Stars and Stripes waving and you stand up to sing "The Star Spangled Banner." This, we are told not only on July 4 but throughout the year, is what it means to be patriotic. Many persons think we ought to stand ready to say with Stephen Decatur, an early American patriot, "Our country, may she always be right, but our country, right or wrong."

Yet, the minister who wrote to Jane Crofut in a little New Hampshire town had something else in mind. He knew that if you live in the United States, you are an American citizen. You thereby enjoy certain rights, and with these privileges go many duties and responsibilities. But your loyalties need not be confined to one geographical area. You may have relatives in Canada, friends in Latin America, acquaintances in Europe or in Asia. Their national citizenship will differ from yours, but essentially they are human beings just like you. They have the same aspirations, the same emotions, the same fears, the same dreams. They are your fellow citizens, not in terms of your country, but as world citizens. They have something else in common with you. They are children of God.

So this question of being patriotic cannot be answered by simply saying, "I am an American and I am proud of it." Of course, you are proud of the ideals stated in the Declaration of Independence and the principles set forth in the Constitution. You have a right to sing about the freedoms you enjoy and the wonderful heritage that belongs to all Americans. But patriotism cannot be expressed only by reviewing your nation's history and arguing for its superiority. It is true of nations, just as it is true of persons, that the greatest are not necessarily the most powerful, the largest, or the most boastful. A great nation is one that is concerned about mankind. To be patriotic is to help your country prove its greatness by showing how it can best serve humanity.

Consider a few of the ways in which some Americans are demonstrating their patriotism. An increasing number of young people are volunteering for service in the Peace Corps. They are assigned to areas of the world where living conditions are less comfortable than they may be accustomed to at home. They serve there for little pay because they are interested in helping younger nations get on their feet. Peace Corps volunteers serve as teachers, engineers, farmers, or technicians wherever their services are requested. They are proud to be Americans, but they show their patriotism by helping citizens of other nations have a more abundant life.

Long before the Peace Corps was launched, Christian young people were setting the pattern for volunteer service around the world. Every summer, for example, there are dozens of international work camps in which youth from many nations come together to think and pray and work side by side for the benefit of a needy community. Each one has a strong sense of loyalty to his own country, his language, and culture; but after several weeks of living closely together with other youth, he gains a new appreciation of other people and their ways of thinking.

When are you patriotic? Stephen Decatur made a point about being loyal to your country "right or wrong." But surely you are most patriotic when you support what is right and try to correct what is wrong.

Do you want to be patriotic? In addition to learning more about your own nation, you can begin now to study a foreign language, to correspond with someone in a distant land, or to inquire into the opportunities your own church provides for service to people in need both at home and in other countries. By representing the best that the United States has to offer, by proving that Americans really care about the welfare of persons all around the globe, you can help to make your own country great — not in a boastful sense but in the New Testament sense that the greatest among us is the one who serves. — K.M.

Reprinted from *Twelve / Fifteen*, July 1, 1962. Copyright 1962 by The Methodist Publishing House.

New books on family life

Your Life Together Elof G. Nelson

Successful marriages don't just happen; living together takes skill. This preparation-for-marriage book helps people acquire that skill. The author focuses on six topics: choosing the right mate, understanding masculine and feminine differences, finding meaningful love in marriage, becoming aware of each other as persons, raising a family, and managing money. $1.95

With Love to Father Ruby Rhoades, compiler

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YOUR LIFE TOGETHER
Elof G. Nelson

What's God Doing Today? Talks With Parents and Children Reid Isaac

Without sentimentality or gimmicks and in a lively, conversational fashion, the author discusses the meaning of Christianity for today's world. His talks speak effectively both to adults and children and respect the intelligence of the child. $3.95

365 Table Graces for the Christian Home Charles L. Wallis

In this attractive book Charles Wallis presents a different grace for each day of the year, arranged by weeks. The prayers are short and meaningful, created to strengthen the bond of family unity. Many are based on familiar and beloved scriptural passages and hymns. $2.50

Guiding Your Child Toward College Charles A. Bucher, Helmuth W. Joel, Gertrude A. Joel

A comprehensive book for parents and counselors that offers a step-by-step program of planning for a child's college education that begins at birth and carries through the first year of college. $3.50

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FATHER
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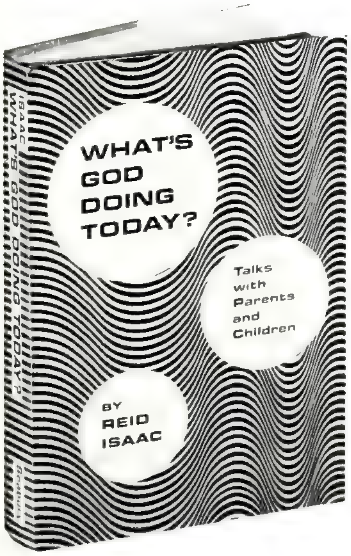
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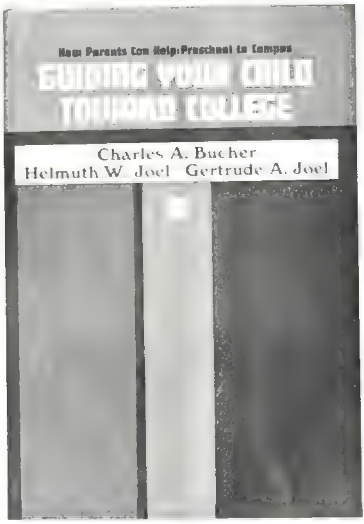
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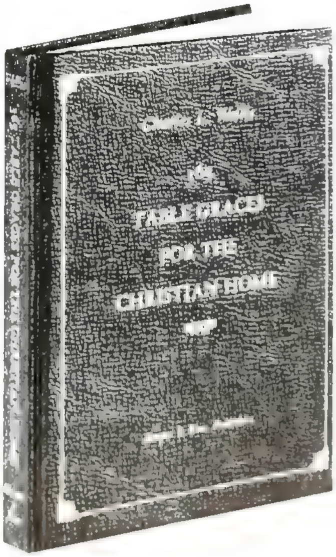
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LOOK FOR THESE FEATURES IN THIS *messenger*

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COMING NEXT

What is poverty? Why are the churches concerned about playing a part in the war on poverty? How are individuals and groups within the Church of the Brethren already involved in fighting poverty? These are some of the questions that are faced in a special MESSENGER issue devoted almost exclusively to this contemporary problem.

PHOTO CREDITS Cover Homick. 1, 3 courtesy of Bethany Brethren Hospital. 5 Religious News Service (top); 7 Fogg Art Museum, Harvard University, Grenville L. Winthrop Bequest (top), Art Institute of Chicago (left), National Gallery of Art, Washington, D. C., Rosenwald Collection (right); 8 Morse. 12 Newcomer; 13 drawing by Nancy L. Crede, Juniata College. 29 Authenticated News International

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VOL. 116 NO. 1

messenger
CHURCH OF THE BRETHREN 7/6/67

What Is Poverty?

GRACE

What Is Poverty?

Listen to the ones who have had to live with it / by Jo Goodwin Parker

You ask me, "What is poverty?" Listen to me. Here I am, dirty, smelly, and with no "proper" underwear on and with the stench of my rotting teeth near you. I will tell you. Listen to me. Listen without pity. I cannot use your pity. Listen with understanding. Put yourself in my dirty, worn-out, ill-fitting shoes, and hear me.

Poverty is getting up every morning from a dirt- and illness-stained mattress. The sheets have long since been used for diapers. Poverty is living in a smell that never leaves. This is a smell of urine, sour milk, and spoiling food sometimes joined with the strong smell of long-cooked onions. Onions are cheap. If you have smelled this smell, you did not know how it came. It is the smell of the outdoor privy. It is the smell of young children who cannot walk the long dark way in the night. It is the smell of the mattresses where years of "accidents" have happened. It is the smell of the milk which has gone sour because the refrigerator long has not worked, and it costs money to get it fixed. It is the smell of rotting garbage. I could bury it, but where is the shovel? Shovels cost money.

Poverty is being tired. I have always been tired. When the last baby came, they told me at the hospital that I had chronic anemia caused from poor diet and a bad case of worms and that I needed a corrective operation. I listened politely – the poor are always polite. The poor always listen. They don't say that there is no money for iron pills or better food or worm medicine. The idea of an operation is frightening and costs so much that, if I had dared, I would have laughed. Who takes care of my children? Recovery from an operation takes a long time. I have three children. When I left them with "Granny" the last time I had a job, I came home to find the baby covered with fly specks, and a diaper that had not been changed since I left. When the dried diaper came off, bits of my baby's flesh came with it. My other child was playing with a sharp bit of broken glass, and my oldest was playing alone at the edge of a lake. I made $22 a week, and a good nursery school costs $20 a week for three children. I quit my job.

Poverty is dirt. In your clean clothes coming from your clean house, you say, "Anybody can be clean." Let me explain about housekeeping with no money. For breakfast I give my children grits with no oleo or cornbread without eggs or oleo. This does not use up many dishes. What dishes there are, I wash in cold water and with no soap. Even the cheapest soap has to be saved for the baby's diapers. Look at my hands, so cracked and red. Once I saved for two months to buy a jar of vaseline for my hands and the baby's diaper rash. When I had saved enough, I went to buy it, and the price had gone up two cents. The baby and I suffered on. I have to decide every day if I can bear to put my cracked, sore hands into the cold water and strong soap.

But you ask, "Why not hot water?" Fuel costs money. If you have a wood fire, it costs money. If you burn electricity, it costs money. Hot water is a luxury. I do not have luxuries. I know you will be surprised when I tell you how young I am. I look so much older. My back has been bent over the washtubs every day for so long that I cannot remember when I ever did anything else. Every night I wash every stitch my school-age child has on and just hope her clothes will be dry by morning.

Poverty is staying up all night on cold nights to watch the fire, knowing that one spark on the newspaper covering the walls means that your sleeping children die in flames. In summer, poverty is watching gnats and flies devour your baby's tears when he cries. The screens are torn, and you pay so little rent that you know they will never be fixed.

Poverty means insects in your food, in your nose, in your eyes, and crawling over you when you sleep. Poverty is hoping it never rains because diapers won't dry when it rains and soon you are using newspapers. Poverty is seeing your children forever with runny noses. Paper handkerchiefs cost money, and all your rags you need for other things. Even more costly are antihistamines. Poverty is cooking without food and cleaning without soap.

Poverty is asking for help. Have you ever had to ask for help, knowing your children will suffer unless you get it? Think about asking for a loan from a relative, if this is the only way you can imagine asking for help. I will tell you how it feels. You find out where the office is that you are supposed to visit. You circle that block four or five times. Thinking of your children, you go in. Everyone is very busy. Finally, someone comes out, and you tell her you need help. That never is the person you need to see. You go see another person, and after spilling the whole shame of your poverty all over the desk between you, you find that this isn't the right office after all — you must repeat the whole process, and it never is any easier at the next place.

You have asked for help, and, after all it has cost you, you are again told to wait. You are told why, but you don't really hear because of the red cloud of shame and the rising black cloud of despair.

Poverty is remembering. It is remembering quitting school in junior high because "nice" children had been so cruel about my clothes and my smell. The attendance officer came. My mother told him I was pregnant. I wasn't, but she thought that I could get a job and help out. I had jobs off and on, but never long enough to learn anything. Mostly I remember being married. I was so young then. I am still young. For a time, we had all the things you have. There was a little house in another town, with hot water and everything. Then my husband lost his job. There was unemployment insurance for awhile and what few jobs I could get. Soon all our nice things were repossessed and we moved back here. I was pregnant then.

This house didn't look so bad when we first moved in. Every week it gets worse. Nothing is ever fixed. We now had no money. There were a few odd jobs for my husband, but everything went for food then, as it does now. I don't know how we lived through three years and three babies, but we did. I'll tell you something. After the last baby I destroyed my marriage. It had been a good one, but could you keep on bringing children into this dirt? Did you ever think how much it costs for any kind of birth control? I knew my husband was leaving the day he left, but there were no good-byes between us. I hope he has been able to climb out of this mess somewhere. He never could hope to with us to drag him down.

That's when I asked for help. When I got it, you know how much it was? It was, and is, $78 a month for the four of us; that is all I ever can get. Now you know why there is no soap, no needles and thread, no hot water, no aspirin, no worm medicine, no hand cream, no shampoo. None of these things forever and ever and ever. So that you can see clearly, I pay $20 a month rent, and most of the rest goes for food. For grits and cornmeal and rice and milk and beans. I try my best to use only the minimum electricity. If I use more, there is that much less for food.

Poverty is looking into a black future. Your children won't play with my boys. They will turn to other boys who steal to get what they want. I can already see them behind the bars of their prison instead of behind the bars of my poverty. Or they will turn to the freedom of alcohol or drugs and find themselves enslaved. And my daughter? At best, there is for her a life like mine.

But you say to me, "There are schools." Yes, there are schools. My children have no extra books, no magazines, no extra pencils or crayons or paper, and, most important of all, they do not have health. They have worms; they have infections; they have pinkeye all summer. They do not sleep well on the floor or with me in my one bed. They do not suffer from hunger, my $78 keeps us alive, but they do suffer from malnutrition. Oh, yes, I do remember what I was taught about health in school. It doesn't do much good. In some places there is a surplus commodities program. Not here. The county said that it cost too much. There is a school lunch program, but I have two children who will already be damaged by the time they get to school.

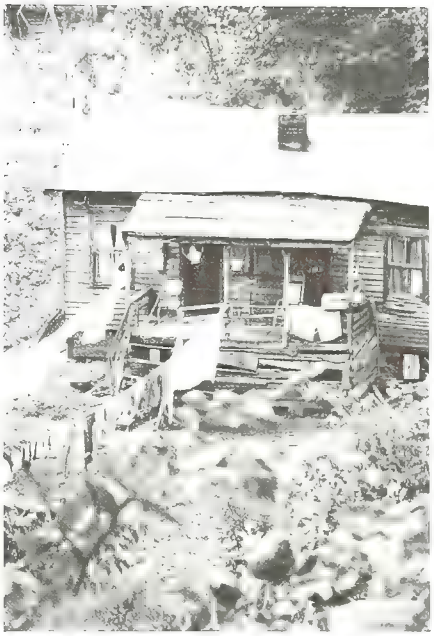
But you say to me, "There are health clinics." Yes, there are health clinics, and they are in the towns. I live out here eight miles from town. I can walk that far (even if it is sixteen miles both ways), but can my little children? My neighbor will take me in when he goes, but he expects to be paid, one way or another. I bet you know my neighbor. He is that large man who spends his time at the gas station, the barbershop, and the corner store complaining about the government spending money on the immoral mothers of illegitimate children.

Poverty is an acid that drips on pride until all pride is worn away. Poverty is a chisel that chips on honor until honor is worn away. Some of you say that you would do something in my situation, and maybe you would for the first week or the first month, but for year after year after year?

Even the poor can dream. A dream of a time when there is money. Money for the right kinds of food, for worm medicine, for iron pills, for toothbrushes, for hand cream, for a hammer and nails and a bit of screening, for a shovel, for a bit of paint, for some sheeting, for needles and thread. Money to pay in money for a trip to town. And, oh, money for hot water and money for soap. A dream of when asking for help does not eat away the last bit of pride. When the office you visit is as nice as the offices of other governmental agencies, when there are enough workers to help you quickly, when workers do not quit in defeat and despair. When you have to tell your story to only one person, and that person can send you for other help and you don't have to prove your poverty over and over and over again.

I have come out of my despair to tell you this. Remember I did not come from another place or another time. Others like me are all around you. Look at us with an angry heart, anger that will help you help me. Anger that will let you tell of me. The poor are always silent. Can you be silent too? ☐

This vivid description of poverty was presented at the Hillsborough County (Florida) Teacher Training Institute for Adult Basic Education. It has been distributed also by the Tennessee Department of Adult Basic Education.



A Better Home a Poor Man's Way

Five houses are being built in this self-help project / by James A. Chaney

Deep in the mountains between Highlands and Franklin, on Buck Creek Road in Macon County, North Carolina, naked light bulbs have glared on wintry nights; electric saws have screamed, and hammers have beat a staccato accompaniment.

The lights and noise are familiar now. In the long months since the lights and noise began, from six to ten each weekday night and through the day each Saturday, grit, gumption, and cooperation have been working a change.

Grit, gumption, and cooperation have made the electric membership corporations the successes they are today.

On Buck Creek Road in Macon County, grit, gumption, and cooperation are building better homes, five new, trim, well-designed, and conveniently arranged modern homes for five hard-put mountain families.

An example for all

What is being done in Macon County is being done through the Macon Program for Progress (MPP) self-help housing project. The Macon Program for Progress is one of many such community-action organizations formed since the North Carolina Fund antipoverty agency was established, and it is an example of what can be done by community-action programs anywhere in the state.

Five twenty-four-by-forty-foot houses are involved in the project. Each has three bedrooms, bath, modern kitchen, dining room, living room and comforts and spaciousness impossible in the usual houses of the area.

The five houses are being built by the five men involved, divided into two work teams headed by paid, professional contractors who serve as "lead men." Four of the houses will cost $6,000 each and the fifth, $5,500. The figures cover materials only. The home builders all received loans in these amounts from the U.S. Farmers Home Administration. Each loan is for thirty-three years, at an interest rate of four percent, with payment beginning August 8, 1967.

The lead men and project supervisor are paid from a grant to the Macon Program for Progress by the U.S. Office of Economic Opportunity. The cost per house for the lead man is about $750 and for the supervisor, about $250.

Homes at a bargain

The home builders themselves contribute the labor. If labor had to be paid the investment would run to approximately $2,500 more per house, or to a total of about $8,500 each.

Any way you figure, the houses represent a bargain. Thus, for a loan of $6,000, plus about $1,000 for the "lead man" and project supervisor and a paper figure of $2,500 for labor, the five Macon families are getting far better homes than they or most of their neighbors ordinarily could afford.

Macon is a poor county. Over half of its residents — fifty-six percent of them according to figures used by the Macon Program for Progress — are impoverished. Inadequate housing is as common to Macon as rocks and gullies. Nowhere is the housing problem more evident than on Buck Creek Road.

Nobody tried harder

And nobody on Buck Creek Road has done more to improve the outlook than Fred and Imogene Woodall, Lester and Evelyn Reed, Frank and Lois Houston, Mike and Kay Houston, and Everett and Barbara Barnes. They are the five married couples who wanted better homes badly enough to try for them. They are the couples who made Macon's self-help housing program show results.

A BETTER HOME

Fred is in his early thirties. He and Imogene have four children: two boys, aged six and eleven, and two girls, aged three and nine. Fred had seven years of schooling. He has worked as a logger, for General Motors in Michigan, and in a furniture factory in Florida. Now, after approximately three years of working for the state highway department, he is a "temporary" employee paid $1.40 per hour, with no fringe benefits.

The Woodalls have been living in a two-story frame house in fair condition. The house belongs to a man in Florida who comes up for the summer and lives in another house on the same land. Fred has been getting his old house rent free in return for caring for the property. The Woodalls' new home stands on an adjacent lot.

One makes it different

Lester Reed also is in his early thirties. He and Evelyn have three boys, aged four, five, and six, and a baby girl. He had eight years of schooling. He has worked at a golf course as handyman and caddy, and he now drives a concrete truck for a Highlands construction company.

Lester's house is the only one not being built on Buck Creek Road. That is where he has been living, but the only building lot he could find was on Gold Mine Road nearer Highlands.

Frank Houston is forty. He and his wife Lois have five boys, aged twelve, eleven, eight, seven, and two, and an eight-year-old daughter. He had three years of schooling. He works as a rock mason in the summer and as a carpenter in the winter. He and his family lived in a crumbling log cabin set on a rocky knoll on his father's property. The cabin was built by Frank's grandfather and originally had one big room. Frank added to it and partitioned it to make four very crowded rooms. The cabin has electricity but no wall outlets, and it has running water which is pumped up from the creek.

A job for winter

Frank used to be idle every winter, although he was able to keep busy as a rock mason during the summer. Since entering the self-help housing program, his carpentry skills have been improved so much that a small contractor living in the same valley has hired Frank as a regular hand. The contractor is the lead man for Frank's team.

Mike Houston is twenty-two. He is Frank's brother. He and his wife Kay had no children when this was written. They have been living with his father in an old frame house on the knoll beside Frank's cabin. Mike had ten years of schooling. He works, when he can, as a carpenter. His new house is on an almost flat lot across the road from Frank's.

Handier for Barbara

Everett Barnes is twenty-eight. He and his wife Barbara have a two-year-old son and two daughters, aged seven and five. He had eight years of schooling, and he works, when there is work, as a carpenter, earning about $2,400 a year. He and his family have been living in a two-room frame house on a ledge on a very steep slope of Buck Creek Road. Barbara has had to go outside for everything – coal for heating, wood for cooking, water from a spring for washing, but she has had electricity.

The Barneses' new house is on a flat place on a less steep slope about 200 yards from their old house.

Frank Houston, Everett Barnes, and Fred Woodall have been working as a team with Bob Calloway as their lead men. Lester Reed and Mike Houston have had Max Hollan as their lead man.

It took some doing

Julian Griggs is executive director of the Macon Program for Progress. Harold Warstler, deputy director of MPP, is supervisor for the self-help building project and the prime mover in getting the project started.

Back in 1965 he approached the local FHA office with his idea. FHA had available some new self-help loans at four percent interest for people normally ineligible for FHA or commercial loans because of their low income.

In the coming months Warstler spent many hours discussing the project with interested families and negotiating with OEO and FHA. On June 1, 1966, OEO approved funds for the administration of the program and the construction leadership.

Finally, on August 8, 1966, five men closed FHA self-help loans of $6,000. They walked out of the office, drove back up the mountain, and Buck Creek Road residents were amazed to see home foundations being dug that same night.

A way for morale

Since then the five home builders and their lead men have turned up every week night for four hard hours of work on their houses. The work teams rotate from house to house so that all families will be able to move in at the same time. This way each man sees progress on his own house at frequent intervals. Sustaining group morale is extremely important, says project supervisor Warstler.

Warstler sees housing as a key to the poverty problem in Macon County. Though he does not regard it as a panacea, he reasons that if a family can move from a cramped and depressing environment to a comfortable modern home, they might then be better able to profit from other lower income programs.

He further views self-help housing programs as a means of boosting community life in Appalachia. Traditional mountain independence and weak sense of community are among the main obstacles to the area's poor, but if they could cooperate on a project with a relatively quick personal payoff for each family, perhaps they would see the benefits of group effort.

New skills for security

The program also gives the men valuable training in construction skills. Most of them have been "handmen" all their lives, but few could make money during the long mountain winter in the construction industry. Work is plentiful during the summer, but wages and jobs fade when tourism withers each September. Now men who had no skills to sell will be able to enter the winter job market with the experience of building their own and their neighbors' homes.

Fred Woodall's new home sits on a ridge surrounded by Hogback, Painter, and Cole Mountains. He watched the last weatherboards go into place with relief and pride.

"This sure is a good way for a poor man to get a house," he said. "In fact, it's about the only way."

From *The Carolina Farmer*. Used by permission.

BANAN

Why the Churches Fight Poverty

In a land of bountiful resources, poverty becomes a theological problem

The Interreligious Committee Against Poverty* unites Roman Catholics, Protestants, and Jews in common cause to combat the evil of poverty amidst affluence. Our opposition to involuntary and unnecessary poverty is deeply rooted in theological convictions which are shared by our three religious communities.

We believe that the earth is created by God and that its resources are intended for the sustenance and nourishment of man. Because God is the source of power and affluence, we, his creatures and his children, are obligated to use our bountiful resources in a manner which fulfills his purposes.

It is God's will that the dignity of each human person shall be respected and affirmed. Involuntary poverty, especially in a society of affluence, undermines human dignity. To sanction or allow the continuation of such indignity is to diminish man's stature and to desecrate the image of God.

God wills that the human community be characterized by justice and compassion. The poverty of one impoverishes all. The perpetuation of poverty in an economy of abundance violates man's responsibility both to compassion and to justice. It is evil in the sight of God.

Social and economic factors

Poverty is not new to mankind. Over the centuries millions have suffered want because of ignorance, sickness, and inadequate mastery over the forces of nature. Famine and flood, barren soil and pestilence, and countless other evils beset this earthly existence. Even now in many parts of the world man's control over natural forces is tragically inadequate.

Poverty in the United States of America today is a different story. Ours is a land of bountiful resources. We have made enormous progress in the sciences and technology. Poverty is no longer forced upon us by the implacable fact of scarcity. Its perpetuation results principally from our social and economic mismanagement.

The poor know how most of America lives; indeed, they are constantly bombarded with appeals to buy comforts and luxuries which even the rich could not have secured at the beginning of this century. Hunger and deprivation are heavy burdens under any circumstances, but their bitterness is heightened when the poor feel that their plight is the result of injustice and indifference.

The Interreligious Committee Against Poverty declares that the minimum economic goal of the United States must be adequate food, clothing, housing, medical care, education, and social security for every individual and family. The achievement of this goal requires vigorous and positive action both by all levels of government and by a multitude of private groups and individuals serving according to their abilities and opportunities.

Poverty is a complex problem. No single set of remedies can be a total answer. Urban poverty presents problems different from those of rural poverty. Poverty based on racial discrimination presents problems different from poverty stemming from personal handicap. A comprehensive approach to the elimination of poverty must include at least five fundamental dimensions:

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* The Interreligious Committee Against Poverty was organized on January 18, 1966, by representatives of major Jewish, Protestant, and Catholic groups. The sponsoring agencies are the Synagogue Council of America in cooperation with other Jewish bodies, the National Council of Churches, and the United States Catholic Conference (formerly the National Catholic Welfare Conference).

1. *The elimination of poverty through economic development.* The heads of many poor families are able to, willing to, and seeking work, but are unable to find employment or are working in such fragmentary or low-paid employment that their wages still spell poverty. For such the need is for more jobs, better jobs, decent wages, improved skills, and security in time of involuntary unemployment.

2. *The amelioration of poverty through the support of adequate income.* The heads of approximately one fourth of poor families are aged, and the male heads of another fourth are dead or disabled or have deserted. These families require governmental assistance in order to sustain themselves in dignity.

3. *The prevention of poverty through the development of human resources.* The children and youth of today's poor are potentially parents of tomorrow's poor unless they are equipped with the values and skills necessary for full participation in society. Their crying need is quality education, skill training, and motivation to break the cycle of poverty.

4. *Provision for participation by the poor themselves in antipoverty programs.* Community-action programs drawing upon the maximum feasible participation of the poor constitute an essential feature in a democratic society, and these programs have proved their value in the development of human resources. This same principle should be extended to nongovernmental antipoverty efforts.

5. *The elimination of discrimination on grounds of race or ethnic origin.* Poverty is more prevalent among Negroes, Indians, Mexican Americans, and Puerto Ricans than among other Americans. The Interreligious Committee Against Poverty joins its voice to that of the many religious leaders of our nation who have opposed discrimination against these racial and ethnic groups as contrary to our faith. Recognition of this problem and strong and effective programs to meet it are an essential element of any adequate antipoverty program.

Some important action areas

An effective antipoverty program must distinguish between the poor who can be helped to become self-supporting through employment and wage improvement and those who for various reasons cannot be employed. For the latter group, which includes the very old, the very young, those with chronic physical and mental illness, and mothers heading families of young children, the basic need is for adequate income maintenance programs conceived with full respect for the human dignity of the persons involved.

In addition to standardized programs of public assistance, these people need to experience a warmth of personal concern. This may be extended both by professional social workers and nonprofessional aides and by other persons with religious motivation. Religious compassion rendered on the basis of person-to-person service can go far to restore a sense of human dignity in these persons.

We urge every community to conduct a human inventory designed to reveal the characteristics, depth, and extent of the poverty problem and to assess the adequacy of community action, housing, medical, and welfare programs available to the poor.

We call particular attention to the need of the poor for access to competent legal aid to protect their rights and press their claims for justice. New and imaginative programs are needed to make lawyers and legal services more effectively available to the poor.

The poor who can be helped to become self-supporting fall into three major classes, which require separate approaches: young persons who are unemployed, older persons and the aged who are able to work and are seeking work but cannot find it, and those who are presently working but receiving incomes below the poverty level.

For unemployed youth, the Economic Opportunity Act and other recent Federal programs hold great promise and merit public support. In addition to governmental programs, the work of volunteers with youth is of great importance. Tutoring programs offer opportunities for college and university students, senior high school students, and for older persons, whose children are grown, to render dedicated public service.

Many of the aging poor desire useful and meaningful work. At a time when the social needs of America are so great, when we are concerned with the beauty of our cities, the care of the sick and of dependent children, and the need for many forms of supplemental education, we should seek imaginative programs to use the experience of our aged poor in community services. They can be usefully engaged in housing rehabilitation and subprofessional work in hospitals, and in many other ways they can secure needed income supplements with dignity.

Millions of Americans now work but receive incomes that keep them below the poverty line. Many of these can benefit from manpower-training programs designed to upgrade their working skills. Public and private funds spent for this purpose not only promote the sense of human dignity in those benefited, but also constitute an excellent capital investment for any community. Maintaining and strengthening the processes of collective bargaining and the extension of collective-bargaining protection to farm workers are essential elements in an action program for the working poor.

Legislative objectives

The elimination, amelioration, and prevention of poverty require a massive coordinated governmental program on a scale not heretofore projected as politically feasible by any branch or agency of government. The following outline of legislative objectives is offered as a guideline for study and action.

Economic opportunity. We regard the Economic Opportunity Act as a crucial element of the nation's war on poverty. We support it as a symbol and portent of a fresh, new approach to the problems of poverty, but we recognize that it constitutes only one sector of the total war and has thus far been disappointingly limited.

We urge that its principal programs, including Community Action, Job Corps, VISTA, Neighborhood Youth Corps, work experience, adult basic education, migrant education, health services, day-care centers, and farm and small-business loans be continued and expanded.

We especially support the provision for maximum feasible participation in community-action programs by representatives of the areas and groups affected.

Full employment. The Employment Act of 1946 declared as its purpose the promotion of "maximum employment, production, and purchasing power." But persistent high levels of unemployment, particularly among the unskilled, the young and the old, and minority groups, testify to our failure to implement a policy of full employment. It has been estimated that forty percent of poverty in America is due to inadequate employment opportunity. The government should utilize all available fiscal, monetary, and economic instruments and, if necessary, devise new means for expansion of the nation's agricultural and industrial capacity and for job creation, in order to assure every employable person the opportunity to serve the community through work.

Adequate wages. Two thirds of all poor families have at least one person working, vivid testimony to the consequences of inadequate wages. Despite recent improvement, millions of workers are still not covered by minimum-wage legislation, and for millions more the minimum wage is inadequate to lift their families out of poverty. It is the duty of government to assure a wage standard for all workers which makes possible a decent level of living.

Unemployment insurance. Many state unemployment compensation laws have remained unchanged for decades and are totally inadequate to meet the current situation. These laws should be updated and liberalized by Federal and state action and integrated into a Federal system which establishes minimum standards of benefits, duration, and eligibility. Every person unemployed through no fault of his own should be assured of adequate income throughout the entire period of involuntary unemployment.

Improving public welfare. The public-welfare program should serve as an ultimate guarantee against poverty. Public-assistance grants should be at a level sufficient to satisfy the basic requirements of those in need and should be available as a legal right to everyone in need. Social services should be a vital part of all public-welfare programs. Inadequate and uneven payments, arbitrary and confusing eligibility requirements, and insufficient social services tend to demean recipients and deny aid to millions who are entitled to it. The Federal government should establish national standards of grants and eligibility as a condition of the use of Federal funds and should provide the necessary funds for an equitable national system predicated on the principle of entitlement.

States should be required to abolish laws and administrative regulations which weaken family life by providing that a family may not receive public assistance while an unemployed male is in the home. Also eliminated should be regulations which invade the rights and privacy of the poor.

The elimination of racial discrimination. Notwithstanding the adoption of the Civil Rights Acts of 1964 and 1965, systematic exclusion of minority groups from major aspects of American life and perpetuation of segregation in housing, education, and employment reinforce the poverty cycle. Additional legislation is necessary, but equally vital is the recognition that legislation is only as good as its enforcement. We are gravely concerned lest administrative laxity lead to nullification of existing laws. We urge the President and responsible officials of government to administer more forcefully the laws which are on the books and to take other executive action where necessary.

Housing and Urban development. Current programs of housing, slum clearance, and urban renewal are not keeping pace with the spread of slum and ghetto. New housing is not keeping pace with expanding population, let alone reducing substandard housing. Almost none of the housing being built is within the price range of those who need it most. The government should embark on a program to fill the needs of all Americans for a physical environment conducive to decent and meaningful living. Such a program will entail vastly increased Federal expenditures for rent supplements, comprehensive and coordinated development of urban areas such as proposed in the "Model Cities" legislation, and Federal loans and reduced interest rates to encourage the construction and rehabilitation of housing for the lower-income population.

Improving conditions in rural America. The incidence of poverty in rural areas is approximately two and one-half times that in urban areas. Poverty is prevalent in distressed areas characterized by the removal of long-established industries or the depletion of natural resources, migration of leaders, low tax base, and a general insufficiency in economic growth and opportunities for personal development.

Migrant farm labor, farm workers, and even farm owners living on worn-out and uneconomic tracts often bear crushing burdens of poverty, disease, and ignorance. These people benefit least from laws designed to protect the rights of workers, from social security and related welfare programs, and even from most of our agricultural-assistance laws.

The government should raise levels of living in rural America by improving its programs of assistance, offering all farm workers, including migrants, the same protection of rights and security available to other workers, and expanding programs for elevating the economic base of distressed rural areas.

Quality education. In both rural and urban America the schools attended by poor children are of inferior quality in terms of physical plant, faculty, study materials, and other environmental tools essential to effective education. Rather than compensating for the poor child's deficient home environment, inadequate school systems compound his problem. Poverty thus becomes a vicious circle – poverty, poor education, more poverty. Massive Federal outlays for school construction, teachers' salaries, vocational training, and experimentation with creative institutions and new methods are required. Federal, state, and local governments should adopt policies which will erase the concept of "separate but equal."

Education of the poor should be of the highest quality, to help them break out of the poverty cycle. Many of the parents ardently seek such education for their children. For those who lack this motivation, the success will depend on working with the parents as well as with the children.

All the legislative objectives referred to above are interrelated. In total they will require the expenditure of greatly increased governmental funds, especially as programs are tested and prove their value. There is no doubt that this nation has the capacity to make this investment. It should be given the very highest national priority.

In summary, the Interreligious Committee Against Poverty calls upon all Americans to urge our government to assume leadership in creating a society which will assure racial, economic, and social justice for all its citizens. Justice properly and effectively administered is not a privilege to be bestowed benevolently but a right to which every man is entitled. □

Poverty and Racial Discrimination

A look at some statistics on the poor / by Lawrence and Melody E. Rupley

One of the greatest actual and potential sources of friction and division among people in the United States revolves around the question of human rights for all people, regardless of their race or color. A brief look at some statistics on the poor will show that in a discussion of poverty one can scarcely avoid talking about openness of opportunity and the problem of discrimination.

In 1965, 37% of older white families were in poverty while 65% of such nonwhite (92% of whom are Negro) families were in poverty. Although fewer younger families are poverty-stricken, the likelihood is at least three times greater that a nonwhite person will find himself in poverty than will a white person. Twelve percent of white urban (nonfarm) families were in poverty while 37% of nonwhite urban families were in that situation. In the case of poverty and discrimination, the advantages of rural living have not eliminated the problem. In 1965, 18% of white farm families were in poverty while 76% of nonwhite farm families were in poverty. In all cases the proportion of nonwhite families who are in poverty is substantially higher than the proportion of white families.

Let us consider some of the facts regarding poverty and racial discrimination in the United States.

First, the Negro population in the United States in mid-1965 was just under 12% of the total population.

Second, the unemployment rate among the nonwhite population in the U.S. has been almost twice that of the white population since at least 1954 (the

earliest year for which these data were available). In 1954 the unemployment rate among whites was 5% while that of nonwhites was 9.8%. In 1961 the rate among whites was 6% and that among nonwhites was 12.5%. In 1966, the white unemployment rate was 3.4% while that rate for nonwhites was 7.5%. This sort of relationship is true at all age levels. For example, in 1964 the unemployment rate among white teen-agers was 12% while that of nonwhite teen-agers was 25%.

Third is education. Seventy-six percent of white persons aged 20-24 have completed high school, while only 50% of nonwhites in the same age group have done so. This means that a smaller proportion of jobs at a given level will be open to nonwhites because they are less qualified through education. However, a more serious matter shown through various studies is that even with comparable education, in all industries, at all levels of education, and in all occupations, Negroes receive less income than whites.

Fourth is the matter of incomes. Median family incomes in 1964 were $6,858 for whites and $3,839 for nonwhites. The median income of nonwhites was only 56% of the median income of whites. This percentage is an increase from the 1963 level, but is one percent lower than in 1952.

Fifth is hard-core unemployment. In 1966, when unemployment fell to the relatively low level of 3.6%, 18% of those unemployed had been so for 15 weeks or longer. These are the so-called hard-core unemployed.

The hard-core unemployed may not become employable without some special training or education to equip them with skills to make them employable. Some programs like Job Corps or Project Headstart are aimed at giving training to those who would not otherwise be employable, in an attempt to break the pattern of unemployment and poverty.

There will be costs to overcoming poverty, but there will be costs if we fail to open opportunities to all segments of our population, particularly if one group continues to have opportunities consistently denied to it.

It is sometimes argued, in a very tempting fashion, that the poor person ought to improve himself, with no help from anyone else. The best answer to this reasoning is the following: The injunction to "pull yourself up by your own bootstraps" ignores the fact that the poor man is barefoot. He has no bootstraps with which to lift. The lack of bootstraps applies in two ways. First, the poor man, especially if he is a member of a minority group, often lacks skills and training which would fit him for a job. Second, the majority group often treats him in such a way that he has no reason to attempt to pull himself up. What use is it to acquire education, if no jobs are available to you because of your skin color? Why should one try to get a good, well-paying job if he then cannot buy a house where he wishes and which he can afford. The bootstraps advice assumes that the person will benefit if he works hard and diligently. It is precisely the promise of this benefit that discrimination removes. There is then no reason to try harder if one is only going to get slapped in the face again.

If we do not continue to reduce discrimination, there will be the costs of a high and rising crime rate — both the losses and suffering and the increased cost of police protection. There will be the costs of increased tension and perhaps sporadic outbreaks of violence where concentrations of poverty — and nonwhites — exist. Discrimination and poverty will continue to impose the costs of unemployment compensation payments, almost $2 billion in 1966. Some estimates are that, if the Negro unemployment rate were as low as the white rate and if the average productivity of the Negro labor force were as high as the white, the total output of the economy could be increased by $27 billion, which is about one fourth of the 1967 federal government budget. We seem to be willing to pay a high price for discrimination.

The greatest cost of continued discrimination is the most difficult to measure. It is the damage which is done to the minds and spirits of the persons who are discriminated against, and the self-deception in which one engages if he attempts to call himself Christian while denying the personhood of another man by his actions toward that man. When I look at the people with whom Christ associated and those whom he helped (poor fishermen, tax collectors, adultresses), I have no choice but to think that he meant what he said when he said, "Love one another." He did not say that we should love one another if it is convenient or that we

should love those whom we like and who are kind to us in return. He talked about the Samaritan and the new law of love, and he lived what he spoke.

It is quite true that acceptance of another person cannot be legislated; acceptance is a highly personal matter. However, as Christians, our mandate to love and accept other persons originated long before there was legislation in this country. This is what you and I can and ought to be doing. It is our responsibility to help remove the barriers that discrimination imposes. The responsibility to love and to act on that love is ours.

Christ once said (Matt. 5:43-44), "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you. . . . " On another occasion Christ said (John 15:12-13), "This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends."

Christ did not say we should like anyone, only that we should love them, only that we should lay down our lives for them.

It is relatively easy to convince ourselves that we are willing to die physically, because we are fairly certain we will not be called upon to do so. It is very difficult to give our life in five-minute segments: to be willing to listen to someone who needs our love and understanding; to support and participate actively in the local church program; to accept into our home a foster child; to write a letter to our congressman, expressing our concern over a bill currently being considered.

It is relatively easy to go far away to work with people who are obviously different and in need; it is very difficult to stay at home and live Christ's agapé at work or to extend that agape to other members of the local church.

It is relatively easy to love the struggling Christian in Nigeria; it is very hard to love our neighbor who is that so-and-so down the street.

It is easy to applaud speeches supporting equality of opportunity; it is very hard to sell our home to a Negro, because that may make us unpopular.

It is relatively easy to love the brown-eyed man across the street; too often we find it difficult to love the brown-skinned one next door.

Only love others.

The words of Jesus of Nazareth (Matt. 16:24-25): "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it."

We have the choice: We can lose our life either by suicide or by crucifixion. "For whoever would save his life will lose it, and whoever loses his life for my sake will find it." ☐

THE BEGGAR ON MAIN STREET

(Acts 3:1-26 and 4:1-4)

Up on Main Street there is a guy selling pencils.
The poor guy's legs and feet are no good,
But he don't want to go on welfare
So he sells pencils.

Everyday he gets up there
And sits near a vent so he'll be warm.
He holds out his cup with the pencils.

Some people put a dime or a quarter in the cup and don't take a pencil
Just 'cause they feel sorry for him.

One day two men were going over to St. Joe's to pray.
On the way they passed the beggar and he yelled,
"PENCILS FOR SALE."

These guys' names were Peter and John.
They belonged to the Jesus gang;
They are squares but not such bad people.

They stopped by the beggar and said, "Look at us."
The beggar looked up thinking—Oh boy,
This ought to be good for a buck.

They said, "We ain't got no money to give you,
But we got a lot of faith and we give you that."
(They were sort of faith healers like at the store-front church.)
"In Jesus' name get up and walk."

Then the man felt his legs get better
And he did get up
And jumped around like crazy, man.

So he went with them to St. Joe's
And the other people say, "What gives?
Ain't this the beggar over on Main Street?
See, he's been faking it all the time."

But Peter and John just said to all of them,
"Cool it . . .
And listen to what we got to say.

"You monkeys know that this guy's not been faking it.
It would have been easy for him to go on welfare
Instead of working the streets
That's proof that he's not a fake . . . right?"

They all says, "Right, man."

So then Peter gave them the business about religion.
He went way, way back and told them about Abraham and the Jewish people,
How they didn't believe either—
And how the Jews killed Jesus
Even when Pilate tried to find a way to get him off the hook.

They all said, "That's right, man, you preaching now—
Tell us more."

Then Peter said how God got Jesus busted out of the grave,
"And now he's healed the beggar from Main Street
And you can see it yourself,
So how come you can't believe in God?"

Well, that's a good question and they didn't have
A good answer.

They began to feel sorry for all that happened in the past
And said so.

And all the people that listened that day
Were sorry about what they did,
And got pulled out.

Reprinted from the book, *God Is for Real, Man*, by Carl F. Burke, published by Association Press (paper, $1.75; cloth, $3.50). The book is a selection of Bible passages as they have been translated by youth from city streets into their own language.

BRETHREN INVOLVEMENT

Toward molding a relationship of trust

The target in the nation's war on poverty is not simply the material wants of persons. Opportunity and dignity for the deprived are as much or more at stake than dire physical need.

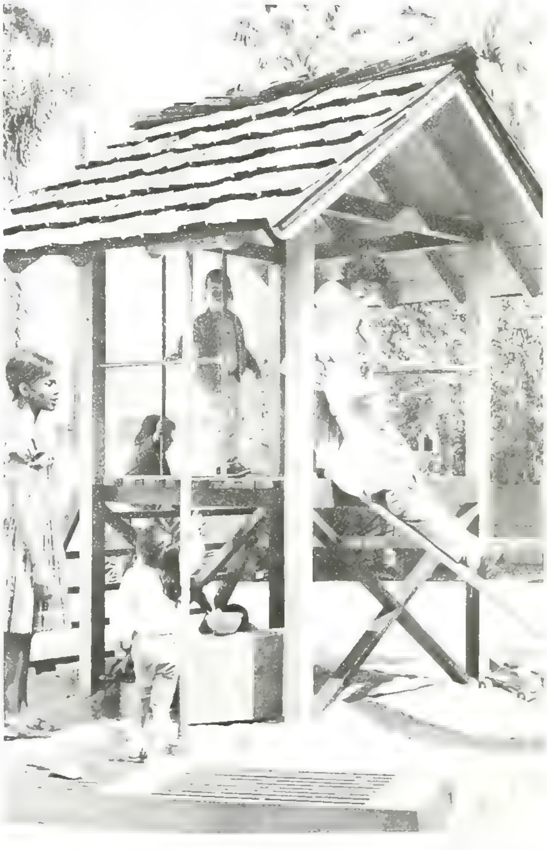
To wage such a war is to wrestle with one of the most formidable foes – public apathy. It is to challenge the traditional view set forth in a widely read nineteenth-century sermon which counseled that "it is the duty of the poor to be contented and never to murmur at the dispensations of providence." It is to counter the admonition of Edmund Burke, who said that to help the poor is to "trifle with the condition of mankind." It is to lift the voices of the hitherto silent poor and to supplant monologue and manipulation with dialogue and mutuality.

How to succeed: Yet, how to succeed continues to be problematic. Riots in Job Corps camps, marches on city hall by militant poverty recruits, cancellation of long awaited local programs for lack of funds, overlap of Office of Economic Opportunity endeavors with a maze of other channels of aid, pressure exerted by powerful political figures opposed to the organization of the poor for fear of what this new bloc of voters may mean to their future officeholding . . . these as well as occasional successes are part of the record in the opening stages of the war on deprivation.

In the Church of the Brethren and its related institutions as elsewhere, when assertive leadership has taken up the cause of the poor, controversy sometimes has resulted. This report does not seek to highlight the conflict situations but rather the situations where individuals and congregations have launched into vital confrontation with the poor, both in undertakings of their own and in public-supported efforts.

The crux: "The creation of new programs and the expenditure of new sums of money will not of themselves end the poverty we now confront," antipoverty chief Sargent Shriver has declared. "At the crux of the poverty program is a recognition of the need for a relationship of trust, understanding, and mutual respect between the poor and the rest of society."

The reports which follow, the first of a series, represent a beginning by Brethren toward the molding of such a relationship as this.



Play Paradise. Constructed by the La Verne Church of the Brethren, California, for its Head Start and nursery school groups, this playhouse was singled out as the model for a dozen Head Start classes throughout the area. La Verne churchman Virgil Welch built it

Poverty in the Garden Spot

A SURVEY conducted by a team of investigators from Elizabethtown College revealed early last year that poverty in Lancaster County, Pa., was like a small sore, left largely unattended, feeding upon itself, showing no sign of healing, and growing to the point where it would scar the image of the "Garden Spot of the World."

The report itself quickly became the focal point of controversy. While heralded in a few quarters, it was attacked in many others, particularly by those who felt threatened by the findings critical of the status quo.

Interestingly, Lancaster County's population is 98.7 percent white. The poor in Lancaster County "are poor because they are born into poverty and never experience the kind of environment that results in their moving out of poverty," stated the report, drawn up for the county's war on poverty committee.

It is against this background that the efforts of one congregation in the county, the Lancaster Church of the Brethren, are cast. Told here by members of the congregation, the series of reports deal with (1) the Welsh Mountain project, (2) a housing project for low-income families, and (3) person-to-person contacts with families of special need. While these ventures by themselves will not produce sweeping reforms for Lancaster's poor, such steps signal a movement in a new direction.

Change of environment: "The rolling farmlands of Lancaster County have been termed one of the most beautiful areas of the United States. The people have long been recognized as some of the most financially independent and morally stable in the country. On the edge of this verdant area lies a low ridge of the Appalachian chain known as Welsh Mountain, which has been the home for many generations of descendants of Negro slaves.

"Odd jobs, relief checks, and, for some of them, theft have kept them going – they have never been a part of the prosperity of their neighbors. These people are victims of almost all of the known sociological ills. Largely ignored by established community agencies, the people and their problems were brought into sharp focus when a young caseworker, Donald Zellner, was murdered while counseling with a family about the placement of a child in a foster home.

"In the hope that removing these Welsh Mountain children from their environment, if only for one week, would help in some way, several members of the Lancaster Church of the Brethren Community Action Commission working through the local school principal, David H. Thomas, initiated a plan to send these children to Camp Swatara.

"The first year (1965) nine children responded to the invitation. The next year there were fourteen, and this year there are twenty-one applicants. Eastern Pennsylvania District has made funds available to pay one half of the tuition cost for an underprivileged nonwhite child attending Camp Swatara.

"Much of this program's success has been due to Mr. Thomas' continuing interest in these children and their problems. He has steadfastly refused to accept the oft-repeated phrase that it is useless to try to help these people because they will never change.

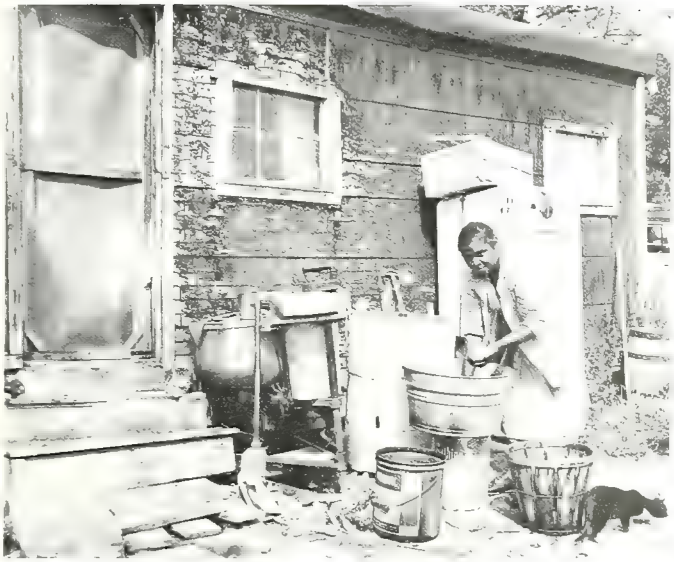
"Clothing collection, sorting, and distribution were ably handled by members of the Lancaster congregation. The appeal for money to meet the expenses of tuition, needed articles of clothing, and spending money were generously met by individuals and groups within the church. Financial support was also given by two area churches of other denominations. The local school-bus operator offered to provide free transportation to and from camp.

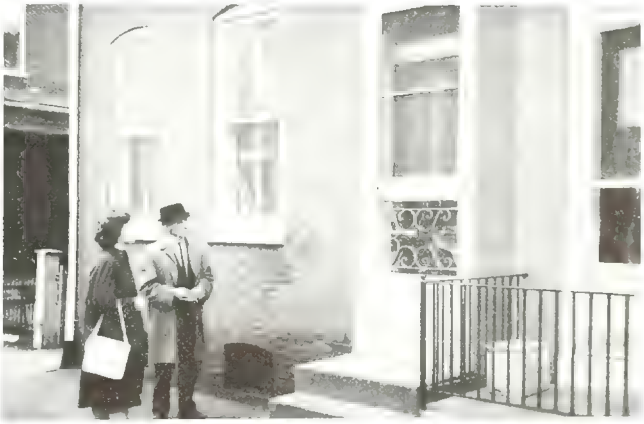
"The response of the Welsh Mountain children to a first experience in a swimming pool, three square meals a day, sleeping in a bed in a neat cabin, and enjoying the warm fellowship was amply summarized by one of the children when he said, 'This was the happiest week of my life. May I please come back again next year?' " – *Jack and Kathleen Bryer*

Housing for the hard core: "A hard-core poverty group in southeast Lancaster has struggled for years with the destructive problems which victims of poverty face. Now these people find themselves being dealt an incredibly cruel blow through urban renewal.

"All of the families which make up this group are living in substandard housing which is slated for demolition under the city's plan for redevelopment. Those really destitute are the families who are ineligible for low-cost public housing – the rejects, the unwanted persons at the 'bottom of the barrel.' This list will grow as more homes are torn down. . . .

"Recently in the demolition of three city blocks in the heart of Lancaster's worse slum area, it was discovered that between 35 and 40 percent of the resident families, although economically eligible for





Lancaster outreach. One thrust of the Lancaster church is to send children from Welsh Mountain homes such as that seen at the upper left to Camp Swatara. Another action (lower photo) was to purchase the two-apartment building shown here with Grace Evans and Dan Kauffman of the Housing Project Committee, for rental to families rejected by public housing

the new low-cost project housing provided by the city, do not appear to be able to meet the requirements otherwise. These ineligibles present a history of family situations unacceptable in the social structures of the local community.

"In response to the needs of these people, the Lancaster Church of the Brethren has set up a Housing Project Committee, and this group is now in the process of shopping for a two-family-unit apartment house or a dwelling which can be adequately converted to provide decent low-income housing for some of these families. Funds for the project are being secured through outright gifts and interest-free loans from members of the congregations.

" . . . Our members will find opportunity to minister to these people on a person-to-person basis, working under the direction of trained staff members of several local community agencies and the Christian Social Ministry Fellowship worker, a Negro minister engaged full time by the Council of Churches to deal with local poverty problems.

"In terms of instant and absolute success, without a doubt the housing enterprise presents a great financial risk. But here also is challenge and opportunity for effective therapeutic Christian ministry to people. It will indeed be a venture in faith, a venture by trial and error, for in a sense it is the blazing of a new trail in Lancaster.

" . . . If these people who bear the deep scars of rejection can be made to see that in the sight of God their lives do have real worth, what greater measures of success could possibly be achieved? It is just not possible, after all, to place a monetary value on the rehabilitation of life." – *Florence G. Mellinger*

Service Fellowship: "It had been six months since Sara Hanna left her home to have a chest X-ray examination at the hospital. Today she was taken to the hospital for the same reason, this time by a volunteer from the Community Service Fellowship of the Lancaster Church of the Brethren.

"It wasn't an easy venture. Her tiny frame shanty has no railing at the rickety front steps, and she must lean heavily on two persons to reach the sidewalk. The arthritis in her legs the last twenty years has made walking increasingly difficult.

"As we slowly drove through town, she expressed concern for the future as she and her husband soon will be evicted when their house is demolished in the redevelopment program of the city. They will not be able to afford the new houses provided.

"Mrs. Hanna's case is similar to many others that have come to the attention of the Community Service Fellowship of our church. The group, which meets one morning a month, was originally organized so that mothers of young children could become more knowledgeable in areas of community need. A sitter cares for their small children at the church.

"Representatives from the Department of Public Assistance, the Cleft Palate Clinic, Lancaster Day Nursery (for children of working mothers), Planned Parenthood, and Neighborhood Services have explained their work.

"An original group of fewer than ten mothers began a survey of the church family to increase its number of interested volunteers. A telephone relay was organized, and, as calls come in from various agencies, the person best able to fill the task at hand is called. Requests to date have included: (1) transportation to medical clinics and doctors' offices, (2) delivery of surplus foods to elderly individuals confined to their homes, (3) transportation and sitters so that mothers may attend public-assistance classes in better home management, (4) volunteers – 'Friendly Visitors' – to contact families in dire need, and (5) volunteers to help two elderly ladies move to new homes." – *Grace Cox*

A year-round relationship: "The Community Action Commission of our church, with the cooperation of the County Board of Assistance, provides the opportunity for members of the church to send underprivileged children of Lancaster to Camp Swatara. Three years ago, and each summer since, we did send Billy and his sister to camp. Through this original contact, a year-round relationship has grown with Billy's whole family.

"It is not appropriate to say that we have been 'working with,' 'ministering to,' or even 'helping' Billy's family. Our relationship with Dot, Billy's mother and head of her family of four children, is one of friendship. Our 'help' is like the help we give to other friends – we listen, we try to understand, we try to give moral support, we try to give some hope for the future.

"It is not particularly pleasant to have friends who barely have enough to eat, who seldom get a fair deal in the business world, whose children are too often in trouble with the police and who are persecuted at school. To put it simply, we are concerned about them.

"We have had some problems resulting from our relationship with Dot's family, but not those we feared might develop. The family has not 'tried to take advantage of us'; they have not been burdensome or demanding. Dot and her children are easy to like. Our biggest problem has been our own discouragement. As outsiders not personally involved, we have sometimes become so overwhelmed with the family's *problems* (not with them as *people*) that we sometimes wish we could know the people but not know their problems.

"Much of our discouragement has stemmed from two things: (1) The fact that neither we nor the members of Dot's family could really do anything to definitely change their situation, and (2) the irrational feeling that we *should* be doing something to definitely change their situation. We are learning that our own family is too small, too poor in time, money, and experience, to bring about a readily noticeable improvement in the lives of our friends.

"And more important, we have learned that the purpose of our involvement is not to work miracles single-handedly. Only as we and others, such as Dot's relatives, school officials, neighbors, caseworkers, regularly and consistently reach out to Dot and her children to build their confidence and hope, will any real change in her situation come about. When we see ourselves as a part of the whole, as one small but positive segment of Dot's world, we are able to be better friends with her and her children." – *Mr. and Mrs. Byron Kohr*

LANCASTER

A Friendly Visitor reports: "Since last September I have visited a crippled Negro lady several times a month. The visits are not long ones except on the two dates that she receives her public assistance check, and then I get it cashed and buy her groceries, pay bills, and pick up personal items she may need.

"Since her mother died seven years ago her bills were not getting paid regularly. Neighbors and friends she thought she could trust just kept the money. Close friends moved away, some had died, and others had too many of their own problems trying to make a living on meager wages.

"Along with Miss Henry's problems of having to walk on crutches she has arthritis and at times is in great pain. Not having the proper medical care, she took to drinking wine brought in by neighbors to ease the pain. When her friends at church found this out they would have nothing more to do with her, and this is where I came in.

"It took courage for me to make those first couple of calls in the Negro section, where I had never had occasion to visit before. But the people made friends very easily and they were curious to know why I kept coming back, not being a social worker or getting paid for errands. I have learned about their problems, and they have been surprised to learn that I have problems too, even though my husband has a good job and we own two cars and have a nice home in the suburbs.

"I don't expect miracles to take place just because I am lending a helping hand to someone in need, but I do see Miss Henry making a real effort to dust and clean up her house the best she can on the days she knows I am coming. Although she hasn't stopped drinking altogether, she listens to my ideas and I listen to hers. She looks forward eagerly to my coming, and I find the hours I spend doing errands for her and visiting with her neighbors have been very rich and rewarding for me." – *Mary Jane Benedict*

The gnawing inside: "The couple to whom I deliver government subsidized food supplies are in their sixties, have no children, and live in a third-floor apartment outside the section of Lancaster which many refer to as the 'ghetto.' They have lived in various situations, but because of circumstances have had to sell most of their possessions, so that now they have only the bare essentials. In their situation, television is part of their essential belongings. Their income consists of a monthly check from the Veterans Administration and one from Social Security, totaling $159.

"Mr. Hamilton was a chef in a large local hotel for several years, before becoming handicapped with arthritis. Mrs. Hamilton has secretarial ability and, before her marriage, worked in the New York Stock Exchange. Both are unable to go from their apartment due to illness.

"They receive me with warm hearts each time I visit. When delivering food supplies, I usually visit with them for at least half an hour. When I told them we would be leaving the Lancaster area in September, she, with tears in her eyes, said, "You're the only friend we have. Won't you come back to see us?"

"After visiting my friends, the Hamiltons, there is always a gnawing inside which wants me to do so much more to help others. It is disheartening to realize these feelings can too easily be pushed aside by the affluent complacency we seem to be caught in." – *Mrs. Gloria M. Denlinger*

"My greatest concern": "After hearing many pleas from our church's Community Action Commission, I felt compelled to do something of a personal nature to help someone less fortunate than myself. I was assigned to look after an elderly Negro who has no relatives and is crippled to the extent that he is unable to work or even walk the distance of a city block.

"After working with him for several months, seeing that he got to the hospital, to his barber, to the eye doctor and many other similar places, I finally came to the conclusion that my greatest concern was no longer for him but for the following people.

"For the landlord who would charge $40-per-month rent for two rooms with no heat, electricity, or toilet facilities.

"For the hospital which would tell him to be there at 1:30 and then let him sit until 5:45 before attending to his needs.

"For a church that moved from the inner city and then would attempt to forget about the needs of the city.

"For a leader of the church who said he could support the program financially but would be unable to do anything of a personal nature.

"But most of all, I am concerned about myself, that I might consider what I am doing as sufficient and thereby overlook any other opportunity of service that might be open to me." – *Wilbur J. Graham*

Progress in Packerton. Above, upper photo, the village's newly erected Community Building; lower photo, Eel River members, others instrumental in establishing various educational, social, service ministries in the community. Upper right photo, a group examines plans for a proposed laundromat in the village

Transforming a rural slum

It started in 1964 when a congregation in Indiana launched a quest for a more meaningful witness to its community. Today the program enlists the support of other churches, of other community folk, of nearby Manchester College, and of federal VISTA workers.

The instigator was the Eel River Church of the Brethren in Middle Indiana. Then without a pastor but with one of its members, Leon Neher, a Manchester College sociology professor, as coordinator, the congregation searched for new ways in which its members could become personally engaged in witness to the world. The attention came to focus on Packerton, a village three and a half miles northwest of the church. Packerton had been a rural slum for at least thirty years.

In recent years about forty families from the Appalachian coal-mining area of Kentucky migrated to Packerton. Many of the newcomers were unable to read or write, having lived in the hills where schools were not convenient for them to attend. They likely were the more venturesome of the people who wished to improve their situation in life. However, at Packerton they continued to live much as they had in their former communities. Very few of the homes had plumbing, wells, or other conveniences. Junk of all sort was in evidence on most of the properties.

The businesses of Packerton consisted of a grain elevator, where water was obtainable by the villagers until closing time at five o'clock, a sawmill, and a general store. Most of the employed laborers, the majority of them with fairly good jobs, worked in Warsaw, about ten miles north, or in North Manchester, about eight miles south.

Enlist other churches: The Mission and Service Commission of the Eel River church, made up of volunteers, was asked to implement the project. After much thought by the commission members and the church board, an overture was made to the Evangelical United Brethren and the Free Will Baptist churches of Packerton to join in the planning. The churches asked two Packerton residents to survey the villagers as to their interest in a community improvement program. The survey indicated that residents were definitely interested, mainly in a clean-up effort, a tutoring program, and help in securing water, in that order.

That same fall (1965), the Eel River congregation called D. Edwin Rodabaugh as full-time pastor. He joined with Mission and Service Commission members working on the Packerton project.

After experimenting with various patterns of organization, the participating groups, with the help of an attorney, formed the Packerton Community Association as an incorporated agency. The Packerton community was defined as covering an area one mile in radius. It was decided that a majority of the board should be selected from the community itself and that committees be chosen from the membership of the organization to do the major work. In organizing itself, the board selected the representative from the Eel River church as president.

Earn-and-serve team: Last summer two Manchester College students volunteered as earn-and-serve workers. The young man, a senior, spent many hours with the boys and men of Packerton in setting up a recreational program, including the developing of a playground on a parcel of land loaned by the state welfare department. The young woman, a sophomore, conducted sewing classes and recreational programs for the girls and younger boys. A great deal of goodwill among community folk was built up by the Manchester students.

At this juncture the work was going better than anyone had even dared hope that it would, the Eel River Brethren observed. Residents were taking increasing pride in their homes. Several wells had been put down.

Late last summer a VISTA couple arrived to take over when the earn-and-serve workers left. The wife headed up a group of workers from the three churches to get a nursery school started. Ten children from three to six years were soon enrolled. She started a sewing class that enlisted five mothers. The husband addressed many clubs and county groups, resulting in a community building being erected on the playground. The building can be moved to another site if necessary.

Second VISTA team: Last November the second VISTA couple arrived, a couple in their early twenties. They set up a tutoring program in cooperation with the local school system, which is involving many student teachers from Manchester College. A supervised study program has been organized to provide skilled assistance and a quiet place to work. A small library has been added to the community building.

The VISTA couples reside in small trailers parked near the community building and grounds, where they are readily available for counsel and for supervising activities.

The latest project is planning for an "Early Start" program which will gather preschool children from underprivileged homes. It is hoped that in time, under the guidance of a skilled teacher, the children will be prepared more adequately to take their places beside other pupils in school. A tutoring program, in which several Manchester College students will assist one of the VISTA couples, is planned this summer and fall. It is the hope of the sponsoring churches that the community eventually will be able to carry on much of this work on their own.

At the annual meeting of the Packerton Community Association in January, the past year was evaluated and plans laid for the future. A committee was formed to work at enhancing the community's own involvement.

"There is no end to needs in such a project," said Pastor Rodabaugh; "only the most necessary of them can be worked out at any given time." He explained that the Packerton Community Association has no way of raising funds except through gifts and membership fees – $2 regular, $10 for donors.

"The Association has been built up through the faith of those who pioneered the idea. It is a faith that has proved trustworthy. It is amazing how God is able to do his work," the pastor added.

Service continues: About two dozen Eel River members continue to give time and money to the success of the Early Start, nursery school, community cleanup, tutoring, sewing, and other programs. "No one can estimate the hours these volunteers have put in and will continue to put in in the years to come," Pastor Rodabaugh said.

And while he added that the going has not always been smooth and at times the townspeople have been antagonistic, progress has been made. He said the community is now asking for improvements that once the sponsors had to suggest, such as a laundromat with shower and bath facilities – a long-range undertaking. Hence, the Packerton residents respond increasingly to encouragement and show growing interest in the educational programs.

"All of this happened," the Eel River minister summed up, "because God is not dead for some people and still seems to be able to put his love to work through the lives and labors of those who seek to do his will."

The poor are their parish

THREE BRETHREN CLERGYMEN have taken as their "parishes" entire neighborhoods of Baltimore's inner city. Each is in charge of a Neighborhood Development Center, servicing from 3,000 to 6,000 area residents.

The directors of the centers are:

Lloyd D. Haag, whose area of about ten square blocks has a population one-fifth white, four-fifths Negro with a few Indians and others.

Daniel C. Haldeman, whose area is known as "The Bottom," a term describing appropriately the terrain, economy, and mood of the community which lies along lower Pennsylvania Avenue, the heart of the Negro ghetto.

Carl Simmons, Jr., whose area in the eastern sector of the city is entirely white in makeup.

The three are civil service employees, engaged by Baltimore's Community Action Agency to meet the needs of the poor and the distressed. As neighborhood counselors, they operate out of storefronts or row houses. Each supervises several neighborhood Youth Corps workers. The centers seek to foster development of initiative and organization, to coordinate all Office of Economic Opportunity programs, and to make use of all resources, public and private, in helping the needy get on their feet.

"In this work there is no difficulty of finding people in need," stated Dan Haldeman. "The difficulty comes in finding the answer in meeting the need."

Increasingly backup services are being developed to assist the poor. "It may appear that we are simply a superreferral agency; we sometimes wonder ourselves," said Carl Simmons. But the second aspect of their work is community organization; each Neighborhood Center is to have a block or community organization at work.

A case record: The cases the three men grapple with in their "curbstone" ministry cover a wide range. Some of the complexity they face is seen in the following record of our "multiple problem" family, an actual case worked on by counselor Lloyd Haag.

Family. "John" 24, "Mary," also 24. Boy 7, girls 3, 2, and 9 months. Each parent finished Grade 10.

Residency. Moved to Baltimore from Washington, D. C., January 1967. Hence nonresidents. Welfare can help only with donable food and medical care. Salvation Army cannot help nonresidents.

Resources. OEO: Emergency Services – food two times.

OEO: Family Planning Center – birth control aid.

Landlord #1: To extend put-out notice from Wednesday to Friday. O.K.

Employer, Whirlwind Car Wash: To give John another chance. O.K.

Travelers' Aid: Paid about $40 back rent.

Landlord #2: To get him to include stove and refrigerator. O.K. (He also gave $10 for food.)

Travelers' Aid again: Paid one week's rent of $12 on new place.

Emergency Services again: Housed family for weekend after evicted. Also relief clothing.

OEO: Our CAA staff members provided some used furniture and moved same.

Medical Clinic, Greater Baltimore Medical Center: Physical for John. Found him to have asthma and to be malnourished. Got medicine to control asthma, prescriptions filled for vitamins.

Johns Hopkins Hospital personnel: Job opening for Mary. But the physical resulted in "medical hold" because of low blood count and malnutrition.

Private doctor: Exam, prescriptions for Mary.

OEO: Family Day Care – child care for children when mother gets job. Arrangements O.K.

Towson State College: Possible maintenance job for John. Has not applied yet.

North Carolina Mutual Insurance: Possible job training for sales work. Has not applied.

OEO: Comprehensive Child Care – one case Infamil for baby. Had begun using powdered skim milk.

Our staff again: Frequent travel, child care.

Department of Welfare: Donable food and medical care cards.

Comprehensive Child Care again: Examinations for children; tonsilectomy for three-year-old.

On their own: Mr. Haag explained that the goal in this case was to see if, with help, the family could stand on its own. Mary would need to work for a while at least, using public day care for the children. John, once his health was improved, could work regularly. The long-term goal for him was job training.

"With this end for John in mind," Mr. Haag said, "I wondered why he hadn't responded to the insurance company offer. His answer: 'I had no clothes to wear to apply for such a job.' Our staff hadn't thought of that; we will find clothes if necessary."

In terms of results thus far, Mary does not have a job; the Neighborhood Center is trying other places. John was fired from the car wash for absenteeism; he will take a labor job on a short-term basis. The health of both is improved.

Acknowledging the risk of applying many resources to help a single family become self-sufficient, Mr. Haag stated:

"The cost in public money for this attempt, even if we fail, would be very little different from several months of welfare assistance if they were sent back to Washington, as some wanted to do. Anyhow, I believe that we should take a risk if necessary in trying to get people on their own.

"I am not sorry that we backed them. I believe they will make it."

The long view: In reflecting on his two years of work in Baltimore's developing crusade against human impoverishment, Haag sees the community-action phase of the program as a cutting edge in changing attitudes and patterns of welfare. He and his co-workers stress that target-area residents must speak up and organize to act on their own behalf.

But it takes time to get people "who receive the most services from us to attend neighborhood meetings for the purpose of organizing efforts to get at the roots of such problems as housing, sanitation, law enforcement, juvenile delinquency, use of glue, pep pills, and dope," Carl Simmons pointed up.

"The war on poverty in America," he said, "will be long and expensive. While we may win a few battles from day to day, the war will be won, or at least the tide turned, in a generation or two."

Baltimore action. Upper left, Neighborhood Center directors Lloyd Haag, second from left, and Carl Simmons, beside him, meet with staff housing committee. A third center director is Daniel Haldeman, shown at right in lower photo, pointing to a hazardous porch. The building behind him is cemented shut because of code violations. In upper photo above, Mr. Haag, after helping move in furniture for the family whose case is cited in story, explained, "This is an infrequent occurrence, but we do try to be flexible."

Building one's way out of poverty

IN CALIFORNIA's San Joaquin Valley the challenge is to build one's way out of poverty into a better life.

Through a self-help and technical-assistance program, low-income families can build new homes or renovate existing homes and thus break the costly physical and psychological bonds that come from being in dilapidated surroundings.

Joe Dell, for nearly twelve years director of Church World Service's Modesto, Calif., center, heads the program, known as Stanislaus County Self-Help, Inc.; Sidney Welch, a fellow member of Dell's at the Modesto Church of the Brethren, is construction director. Currently they have developments under way at four locations in the county.

Farm laborers: Self-Help Enterprises offers improved housing to small groups of rural low-income residents who form cooperatives, pool their skills, and work to get their dreams off the ground. To qualify, a family must be employed principally in farm work and meet certain other conditions. Construction loans are financed by the Farmers Home Administration for thirty-three years at five percent interest.

At Keyes, where seven new houses are being built by families who never before owned a home, the average loan is for $8,000. The families' monthly payments are about the same or a little less than their present rental costs.

But the housing is much improved. A choice of homes is available; one family is erecting a four-bedroom dwelling. The lots, 50 x 140 feet, with sidewalks and gutters installed cost $1,700 each. Each family has pledged a minimum of 1,500 hours of labor.

According to the Governor's Advisory Commission on Housing, the incidence of substandard housing units in rural residential areas of California is more than double the statewide average. Eighty percent of the farm laborers in eight San Joaquin Valley counties and two southern counties live in housing that violates normal standards, the report shows.

It is this area that is the target of Self-Help venture. The first such home in California was built in 1965; the program now is operative in five counties of the state. The program is an outgrowth of efforts by the American Friends Service Committee to assist with housing among coal miners in western Pennsylvania back in 1937.

Potential for change: "The approach employs techniques which could effect some fundamental changes in the patterns of living of these families," asserted Dell. He cited a situation in a neighboring county where a high school boy made a practice of being let off the school bus some distance from home, to spare the humiliation of being identified as living in a shack. After the family moved into its Self-Help house the youth was proud to have the bus stop and let him off at the front door.

Self-Help Enterprises. Upper photo, Joe Dell, center, at Keyes this spring where seven new houses have since been completed. Lower photo, Modesto pastor Truman Northup offered invocation at the groundbreaking for the seven homes at Keyes

day by day

CAN YOU FIND moments of worship in anger? Not in trying to get rid of anger or feeling bad about being angry, but in moving through anger?

A mother and father were disagreeing in front of their children. They were arguing with each other. They refused to hide the fact that they were two different people with different ideas that sometimes clashed. It became very heated when they were at battle. The children heard it all; the children were afraid and involved. But after the anger had been spent, they discovered the love that was also there. It was beautiful for the children to know that nothing could harm their parents' love for each other or for each of them. The love in their family was strong enough to take on disagreement and anger.

Are you afraid anger will lead to violence, to killing? It will and it has. But repressed anger is more likely to explode in violence than anger that is expressed as it appears. The black man has repressed his hatred of the white man for generations, and it is now a high explosive. But to smother it now as it is emerging will make the anger even more explosive. We must be able to hear it out, to listen clear through to the end of it. We must be sitting in the same room when the torrent of hate has been spent, and there is then a chance to "break bread together" at a new table.

Are you afraid to tell another person you hate him, that you are very mad at him? Do you think you will lose face, look unchristian? You will. But is it not greater to be Christian than to look that way? Christ said take what you have against your brother, go to him, and work it out together. This includes your anger, your hate, your grievances.

When we do not take our "mad" directly to the one whom we hate, we lose the ability to hear with our ears. We hear the other person in distortion; we hear hostility coming from him, when in reality we are thrusting hostility upon him.

Consider these cases

When a father saw his daughter mad at him and heard her stomping off to her room, slamming the door, he moved in on her. Rather than saying, "Oh, well, let her alone a while and she'll cool off," he went to her with his love. He made no attempt to control her anger; he made efforts to help her express it. For a while the tempest was full of fury. But he stayed through it. His desire was to share in her distress, to be available, and to have his daughter know his love for her included all of her, even her anger. God's love includes all of us.

A child came to his mother, angry with a friend for something that happened in their play. His mother was tempted to take the anger on herself, but then she knew it was her child's anger. Instead, she heard the child, and they went to the friend. It was difficult for the child to tell his friend he was angry. And anger came back from the friend. They kept it up for some time (between brothers it can last ever so long). The solution was not apparent. The mother was not even aware things were getting resolved because it all sounded so heated. Then as suddenly as the storm had come it was gone. They felt the warmth of God's presence. Because they had expressed and felt their anger they were able to express and feel their love also.

Suggested activities

Take moments through the next two weeks to ask yourself, Am I angry? Am I angry at someone or some circumstance? Can I follow through and give my anger to that person or circumstance? Do I think enough of myself that my anger is important? Do I want to look at it, deal with it, honor it? Do I think enough of the other person that I'll share this part of me with him? What he does with my anger is his business; I am open to hear his anger toward me if this is where we are in our relationship. I want him to know where I am and that he can trust my word to fit with my feelings.

Our world has a lot of hate, anger, and mad in it. The race problem is an illustration of deep hatred. We can no longer afford to guess another person's feelings or give opportunity for hatred to smolder by asking that it all be kept under cover.

Anger is an explosive part of God's world; try moving into it rather than away from it. You will need God to help you. — RODNEY AND DOROTHY DAVIS

DAILY READING GUIDE, June 25 — July 8

Sunday. Deut. 29:24 — 30:20. "I have set before you life and good, death and evil."
Monday. Judges 8:1-3. Their anger against him was abated when he had said this.
Tuesday. Psalm 30. Anger for a moment, favor for a lifetime.
Wednesday. Psalm 78. God's guidance of his people was full of compassion and anger.
Thursday. Psalm 85. God's indignation and steadfast love are felt at the same time.
Friday. Psalm 90. God's people experience affliction and gladness.
Saturday. Ps. 77:9; Prov. 27:5. Hidden anger produces hidden love.
Sunday. Mark 3:1-6. In the midst of Jesus' love anger was present.
Monday. Eph. 4:25-32. "Do not let the sun go down on your anger."
Tuesday. Matt. 5:21-26. "Go; first be reconciled [give your anger] to your brother."
Wednesday. Matt. 18:15-20. "Go and tell him his fault."
Thursday. Matt. 11:16-30. Jesus upbraided the cities. . . . He felt gentle and lowly in heart.
Friday. Matt. 7:1-5. "First take the log out of your own eye."
Saturday. Matt. 5:43-48. We can share our love only if we can share our anger.

The Hunt

The Spanish Civil War has become, especially in the lexicon of an older generation, a symbolic focal point for the betrayal of revolutionary promise. Picasso's "Guernica," stemming from this war, has, likewise, become one of the great artistic symbols for the immorality of war.

Carlos Saura's "The Hunt" is very nearly a cinematic "Guernica," and as such it exudes a universalism going beyond the particular events depicted. The difference with "The Hunt" is that it takes place many years after the war, and on the surface the action of the film has very little to do with the war. In fact, practically nothing in the way of dramatic action happens until the end of the film.

Three men, all former revolutionaries, along with the young nephew of one, come to a farm south of Madrid for rabbit hunting. During the war they had hunted Loyalists, who hid in the caves dotting the landscape here. The tensions between the men subtly rise until they turn upon one another in a devastating bloodbath.

That is all that happens. But in the context of this simple story director Saura has used symbolism and character delineation to evoke a powerful statement on the nature of man. Saura's statement is essentially pessimistic — as is Picasso's "Guernica" — and is heightened by an intense sense of realism throughout the film.

The initial sensation is one of death and desolation. The countryside is being baked in a hell-like sun; the poverty of the countryside is well juxtaposed with the poverty of spirit of these former Falangists. Here is a dream gone sour — at first simply into the indifference of nonsuccess, then into the nightmare of violence.

This initial sense is reinforced by the hunting of the rabbits, and it will take a strong stomach to watch these scenes. Through motion and a surface normalcy these images evoke an even more potent comment on that depravity which makes man less than Man than do the horrifying, but static, images of "Guernica." These defenseless creatures, symbolizing the Loyalists who were hunted in the same way, only provide fuel to that in man which uses violence as the means of effecting change and then allows that violence to envelop any sense of rationality or spirituality.

Essentially, Saura is saying that even great revolutionary ideas, when placed upon the torch of violence, become corrupted by that very act, and the idealist thus becomes no better than the out-and-out sadist. The ferret and the rabbit have the same destiny, even though one starts out as predator and one as prey. The most disturbing thing about Saura's conception is that the young nephew, Enrique (Emilio Caba), seems to be following in the same pattern. A new generation evidently has learned nothing from former realities.

It is amazing that such a film as this could have been produced in present-day Spain, where even implied criticism of the revolutionary goals is censored. One of the film's producers has said that the authorities were not aware of the implications of the film's symbolism, seeing only the surface story. Now that the film is completed and its full intentions seen, the Spanish authorities refuse to let it be shown in Spain — perhaps the best commentary on the essential truthfulness of the film.

The actors — all unknowns in this country — have been splendidly directed. As the three former comrades, Ismael Merlo, Alfredo Mayo, and Jose Maria Prada are excellent in depicting how the years have changed them and the changelessness of what their loss of primeval innocence now means.

"The Hunt" is reminiscent of several films, but perhaps it most clearly resembles "Lord of the Flies" — which has a similar philosophy of the nature of man and which reaches that philosophy through a similar simplicity of plot. Optimists about that nature — including those who believe in the truth of Christ's gospel — will be severely challenged by the meaning that is conveyed through this very fine film. — Dave Pomeroy

REVIEWS / BOOKS

The Poor Are on Our Doorstep

BEYOND WELFARE: POVERTY IN THE SUPERCITY, by Herbert Krosney. Holt, Rinehart, and Winston, 1966. 209 pages, $5.50

THE CHURCHES' WAR ON POVERTY, by Lyle E. Schaller. Abingdon Press, 1967. 160 pages, $1.95

FACES OF POVERTY, by Arthur Simon. Concordia Publishing House, 1966. 133 pages, $3.75

When told that poverty stalks the land many Brethren get defensive. On one hand, we tend to feel guilty. We find it almost impossible to justify our luxury (new furniture, college educations, new pipe organs — even Annual Conference hotel bills) when told thirty-four million people in the United States are caught in the vicious circle of "economic colonialism." It is often easier to "walk on the other side of the road" and go away sorrowful like the rich young ruler.

On the other hand, we often feel self-righteous about our wealth, quote 2 Thess. 3:10 with vigor, and wash our hands of the injunction to "sell your possessions" with the pious phrase, "They're just lazy, and it doesn't do any good to help them anyway."

For a "defensive" Brethren, the reading of Lyle E. Schaller's book, *The Churches' War on Poverty,* will do no harm (or good). It may even impress him with what a fine job the churches are doing. In fact, Schaller is even able to discover one Church of the Brethren congregation that got involved. And, in all fairness, there are a few churches and interdenominational bodies that have gotten involved in creative ministries to the unfortunate.

To the more sensitive reader, however, the dearth of action and involvement beyond the "Christmas basket approach" will be appalling. This reviewer has to wonder if Schaller did not omit the more exciting battles in which many churches, including the Church of the Brethren, are engaged, so as not to be offensive to the typical *status quo* Christian.

The second part of the book gives an accurate description of the current War-on-Poverty program being promoted by the Office of Economic Opportunity in Washington, which makes the book worth its money. This is probably one of the most understandable descriptions of the controversial OEO program on the market.

Finally, Schaller raises several major questions that churches face as they attempt to get involved in poverty programs. He even develops a five-point framework for action. Unfortunately, however, both have more the ring of American pietism than revolutionary New Testament Christianity.

A defensive or contented Brethren will not want to read Arthur Simon's *Face of Poverty,* for it will disturb his peace very deeply. Simon speaks with the authority of firsthand experience as a minister to New York's Harlem. He vividly portrays the hell in which the American poor live. He challenges all the traditional explanations and solutions to poverty and shatters them to bits. Once you have read this book you have "lived" with the poor and will have discovered some of the reasons why they turn to dope, to alcohol, to sex, to gang wars, and spit on the American dream — and the church.

"What answers does Simon give?" the reader may ask. He has no simple answers that fall short of nearly complete reorganization of existing political, economic, and religious structures. He is interested in getting people off the public dole, not more on it, and he sees this happening as local politicians begin to work for their people instead of exploiting them. This would involve the creation of employment for the unskilled, and low income housing. Just how he would go about getting this accomplished is not made clear and is no doubt the book's most glaring weakness.

Simon does get specific when he speaks to the church. He condemns the indifference of people who might read a book like this one, who were baptized into nothing more than middle-class respectability. He charges, "We act as though Christ died for the church and not for the world, . . . as though our mission were to the church" (not the dirty feet of the poor). "The church must die," he continues. "There is no other way to begin!" It must die to its current institutional success theme and become the suffering servant. "Any hope of heaven that does not drive one into a joyful, compassionate involvement in the world is a perversion of the gospel of Jesus Christ."

Herbert Krosney's book, *Beyond Welfare,* will be an intellectual challenge to the more scholarly in our midst and should be considered as advanced reading on the subject. It offers two hundred four pages of small print that cannot be fully comprehended by a casual scanning of the book. The author's purpose is to offer a detailed analysis and critique of the current War on Poverty in the riot-torn cities of the North, and, in the latter part of the book, gives some carefully developed plans for meeting the needs. One of the solutions suggested is a "negative income tax" which could subsidize individual consumers rather than expand an unresponsive government bureaucracy. It is a program that would save approximately $35 billion yearly in welfare payments as they currently exist and provide more incentive to the poor to find employment and secure additional education. This is a possible solution we may do well to consider. Needless to say, an adequate description of the program cannot be given here. The reader is encouraged to get the book and become informed for himself.

Finally, Brethren, may I say, "We may have been called into being for times such as this!" The poor are all about us. Let us not be fooled — they are on the doorsteps of every Snake Valley, suburban, and inner-city congregation in the Brotherhood. (Fifty percent of all poverty is in rural America.) The "world" is where we are. We cannot escape, except by keeping our doors shut. The above-mentioned books can help the sincere and the sensitive become better informed and thus, hopefully, better able to serve. — Leon C. Neher

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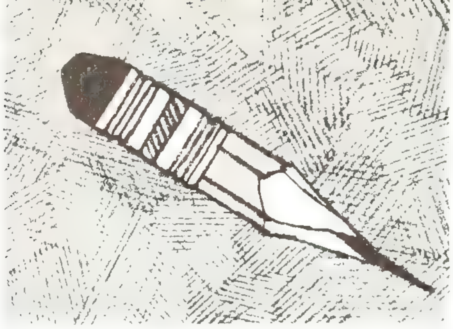


readers write

NOT ONLY FOR ADULTS

In answer to the "Open Letter to Brethren Ministers" (May 11), please refer Concerned Reader to Mark 10:14, which says, "Let the children come to me, do not hinder them; for to such belongs the kingdom of God."

We do not have a story for the children during our morning worship, but we have been to nearby churches which do. Is this really catering to children, or is it, rather, just one thing more that makes the children feel they are as important to God as are adults?

Personally, I feel our church has, in our community, catered to "adults only" for too long, in fact, so long that we are rapidly losing our youth and young adults to other denominations.

If we are going to be guilty of catering to children in our homes, schools, etc., then why not cater to them in one of the most important places of all – the church – if it will bring even one of them closer to God?

Another Concerned Reader

ONLY ONE SIDE

In the April 27 issue a description of the Pennsylvania men's retreat in Harrisburg, Pa., was presented. As one of the 180 attending, I would like to point out that the report presents only one side of Dr. Dahlberg's message. The other side, and I would say the other half of the message, concerned "sticking to the gospel."

Dr. Dahlberg did not advocate social action without the basis of or at the expense of the fundamentals of the gospel (especially personal salvation), as one might conclude from the report. Rather, he expressed the interdependence of the two and the absolute necessity of an understanding of both in a "whole" life and witness. The fundamentals of the gospel were treated as a necessary basis for social action. Prayer as well as social dissent was given its proper emphasis. It seems that once again "faith" and deeds have been separated in this report; this is, of course, impossible and was in no way characteristic of Dr. Dahlberg's message.

Ron Garner

Pittsburgh, Pa.

NOT A GIMMICK

I am a minister's wife, and I do have a story each Sunday morning during the worship service. The purpose of these stories is not a "gimmick" to hold the interest of the children, but they are a means of making the children feel that they have a part in the worship service. How better can they be taught the meaning of the worship service than to be in the sanctuary for the entire service, rather than "pushed or shoved" off into another part of the church or the basement to be entertained, shall we say, during the worship service? Let us reread and give much thought to Matt. 19:13-15. This account tells us how Jesus himself received and blessed the little children. Are we adults going to be a stumbling block or a stepping-stone for these little ones?

Mrs. Durward E. Hays

Ashland, Ohio

THOUGHTS ON CHURCH UNION

I feel that the Church of the Brethren has a "genius" in its smallness that is being overlooked by some members. Or, if you don't like the word *genius,* perhaps *calling* is a better word. I don't mean by this that the Church of the Brethren needs to feel that it is better than the other denominations or that it ought to feel, as the Jewish nation did, that it is a chosen race. Rather, I think it ought to be grateful that it is able to serve where others seem not to see the need or the way to do it. If size has anything to do with the mission of the church of Christ, it is just possible that smallness is the answer rather than the problem.

Again, I don't feel that Brethren ought to brag, but if they will just stop and take stock of all that has been accomplished by such a small group, they ought to see the need for smallness – Heifer Project, work camps in Europe after World War II, exchange with Russian churchmen. I realize that others have been involved in these and like projects. But I think I am correct in thinking that in many areas Brethren were the creative thinkers and the first to try it. This could never be done in a larger denomination or in a united church such as some are wanting – the major denominations are not willing to dispense with forms of government which create too many channels and too much red tape. By the time the project is cleared, the need is no longer there, or, worse yet, the needy are beyond help. . . .

It just seems to me that there are many areas where cooperation could be expanded and initiated without church union. Certainly much good has come out of Church World Service and other agencies such as this. We have now learned not to work in competition on mission fields and in new communities in this country. I believe that enlightened churchmen will continue to find other ways to avoid duplication.

Mary L. Rosborough

Mendota, Ill.

DEALING DEATH IS MORE EXPENSIVE

There were two items of information in the April 17 *U.S. News & World Report* which, when put together, made an interesting contrast.

On page 35, in connection with the proposed Latin American common market, it said that "the 19 potential member countries – excluding U.S. and Cuba – now have about 225 million people and a combined gross national product of more than 80 billion dollars a year."

On page 41, under "Billions for Vietnam, but Back in U.S. . . ." there is the following: "Yet in two years of Vietnam war at its present level – for defense of a tiny Asian country with 16.5 million people – U.S. will be spending over 40 billion dollars, losing many lives. . . ."

Our per capita cost of "defending" the people of South Vietnam is $1,212, or 3.4 times as much as the per capita gross national product ($355) of the Latin American countries. It is shocking to note that dealing death is so much more expensive than is the sustaining of life.

Harano E. Childs

Winchester, Va.

BYLINES: A resident of DeLand, Florida, **Jo Goodwin Parker** is a member of the Christian Social Relations Committee, United Church Women, DeLand. . . . **James A. Chaney,** Raleigh, N. C., is the editor of the Carolina Farmer. . . . At the time their article (page 13) was written **Lawrence and Melody E. Rupley** were graduate students at the University of Illinois; this fall the former will be teaching at Knox College and the latter at Galesburg High School. . . . **Carl F. Burke** is executive director of the department of social services, Buffalo and Erie County Council of Churches, New York, and also chaplain of the Erie County jail at Buffalo. . . . **Rodney and Dorothy Davis** live in La Verne, California, where Rodney is assistant professor of psychology at La Verne College. . . . **Leon C. Neher** is assistant professor of sociology at Manchester College, Indiana.

in brief

PERSONAL MENTION

Kirk E. Naylor, who has been acting president of Omaha University, Omaha, Nebr., this year, has been appointed president. He is a son of Lewis E. Naylor of Denver, Colo., and a brother of Kent and Kurtis Naylor. . . . **Wilbur E. Weaver** of Elizabethtown, Pa., has been elected to the board of managers, United Church Men, National Council of Churches.

. . .

After more than twenty years of service at the Brethren Service Center, Nappanee, Ind., **Dale Snavely** is retiring. The workers at the center honored him with a dinner and a gift on May 26. . . . **Attie Cline Wine** died at the age of ninety-one on May 25, at Rock Hill, S. C. She and her husband had spent five years as missionaries in Denmark.

SUMMER PASTORS

A number of Bethany Theological Seminary students are serving as summer pastors. They are: **Harold Bowman,** Danville-LaVale, West Marva; **Patrick Chaffin,** Philadelphia, First, North Atlantic; **John G. Fike,** Student Interracial Ministry, Chicago; **John W. Glick,** Everett, Middle Pennsylvania; **Steven W. Gregory,** Roaring Spring, Middle Pennsylvania; **James L. Kinsey,** Boulder Hill, Northern Illinois and Wisconsin; **Robert W. Knechel,** Lebanon, Eastern Pennsylvania; **Kerby Lauderdale,** Yuba City, Pacific Southwest; **Fumitaka Matsuoka,** Union, Northern Indiana; **James H. Ott,** Paxton, Eastern Pennsylvania; **Paul E. Pheasant,** Olympia, Oregon-Washington; **Henry H. Rist III,** Harrisonburg, Northern Virginia; **Timothy Rust,** Chambersburg, Southern Pennsylvania; **Harry L. Sheller,** Nampa, Idaho and Montana; **A. Herbert Smith,** Wenatchee, Oregon-Washington; **Roger Solomon,** Enders, Nebr., Kansas; **LeRoy Weddle,** Harrisburg, Ridgeway, Eastern Pennsylvania; **Kenneth E. Wenger,** Calvary, Northern Virginia; **Jerrald J. Wilson,** Bethel, Nebr., Kansas; **David S. Young,** New Hope, Southern Indiana.

NOTEWORTHY

In a special council meeting the **Dunnings Creek congregation,** Middle Pennsylvania, decided to buy a new building site centrally located and build a new churchhouse, consolidating the activities now carried on at the two meeting places, New Paris and Holsinger. The buildings at these two locations will be closed when the new church is completed.

Ground was broken on April 30 for the sanctuary addition to the **church building at Bedford, Pa.** The Brotherhood Board has made a grant and a loan, and Middle Pennsylvania is underwriting a pledge of $47,000 to the project, which will cost approximately $90,000.

. . .

Six teachers headed for Nigeria attended the first prefield orientation held by the foreign mission office at the Stone church, Huntingdon, Pa., on April 29. Bob Hess and Joel Thompson met with Joyce Rosenberger, David Knepper, John Forrer, Ralph Petcher, and Doris and Roy Frysinger.

Three retiring members of the Manchester College faculty were honored by their colleagues at the spring faculty dinner. They were **Irma Dare,** associate professor of home economics, who is retiring after twenty-eight years at Manchester; **Paul Halladay,** professor of music, who has taught thirty-nine years; and **Forrest Reed,** professor of foreign languages, who has completed forty years.

OPPORTUNITY

A growing bank in a Midwest college town of 6,000 with small but active trust department is seeking an experienced trust officer to become head of the department. Good salary and excellent fringe benefits. Please reply care of MESSENGER, and in reply state qualifications and experience.

PASTORS AND PASTORATES

David J. Markey will be leaving First church, Baltimore, Md., after ten years there, to become pastor of Northview congregation, Indianapolis, Ind., on Sept. 1, succeeding **Orville Gardner.** . . . **R. Earl Zimmerman,** presently at the Bachelor Run church in Indiana, will become pastor of the Pleasant Valley congregation in Southern Ohio. . . . The Circleville and Charleston congregations are being served in a yoke arrangement by **Clyde Albaugh.**

. . .

Medford church, Oregon, has licensed **Ernie Bolz** to the ministry; he is serving the congregation as summer pastor and in the fall will begin work at Bethany Seminary. . . . Sugar Run church of the Aughwick congregation, Pa., has licensed **Blair Harshbarger** and **Victor Norris.** Both men plan to pursue the three-year reading course.

CALENDAR

July 13-16	District conference, Oklahoma, Nocona, Texas
July 13-16	District conference, Texas and Louisiana, Nocona, Texas
July 23-29	Church and Group Life Lab, Manchester College, North Manchester, Ind.
July 27-28	District conference, Shenandoah (formerly Northern Virginia, Second Virginia, and part of Eastern Virginia)
July 28-30	District conference, Southern Virginia, Christiansburg
July 29	District conference, Eastern Virginia, Manassas
July 29	Closing out district conference, Second Virginia, Buena Vista
Aug. 4-6	District conference, Western Canada, Arrowhead, Alberta
Aug. 4-6	District conference, Middle Indiana, Manchester College
Aug. 5	Closing out district conference, Northern Virginia, Mt. Zion
Aug. 14-16	District conference, Tennessee and Alabama, Camp Placid
Aug. 17-19	District conference, Southern Missouri and Arkansas
Aug. 17-19	District conference, North and South Carolina, Melvin Hill
Aug. 18-19	District conference, Southern Indiana, Muncie
Aug. 18-20	District conference, Illinois and Wisconsin, Illinois Wesleyan University, Bloomington, Ill.
Aug. 18-20	District conference, Colorado, McPherson College
Aug. 18-20	District conference, Northern Indiana, Camp Mack
Aug. 18-20	District conference, Kansas, McPherson College
Aug. 24-27	District conference, Michigan, United Brethren Camp Grounds, Carson City
Aug. 25-27	District conference, Iowa and Minnesota, Cedar Falls
Aug. 25-27	District conference, Northern Ohio, Ashland College, Ashland
Aug. 25-27	District conference, Oregon-Washington,

A far from adequate response to poverty

Jesus once described in graphic terms a scene of judgment. He concluded his account with a curse upon those who had been indifferent to the Son of Man, disregarding his hunger, his thirst, his nakedness, and his illness, refusing to come to his aid. Jesus quoted those accused of negligence. They said, "Lord, when was it that we saw you hungry or thirsty or a stranger or naked or ill or in prison, and did nothing for you?" But the Son of man answered, "I tell you this; anything you did not do for one of these, however humble, you did not do for me" (NEB).

Putting ourselves in the place of the accused, one can easily imagine how eloquent would be the excuses *we* would offer. "But, Lord, surely you do not mean to identify yourself with people like these who are lazy and shiftless, who make no effort to improve themselves, who sit around all day waiting for their welfare checks, who fail to keep their rooms tidy and their clothes clean and their faces scrubbed. We live in a land of opportunity and these folks must surely be to blame if they are hungry or thirsty or naked. And they wouldn't be in prison unless they had done something wrong. We cannot believe that you, Lord, would be such as they."

Most of the readers of this magazine live in comparative affluence. Though we contend with unpaid bills and mounting debts, though we joke about our "poverty" and sometimes wonder how secure our future may be, hardly a one of us knows about hunger at firsthand. We are really prosperous compared to most of the people in the world, actually "rich" in comparison to several million of our fellow citizens who live in pockets of poverty. Because we are well off, because we have access to opportunities to gain even more, because we have ourselves worked hard to achieve what we have now, we are inclined to think that, surely in this open and prosperous society of ours, no one need starve. From our standpoint it seems incredible that any American, if he is capable of working at all, should go hungry. If his plight is really so desperate as some claim, then it must be his own fault.

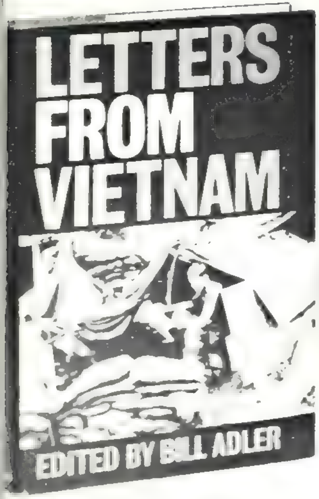
With such a rationale it has been easy for most of us to close our eyes to actual poverty, either insisting that it does not exist or maintaining that if it does it is no concern of ours. When government leaders propose a war on poverty we see only the political advantage they are to derive from such a campaign – or we cynically accuse them of spending money to secure votes. When social workers call our attention to deplorable conditions in our urban slums or in depressed rural areas, we regard them as "bleeding hearts" who are too idealistic. And if riots occur or complaints are voiced from the poor themselves, we immediately suspect that a communist agitator wants to foment revolution.

Seldom do we come face-to-face with the people who have lost hope for any better lot in life. Not often are we patient enough to hear their side of the story. Even less frequently are we willing to take seriously the implications of Jesus' story of the last judgment. When did you last look into the face of a hungry, malnourished child, knowing that inasmuch as you rejected one of the least of these, you were so treating your Lord?

You have already glanced through this special issue of MESSENGER, devoted to poverty, not the great vast problem of world poverty, but the nonetheless real and acute conditions of poverty in this, our own country. We hope you follow carefully the progress of programs already launched by local Brethren churches, also that you learn about the self-help projects (like the one for building homes in North Carolina where Julian Griggs and Harold Warstler are giving leadership) which have received little publicity but which indicate how much can happen when you provide a way to help the poor help themselves.

When we first thought about a special issue on poverty we had no idea that so many Brethren churches and so many Brethren individuals were already busily engaged in programs concerned with poverty. There was room in this issue for only a few of the stories and pictures we received. We expect to share many of the other stories with our readers in coming issues.

But we can hardly rejoice in what is happening, for even though the extent surprises us, it is still far from adequate as a Christian response to poverty in the U. S. A. What little we can boast of is still a far cry from what Jesus announced as one of the purposes of his own ministry, "to announce good news to the poor." There will be no adequate response until every one of us is sensitive to the plight of his least fortunate brother and responds as brother to brother and thus as servant to Lord. – K.M.



Vietnam Summons

An examination of the Moral and Political Issues
WASHINGTON and VIETNAM

Peace in Vietnam

BOOKS ON VIETNAM

VIETNAM SUMMONS **I. W. Moomaw**

Dr. Moomaw, specialist in rural rehabilitation, Brethren missionary, teacher, consultant, formerly Executive Director of Agricultural Missions, with his wife, spent six months in South Vietnam in 1966 as a consultant to Vietnam Christian Service. He interviewed many people and was able to get a feel of the basic situation in Vietnam. Out of a deep Christian conviction as to the dignity and worth of man and a "sense of pride in my country," coupled with the desire "to see one's country performing at its best," Dr. Moomaw felt compelled to write this book. Paper, 75¢

LETTERS FROM VIETNAM Bill Adler, editor

This remarkable book is the first collection of letters written by Americans in the war in Vietnam. The men who are doing the actual fighting and dying, and the men and women working in the Vietnamese hamlets, speak directly — and most informally — to Americans everywhere. To some the war is a crusade for freedom; to others it is immoral, a disastrous blunder; some of those whose letters are included are now dead. This book has no political bias; its purpose is simply to show what is happening to Americans in the war and what they think about it. $3.95

WASHINGTON AND VIETNAM Dorothy Dunbar Bromley

Here is a history of the U.S. involvement in Vietnam written by a journalist well known for her fairness of mind and for her capacity to make a complicated subject intelligible. A clear and documented account which should be read and pondered by every American. Paper, $1.45.

PEACE IN VIETNAM **A New Approach in Southeast Asia**

The American Friends Service Committee has been making every effort that it can to end the fighting in Vietnam. As a part of this effort, a working party was appointed to search for alternatives to military force. This resulting report provides by no means the only answer, but it does point out paths of action we can follow to halt the war's expansion and to bring the destruction of property and human life to an end. Cloth, $3.00; paper, 95¢

Order from Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS messenger

What Is Poverty? *Because the poor are often silent, many persons fail to appreciate how it feels to live in poverty. Here is a vivid description offered in understandable terms.* by Jo Goodwin Parker. page 1

A Better Home a Poor Man's Way. *In Macon County, North Carolina, five men are working evenings and Saturdays to build their own homes in a self-help project started by a Brethren layman.* by James A. Chaney. page 5

Why the Churches Fight Poverty. *Believing that God intended the earth's resources to be used for the benefit of all, churches view the perpetuation of poverty as evil in the sight of God.* A statement by the Interreligious Committee Against Poverty. page 9

Poverty and Racial Discrimination. *Many a poor person would be glad to pull himself up by his own bootstraps, but discrimination gets in his way.* by Lawrence and Melody E. Rupley. page 13

Brethren Involvement. *The first of a series of reports telling how Brethren churches have responded to the challenge of poverty. Included are reports from Lancaster, Pennsylvania (Poverty in the Garden Spot, page 18); Eel River, Indiana (Transforming a Rural Slum, page 22); Baltimore, Maryland (The Poor Are Their Parish, page 24); and San Joaquin Valley, California (Building One's Way Out of Poverty, page 26).*

OTHER FEATURES include "The Beggar on Main Street," a modern version of a passage from Acts, by Carl F. Burke (page 16), a review of three books about poverty, by Leon C. Neher (page 28), a review of a recent film, "The Hunt," by Dave Pomeroy (page 29), and letters from readers (page 30).

COMING NEXT

Pictures and text from a Chicago newspaper tell why a pastor's wife, Mrs. William Faw, was chosen as the Foster Mother of the Year in the Chicago area. . . . Leighton Ford, well-known Canadian evangelist, offers some persuasive answers to the question, "Should Christians Engage in Controversy?" . . . J. Stanley Earhart looks at the implication of a dramatic act by Jesus in "When Love Kneels Down." . . . Leland Wilson describes the formation of the Fellowship of Navajo Christian Missions, a new venture in cooperative work.

PHOTO CREDITS: Cover "Les Pauvres," by Picasso, courtesy of the Art Institute of Chicago, inside front cover, 2, 3 (top), 8, 11, 13, 15 Eckstein, 3 (right) Rohn Engh, 1, 6 Pete Range courtesy of *Carolina Farmer*, 19 (left) *Lancaster New Era;* 21 Royer; 22 Lloyd Hoff, 25 (bottom) Kenneth M. Brooks Studios; 26 *Modesto Bee*, California

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH managing editor; ELIZABETH WEIGLE, editorial assistant; HOWARD E. ROYER, director of news service. MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill 60120, Norman J Baugher general secretary. Filing date, Oct 1, 1966 Entered as second class matter Aug 20, 1918, under Act of Congress of Oct 17, 1917. Second-class postage paid at Elgin, Ill. MESSENGER is copyright 1967 by the General Brotherhood Board, Church of the Brethren. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan, $2.50 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 116 NO. 14

messenger
CHURCH OF THE BRETHREN 7/20/67

For Navajos:
a new cooperation

readers write

RECOGNIZE CHILDREN

In reference to "Open Letter to Brethren Ministers," I would like to applaud the concept of meaningful effort on the part of ministers to help make children feel a part of the church service.

It would appear that the writer of the letter feels that the prime function of the church service as far as children are concerned is to develop respect and discipline, a goal I would suspect he would consider much too limited for other public events his children attend, such as school, movies, or ball games.

It would be interesting to discover to what degree the meaninglessness to a child of the adult-oriented church service is so deeply ingrained within him that it carries through to his adult life. It may, in fact, be a contributing factor to the sobering truth that many of us as adults never do mature spiritually and, what is more sobering, do not realize it.

It would seem more appropriate to request our ministers to recognize the children in their congregations and the opportunity and responsibility they have in meeting them at their point of need and understanding so that these young developing Christians will recognize the worship service as a source of guidance and help meaningful to them. With that sort of orientation, they will continue to look to the worship service as adults with real respect and expectation rather than as a weekly ordeal to be virtuously endured.

Mrs. John Nettleton

Sterling, Colo.

FOR PROFIT AND PLEASURE?

After eight years the "Four Holidays Bill" is beginning to get some consideration in Congress. On the surface it seems like a bill that would raise little objection. H.R. 1292, introduced by Congressman Samuel S. Stratton of New York, would require "that beginning in 1968 each of the following holidays be observed as a holiday in each year as follows: (1) Washington's Birthday on the third Monday in February; (2) Memorial Day on the last Monday in May; (3) Independence Day on the first Monday in July; (4) Veteran's Day on the second Monday in November."

Look closely, however, at this proposed legislation and you will discover two "P's" that are demanding more and more place in American life. They are profit and pleasure. H.R. 1292 appears to have both of these in mind. . . .

But no one seems to have given much thought as to what this long weekend legislation would do to the institutions that are trying to teach morality, truth, honesty, responsibility, and love for God and neighbor to the youth and adults of America. A nation or a Congress that is bent on profit and pleasure can quickly lose sight of the mission of the churches. When eternal truths are placed on the scale of a materialistic age they are always outweighed by profit and pleasure. . . .

H.R. 1292 could strike a further crippling blow to the important work of religious education. In some parts of the world the churches have been hindered by the direct legislative action of unfriendly and unbelieving lawmakers. The same results could be accomplished in these United States by the action of friendly lawmakers.

Citizens who are concerned about this legislation should be in touch with their congressional representatives.

Samuel A. Jeanes

Merchantville, N. J.

CALLING ALL CARTOONISTS

District conferences are soon upon us in force. At each conference what would it be like to have a "cartoonists' corner" where gifted art students could visualize their concerns for peace and the simple life (or the life more effective)?

These cartoons could be on sheets of steel cabinet-filing size and on heavier paper than usual so that they could be used by pastors and church bulletin editors.

Two banks could be in evidence in the "cartoonists' corner"—the bank of actual cartoons submitted by those of us showing the "low cost of high living versus the high cost of low living." If this strikes your fancy, call your pastor, moderator, or district secretary exploring the possibilities.

A member of the Fellowship of Reconciliation recently said to me, "Yes, I have drawn a number of pictures relative to peace and war, but here they are with only myself to look at them."

Mars is on his last legs. Vast groups are awakening to the downright foolishness of war as a means to peace. . . .

Intemperance leads to smashup of cars and homes. Ask the divorcee's child if drinking is "funny."

Life commitment is downright serious. We moan and groan at a forest on fire but don't roll an eyeball when a fine boy drops out of school. Forty years of work without an education?

What are some concerns you would like to have visualized? Wouldn't it be fun if a cartoonist could actually draw out your concern while you watch? Meet you at the "cartoonists' corner"!

Elmer Leckrone

Osceola, Ind.

LAST GENERAL COMMAND

The last general command in the New Testament, Rev. 22:17, contains five active imperative verbs. Two of these are in the second person present active, and this means "you are ordered" or "you do it." The other two are in the third person active, which means that he, she, or it is ordered to do the act or, in the plural, they are ordered to do it. These have been obscured by an inserted *let him*, as are many others of the commands, which has no official status either in modern English or in New Testament Greek, for *let* is not an auxiliary verb nor is it a third person verb.

Now in the command (Rev. 22:17), the Spirit and the Bride say, "You come." And the hearing (one) is ordered to say, "You come." And the thirsting (one) is ordered

More on page 26

BYLINES: **Diane Monk** is a feature writer for the Chicago Daily News . . . **Stanley Earhart** is the pastor of the Mechanicsburg congregation, Southern Pennsylvania . . . A former Brethren Service worker in Europe, **Dale Aukerman** is now director of studies in Freundschaftsheim, Germany . . . Canadian Evangelist **Leighton Ford** is vice-president of the Billy Graham Evangelistic Association . . . **Fred and Nancy Swartz** live at Roanoke, Virginia, where Fred is pastor of the Summerdean congregation . . . **Karl Olsson**, columnist, writer, educator, is president of North Park College, Chicago, Illinois . . . **David Kreider** is a teacher in the department of religion and philosophy at Manchester College, Indiana

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois

Bobby reaches out to Mother's hand — a hand shared with over thirty-five homeless children in the last three years

Roger is ten, shaggy-haired and bright, a veteran of five different foster homes.

Jimmy is eleven. His withdrawn manner quickly indicates that he is a brain-damaged child.

Jeanine is three — tiny and swift and silent. She is deaf and does not speak.

Bobby is two, blond and chubby and charming.

The baby, five months old, is recovering from pneumonia. He was sick when his mother abandoned him a few weeks ago.

A second-floor walk-up at 1605 S. California Avenue in Chicago is the place they all call home for the present.

And the woman they all look to as "my mom" is Mrs. William Faw, twenty-seven, chosen in May as Illinois' Cook Coun-

by Diane Monk

Heartbreak House: a Home of Joy

A telephone ring in the night signals the arrival of another child in the Faw foster home

ty's 1967 Foster Mother of the Year.

Only Bobby and Jeanine are the natural children of Martha Ann Faw and her husband, pastor of the Douglas Park Church of the Brethren in North Lawndale. The other children are temporary parts of a flexible family circle that has expanded to include thirty-five homeless youngsters during the last three years.

Twenty-three were foster children sent to the Faws by the Illinois Department of Children and Family Services, which nominated Mrs. Faw for the Foster Mother of the Year honor she received from William H. Robinson, director of the Cook County Department of Public Aid.

The remaining dozen were what twenty-six-year-old Bill Faw described as "strays – just people we knew needed a place to stay for awhile."

Mrs. Faw has been "mom" to a huge family whose members have included Negro, American Indian, Puerto Rican, and Appalachian white children ranging in age from infancy to eighteen years.

"We haven't had an Asian child yet," she commented, "but we have had everything else." And that "everything else" has meant abandoned children, neglected children, the retarded, brain-damaged, and emotionally disturbed.

Often a telephone call in the middle of the night notifies the Faws that another child is on the way.

They come from police stations and from the Audy Home, children whose parents have left them for jail or for parts unknown. Sometimes they come marked by many beatings.

Martha Faw's welcome is always the same. "I give them half an hour to get used to us; then I pop them into the bathtub." Before the bath, she checks each child for marks of abuse and neglect. Often she finds both. And recently she found two preschool children who had never been in a bathtub before.

Extensive experience with abused children has not dulled Mrs. Faw's sensitivity to their plight. "It makes me mad and it makes me sad every time," she observed. "But we don't have to just read about these cases in the newspaper. There is something we can do and we are doing it."

The Faws decided to become foster parents before they were married six years ago. "We have something very good and we feel that it would be selfish not to share it," she explained. "It seems unfair for us to have a large family of our own and share our love only with them. Instead, we intend to keep our family smaller and share something with children who already exist in the world."

There have been times when the Faws' two-bedroom apartment has sheltered eight children at once. As many as twenty-two have shared a meal at their dining room table, which Martha Faw describes as "expandable." Screens and curtains have been used to divide the small living room and create what she calls "another half bedroom."

If they had the space, they would take more children, because the urgent need for foster parents deeply concerns this young couple.

There are presently about 4,500 foster homes in the greater Chicago area, and twice that many are needed.

Martha and Bill Faw find it difficult to understand why more people do not become foster parents. They are both college graduates, but Martha is quick to point out that this is not a qualification for foster parents.

And the Faws are living proof that an elaborate home with lots of space is not a requirement either.

"What a home really is," reflected this mother, "is simply any place where there

Children of diverse backgrounds, often mistreated and abandoned, find security, however temporary

are two or more people who care about each other."

The caring is the big obstacle in the minds of many potential foster parents, she said. "They think it will be too painful when the child leaves." She admits that some departures are very painful for her – "like peeling the skin off a banana."

But both parents and children realize from the beginning that a foster home is only a temporary home, and this makes parting possible to accept when it is time for a child to go.

One of the Faws' foster children left Friday morning. Jimmy was placed in an institution for mentally handicapped children. His departure was difficult for the family. Mrs. Faw noted that little Bobby has been especially fond of Jimmy.

"His first three words were 'Mama,' 'Dada,' and 'Jimmy,'" she recalled. However, Jimmy's replacement in the flexible family circle arrived only hours after he left. He is twelve-year-old Richard, and the other children already accept him as a family member.

Roger summed it up this way: "If you are interviewing my mom and me, be sure and put my brother Richard in the story, too. He belongs, even though he sn't here yet." ☐

Reprinted with permission from the Chicago Daily News.

Screens and curtains divide the Faw living room to create bedroom space for enlarged family

WHEN LOVE KNEELS DOWN

by Stanley Earhart

Jesus Christ was a disappointment to many people.

He came into the world, quietly, meekly, simply, born as a baby in a country village, one night long ago.

He announced his ministry of healing and deliverance in his hometown, an even more obscure place from which nothing much was ever expected to come.

His teachings were new and different and rather strange, offering comfort and appeal to many but disturbing and frustrating to others.

His actions were even more difficult to understand. He seemed so unorthodox. He insisted on associating with the wrong people. He was accused of lacking reverence for holy things, for traditional patterns.

No one, however, could doubt his power over the elements of nature or his ability to bring healing to sick and blind and paralyzed or even insane people. None could dispute the fact that multitudes were fed, that children were attracted to him, that lives were changed in his presence, and that on several occasions sorrow had been changed to joy.

He was disappointing because his interests went beyond the narrow ideals and aspirations of his own Jewish nation and he refused to fit into their preconceived idea of a Messiah-Deliverer. He even said that a person could pay taxes to Rome, in fact, that they should. He taught the principle of turning the other cheek to an aggressor and of going the second mile.

He really seemed to miss the boat on that Sunday, when the people were ready to acclaim him King, and all he could muster up to make any kind of a showing was an unbroken colt upon which to ride, with the cries of children in his honor and the futile waving of palm branches by the faithful who believed in him. Instead of following through, he startled the people even more by creating a disturbance in the temple as a reaction to their desecration of true worship.

A few nights later he met with the twelve. When they went, they might have expected a strategy meeting, a real shaping up of plans to do something. But nothing was further from his mind or heart

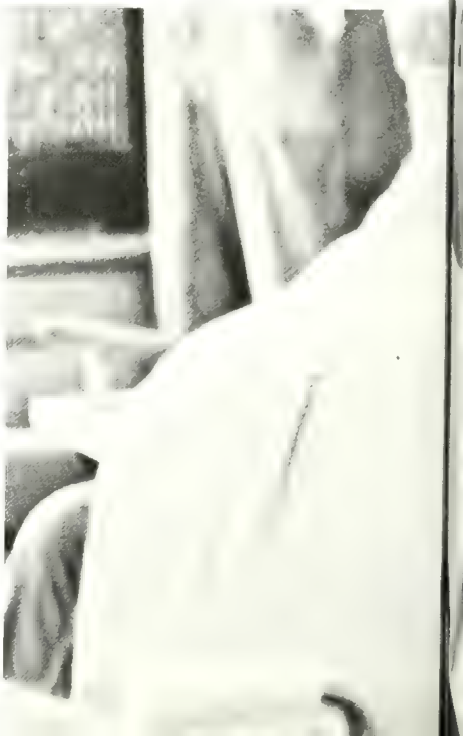
The twelve disciples were there to eat a meal with him, to share in fellowship, to talk, and to listen.

Then Jesus did one of the strangest things of all. He rose from the table, took off his outer garments, tied a towel around his waist, and, as a servant, in love kneeled down and washed the disciples' feet.

A king may never be able to reach us because a throne is too high, too hard to approach. A political leader may not be able to capture people's hearts. A man of learning may experience difficulty in communicating the truth. But no one can resist or fail to understand when love kneels down.

All that had happened prior to that time makes sense when we see him moving from disciple to disciple, washing their feet. All that happened afterward becomes more meaningful when we realize that he came not to be ministered unto, but to minister and give his life a ransom for many.

What Jesus did at suppertime in the upper room provides us with the most impressive lesson he ever taught. We are sure the disciples were not completely united or fully committed to his purpose. We know that there were so many things he had to say to them in the short time still remaining to him. There is the definite possibility that the disciples had been arguing about who was greatest even as they were arriving there. Even within that group of men, who had been privileged to share the Lord's intimate company for three years, there may have been the problems of selfishness, unkindness, and jealousy. One of them should have washed his feet and the feet of the others, but none made a move. So, without a word, with no condemnation



no scolding, no criticism, he washed their feet, one by one, and wiped them with a towel.

Thus, Jesus, in his wisdom, lifted a lowly custom and gave it the position of a sacrament.

Chalmer Faw, who spent more than a decade in Nigeria and has now returned there for another period of service, has told a moving story about his experience with this service. While he was stationed at the Garkida mission, one of the Nigerian teachers kept insisting that they ought to go out to a distant village, where there were some Christians, to hold a love feast. Usually the villagers had come in to the central location for this service, and never had anyone gone into a remote village for a communion service.

So they finally went, walking over the miles. When they got there the people were waiting expectantly. Preparations had been made; a table covered with a white cloth had been set up under a tree, and on it were the necessary essentials for the service. The service was conducted in two languages, because this village was of a different tribe. Finally, they came to the end of the service and were preparing to return when the chief of the village, who was not a Christian but had observed the service, spoke to them, "Come back and do that again. I couldn't understand what you said, but I could understand what you did and what it meant and I liked it. Always before when the white man came, he came with guns to overpower us, to exploit us, to use us. We have never before seen a white man wash a black man's feet and serve him."

This is what happens when love kneels down!

Love kneels down whenever as a sacrament or ordinance we wash one another's feet as Jesus instructed us to do.

Love kneels down when anyone, as a part of his occupational fulfillment or as an extra effort, provides a service to a fellowman, with no thought of reward or payment.

Love kneels down when we accept tasks and responsibilities within the church and give wholehearted and faithful and cheerful service and are growing in our work.

Love kneels down when we actually find a problem or condition and literally roll up our sleeves, gird ourselves, and pour water or use any tool or skill or ingredient necessary to help or cleanse or heal.

Love kneels down when we realize the need of our fellowmen for light or learning or guidance and we share ourselves and our substance so that the gospel may go beyond our own borders.

Love kneels down when we go to our brother and seek to establish a new relationship with him, when a husband and wife are reconciled, when two friends understand each other better, when any dispute is settled.

Love kneels down when we no longer count our lives as precious to ourselves, when we are willing to put ourselves on the line, to give sacrificially, to live somewhat recklessly, to live wholeheartedly for the glory of God and for the good of our brother. □

COUNTING THE VIETNAM COST

by Dale Aukerman

Try to feel, if for only a long moment, with a Vietnamese peasant as he views the smouldering ruins of his house and village. His meager possessions are destroyed and part of his family killed. He peers into the hazy sky now ironically void of the American bombers and in mute anguish cries out against the injustice of it all. He is against both sides and has yearned simply for an end to the nightmarish war. He has no love for the tactics of the Viet Cong, but he knows something of the price they pay, the travail they are caught in. Where, though, is retribution for those in the bombers and those behind them? What price does America pay for crucifying Vietnam – except the easy price of extra dollars billionfold?

The God who confronts us in the sweep of the biblical revelation is sovereign Judge of the nations. We can more readily think of God ruling throughout the vast universe than over the crazy nations of this pathetic planet. But to the extent that we know the God and Father of Jesus Christ we face one who stands in the shadows of terrestrial history, lifting up and casting down, pleading, warning, requiting, delivering. He is plenteous in mercy; he does not deal with the nations according to their sins, or no nation could at all persist before him. But God is not mocked; the time comes when for three transgressions and for four incessantly committed by innumerable countrymen God will not, cannot, revoke the punishment.

Hard though it would be to explain to Vietnamese peasants, Christians in America should by now begin to see that the punishment is not being revoked. For massive transgressions in Vietnam Americans are paying an ever higher price. The rise has come gradually enough to be generally accepted. And the most baneful elements in that price go largely unrecognized.

There is no need here for still another survey of the American record in Vietnam. It has often enough been shown how the United States installed the Diem government in Saigon, got itself invited in by that government, supported the breaking of the Geneva Agreements of 1954; how it entered increasingly into what was basically a civil war until it came to be doing nearly all the fighting on the one side; how the United States through its fantastic technological supremacy in bombing, gas and chemical warfare, earth scorching, terrorizing has been able to far outdo the other side in the mutual "escalation of frightfulness" (Walter Lippmann); how the American government in 1964 and 1965 rejected a number of mediating efforts such as those of U Thant, and still has not said that it would be willing to negotiate with the Viet Cong, its main opponent in the field.

A single quote can make the somberness of that record more concrete. Anthony Carthew wrote in the *London Sun:* "I have also seen a napalm victim. This man had caught the full ferocity of the napalm bomb's liquid fire His body had been awash with the stuff. From his scalp to the soles of his feet, his skin was peeling as if from an obscene suntan Yet he survived. That is, perhaps, the most horrible thing about napalm and white phosphorus: though the body is virtually drowned in flame, the victim tends to live."

Our great country has produced 250,000,000 napalm bombs – 9 for every single person in Vietnam. During the past two years U. S. bombers, defending freedom have rained on a divided country about the size of Florida and Georgia combined bombs totaling more than a third of everything dropped on Europe during World War II

This is not to say that nearly all the blame of the wa lies with America or that there have not been decent American motives behind the military involvement there. We need not try to assess how the American wrongs add up in comparison to those of the Viet Cong, the North Vietnamese, or the Chinese. But we are blind indeed as Americans and as Christians if we do not see that a momentous weight of blame and guilt for the development and continuation of the Vietnam war impinges on us, the American people.

The abominations perpetrated have been too great; retribution comes upon us. From that gigantic sowing of bombs we reap a harvest, not in kind, but mostly of imponderable, insidious ills. We Americans desolate a land and reap a desolating of our own national life. We sear bodies and get our spirits seared. With each escalation of the military might hurled at the enemy we become more helplessly victims with them. We are already well into the days of reckoning. We have gone too far. There is One who weighs the monstrousness of our guilt and – since we do not turn back – cannot turn back the punishment. God is not mocked. For the crucifixion of Vietnam we pay. And in his world the colossal price will keep going up.

A breakdown of that price would look something like this:

7,000 corpses of young American fellows, with more than a hundred added weekly, the tragedy in the cutting off of each of those lives and the cutting off each from his loved ones.

$2 billion each month spent on prosecuting the war, an incredible outlay of national resources for achieving a better world through destroying part of it; the increasing shift of those resources away from schools, hospitals, programs of social advance, the war at home and abroad on the "ancient enemies of mankind."

Sharp decline in U. S. prestige around the world; as summed up by Dr. Arthur Larson, former special assistant to President Eisenhower and now director of the Rule of Law Research Center at Duke University: "Our unilateral action [in Vietnam] has markedly increased anti-Americanism in almost every country in the world, except possibly three or four on the immediate periphery of Vietnam. We have severely weakened our position of world leadership. Reports from all over the world now tell us that the current picture of the United States, far from being the former picture of a reliable and sincere, if somewhat inexperienced, guardian of peace and law, is that of a confused and unpredictable giant with immense power but no sense of restraint or of direction."

The erosion of our national ideals as we go mightily against them. Refusal to allow the Vietnamese free elections in the mid-fifties; maintaining in power a series of dictators and now one who has named Hitler as his hero; the recent rigging of an election as farcical and lacking in opposition parties as any ever carried through in a communist state; staying on in Vietnam even though the majority of South Vietnamese do not want Americans there; deceit, lying, twisting or suppressing of news as to the state of affairs in Vietnam; President Johnson's breaking his Vietnam campaign promises, partly because of which he was overwhelmingly elected in 1964; bypassing the United Nations; breaking international law and international agreements – all these lure us further and further from the very principles we say we are the primary defender of in the world and make our high declarations ring ever more hollow.

More and more domination by the enemy. Several hundred thousand poorly armed men in a remote backward country increasingly dominate and dictate American thinking, news, politics, budget-making, national purpose. Through our obsession with them our national sovereignty diminishes. They degrade us, and we them, ever further in reciprocating and outdoing the ruthlessness detested in the other side.

The quagmire process. We get sucked deeper and deeper, and the possibilities for extricating ourselves from the ghastly mess become fewer and far more difficult. A negotiated settlement would have been much easier in 1961 than in 1963, easier in 1964 than in 1965, more feasible before each escalation than after it. After each phase of neglected chances we are more appallingly entrapped.

The ever-increasing hypnotic despotism of the military. The rampaging military colossus towers higher and higher, as much in the minds of Americans as in the jungles of Vietnam. The mass media inundate the country with war happenings, military statistics, the military mentality. The crazy fixation on an unattainable military victory intensifies. Politicians and their big captive majorities are so foolish as to suppose that they run this war (and the arms race) and do not see that they are run by the war (and the arms race). The demonic powers of destruction consolidate their dominion, and their devotees dance more feverishly.

Deepening brutalization. *Look* senior editor, Sam Castan, has written: "A kind of nameless rage builds up in most men at the dirt and heat and terrifying suspense of this struggle in which there is no front line, no real way of knowing who is with you and who is against you. Rage ebbs into hunger for revenge, then more rage piles upon it, and men begin devising ingenious, hideous ways of giving their enemies the jitters." But the brutalization proceeds apace in the masses behind those American men. The barrage of phrases like "communist targets," "VC dead," "kill ratio," "Operation Harvest Moon" deface the human beings on the other side and caught in the middle. Slaughter becomes the great American sport, whetting the interest of more spectators than any other. In grisly reciprocation we show ourselves ready to resort to more and more frightful means. It seems there may be no degree of frightfulness we would resolutely draw back from. And a callous acceptance of it all settles most of the time on probably every last one of us.

(Fortunately, however, one can note in regard to such trends that there is much resistance to them and that the American people are divided and uneasy as never before in a war.)

The fateful unfaithfulness of the Christian church. In spite of strong opposition statements by many church leaders, it is demonstrated once more that in our nationalist world any nation can count on most of its Christians to support absolutely any war it may get into. Most Christians in America go along with U. S. policies in Vietnam which drive multitudes in the emerging countries away from "Christianity" and toward communism, idolatrous nationalism, embittered violence. God yearns for a cohesive people to cry a drastic "No" to the abominations being perpetrated. He finds mostly mass men squeezed into the Pentagon's mold. He finds no church to stand in desperate exorcising of the entrenched powers that draw the world toward destruction.

A near halt in relaxing international tensions, improving East-West relations, progress toward ending the cold war. The prosecution of the Vietnam war shoves any such goals to the side. And over against the poisoning of the whole political atmosphere in the United States there comes a corresponding poisoning of the political atmosphere in the communist countries.

A still more ominous implication lies in the fact that all these elements in the price already being incurred go toward making World War III more likely, not so much as the sudden direct result of escalation of the Vietnam war, though this could come, but as the finale to the massive long-run escalation of cold-war attitudes, policy rigidities, and armaments which we were already so far along in and which the Vietnam war has so much stepped up. A few years ago Thomas Merton wrote, "The brutal reality is that, when all is said and done, we seem to prefer war; not that we want war itself, but we are blindly and hopelessly attached to all that makes war inevitable."

The greater the punishment incurred by Pharaoh's hardness of heart, the more hardened his heart became. This is a recurring pattern in the history which is rebellion against God. For us the smiting of the firstborn, secondborn, thirdborn across the entire land may come after the miring in of our war chariots. Not too distant may be a day more tolerable for the little people of Vietnam than for the mightiest of the earth.

The further a drinker goes in his drunkenness or a profligate in his debauchery, the more difficult and drastic is the turning, imperative if complete ruin is to be avoided. So it is with the cold war. There is a sort of geometric progression to the dark law which Christ pointed out, "Every one who commits sin is a slave to sin" (John 8:34), words which Christians who think they must regretfully support war and cold war should begin to ponder. God has given untold opportunities for a little and a bigger turning back from the cold war and the war in Vietnam. The opportunities have been generally botched. He offers us still a great turning away from slaughter, actual or contemplated, and a deescalation of the punishment. But the enslaving grip of cold war sin keeps tightening.

By the merciful persistence of God, though, the fargone drinker may turn. In an extremity short of ruin God's opportunity may break through. So it might be with the cold war. In this mad world the Lord of the nations may yet be able to bring about an extraordinary surprise turning in the hearts of men. But for those who pray for that surprise it must remain difficult to imagine how huge far-gone collectivities could, like the alcoholic and apart from catastrophe, make the drastic turning. Hardest to believe in the Jonah story is not the whale part but the repenting by the multitudes of great Nineveh. And God in his striving to hold back our doom is nearly without even a Jonah church. □

From Saint Denis to Chartres:

A Tourist-eye View of Five Gothic Churches

There are other guides you can employ, but for the few days you have set aside for leisurely travel through the north of France may we suggest a book written more than sixty years ago by Henry Adams? The title is *Mont Saint Michel and Chartres*, a classic of historical writing that was at first privately printed and then rather reluctantly made available to the public by the author. His scholarship underlies every page, but his approach to the medieval world is by way of encouragement to the tourist. Adams writes as if he were making a summer trip through France with a favorite niece and he wants her to appreciate the art, the architecture, the history, the literature, and the essential mind and spirit of the twelfth and thirteenth centuries. You can get his book now in paperback. Take it along to give you a perspective few tourists can find otherwise.

Last summer our family spent several days in northern France. Without quite planning to do so, we stumbled upon some of the great monuments of Gothic architecture about which Adam wrote so delightfully. We did not see Mont Saint Michel, but we did spend some time, cameras in hand, in observing at least five of the earliest Gothic churches. We were no better prepared — perhaps not nearly so well equipped — as Henry Adams' theoretical niece for our encounter with the Gothic achievement. But our eyes were open at least — and we saw much about which to marvel.

by Kenneth I. Morse

Where it began — Saint Denis

All that I knew previously about Saint Denis was that it was a town just outside Paris and that it must have in it somewhere an ancient abbey that was associated with the beginnings of Gothic. Desiring to locate near Paris for a few days without having to battle traffic on its busy streets, we went to Saint Denis, only to find it also bustling with cars. Unable to park long enough to find a hotel, I continued to drive through its narrow streets while my wife, on foot, searched for available lodgings. Imagine my surprise on learning that she found just what we needed — across the street and in the shadow of the basilica of Saint Denis.

The cathedral itself does not strike a tourist as being very impressive. Its weather-beaten facade, though significant for the history of architecture, may easily pass unnoticed. The church has but one tower, a taller companion having been destroyed many years ago. One would hardly suspect that the abbey was for hundreds of years regarded as the royal church of France, that kings were crowned here, that it was for the devout an object of pilgrimage. The church and the town were named for the patron saint of France, Saint Denis, who was the first bishop of Paris, who became a martyr about the middle of the third century, and who was buried where the church now stands.

The basilica at Saint Denis is the first Gothic edifice that has been precisely dated. It reflects the accomplishment of a remarkable man, Abbot Suger, the friend and adviser of French kings, who began in 1137 to build the facade of the church. Though it still has some aspects of a fortress, the front of the building contains three portals, adorned with sculptures, which symbolize the entrance as a gate leading to heaven. Over the central doorway is a sculpture of Christ with his arms outstretched.

A few years later the Abbot, once again initiating a style that was to be identified with Gothic churches, built for his cathedral a choir, a sanctuary roughly corresponding to what is often called the chancel area in modern churches, with lofty and spacious windows letting in a vast amount of light through stained-glass panels. Older churches had often been dark because of their massive walls. But, as we were soon to see in visiting other Gothic churches, the builders of the twelfth and thirteenth centuries learned how to buttress their walls from outside so that light would stream into the sanctuary from all sides, transforming the interior into a space that sparkled with color and form and light.

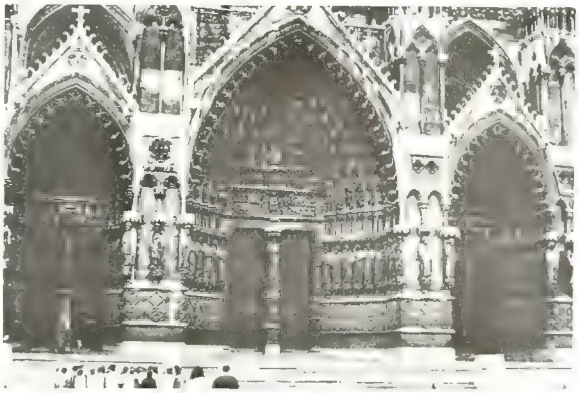
Notre Dame de Paris

From Saint Denis it is a short bus ride and a slightly longer journey on the Paris subway to the island in the Seine on which stands the cathedral of Notre Dame. It was in process of building for nearly 200 years, but most of the church was completed between 1163 and 1250. One reason for its popularity with tourists, in addition to its intrinsic beauty as a work of art, is the possibility of viewing its exterior from many angles — from across the river, from the river itself, from the open square in front of the church, or from the gardens that surround it on three sides. Walking around the building, you are impressed with its many flying buttresses, offering just the right thrust to lift windowed walls up into the sunlight. And you see statuary and glass bearing their own testimony to biblical events and the history of the church.

Like a number of tourists, we paused longest at the very center of the interior, the crossing where the transept running north and south intercepts the nave and the chancel. Here is the best vantage point from which to view the two giant rose windows. The one to the north, predominantly blue in color, retains almost all of its original glass from the thirteenth century. The south window, much of its glass restored in the eighteenth century, suggests a rose not only in form but also in color, since red is the strongest of its many shades.

Amiens and Beauvais

It requires but little planning on the part of a tourist, especially if he travels by car, to visit several Gothic cathedrals within fifty or sixty miles of Paris. We seemed hardly to go out of our way to include Amiens, Beauvais and Chartres. Of these Amiens, though not the tallest, is the largest and surely one of the most complete. Its exquisitely detailed facade seems to have been created to serve two worthy purposes. There are three lovely portals that invite everyone to enter. They are much more than doors and entranceways that extend a welcome. They set forth graphically a series of pictures in which are sculptured scenes and figures from the Bible, stories from the lives of the saints, and a variety of other symbols, such as the signs of the Zodiac, which were meaningful in the Middle Ages. The broken arch appears over and over not only in entranceway and in the twin towers but in the form that sets the pattern for every window. The total effect may seem ornate and overdone to modern eyes, but it blends into a massive structure that neither



Looking at the west facade of the cathedral at Amiens (left) with its three portals surrounded by statuary or at the sculptures adjoining the central door at Chartres (above, left) one can understand why such buildings were called "the Bible in stone." Flying buttresses, like those supporting the chancel at Notre Dame in Paris (above), enabled medieval builders to design lofty stained-glass windows flooding the interior with light (see the interior of the Beauvais choir on page 9)

time nor indifference nor many destructive wars could tear down.

If you had been an illiterate Christian living in the thirteenth century, a cathedral such as the one at Amiens might have been your only Bible. Both outside it and within it, by means of looking closely at sculptures, wood carvings, paintings, and the detailed figures in stained glass, you could become acquainted with biblical events. And the church itself would have much to say to you about Christian doctrine. You could see how its main design followed the form of the cross. You might observe in a hundred ways how familiar Christian symbols were visualized. And also, in the way your sight was always directed upward to a tower, to a high vaulting of the arches, to the summit of lighted space in the nave, you would catch the invitation to "lift up your hearts" in faith and aspiration.

When the Christians of Beauvais sought to build the loftiest and largest of all cathedrals, their aspiration led them to the point of excess. They built one high soaring sanctuary that came tumbling down. Soon they tried again – and what you visit today is perhaps the highest of any sanctuary, but you soon observe that the cathedral is unfinished. There is no nave, no towers at the entrance, but only a choir (chancel), perhaps one of the greatest ever built, and a transept. Even so it is a church to see, and one can only imagine how vast the finished church might have been if it had ever been completed. But there were limits – even in the age of faith.

Chartres

No college student, having read Henry Adams or taken a course in European art, would pass up an opportunity to visit the cathedral at Chartres. Its twin towers, that at first seem unmatched, are discernible for many miles as you approach the city of Chartres. In fact, the church so obviously dominates the town that you are really surprised to find narrow streets surrounding the hill on which it stands. But there is an open square facing most of the west facade so that you can stand back to appreciate the sculptured portals and the perfectly designed rose window above them, as well as the vertical lines of its towers, always directing your eyes upward.

In spite of the size of Chartres cathedral, not the largest but still quite massive, when you step inside you find it so well-proportioned that everything contributes to a single impression of completeness. It resembles a jewel with hundreds of facets, abounding in a variety of shapes, angles, and colors, but held together by some overall pattern that gives it a unique character. Within the nave we stopped to delight in the rich blues of the largest rose window, blues that have never quite been imitated in the centuries since the glass cutters of Chartres first created them. But this, too, was only a part of a larger proportion that somehow tied together masonry and statuary, flying buttresses and turrets, chapels and crypts, surrounded by walls and gardens.

As Henry Adams observed, to the thirteenth-century Christian only a church so lovely could be worthy to become "the court of the Queen of Heaven." To a twentieth century Christian, less inclined to reverence queens or to do homage to the Virgin Mary, Chartres cathedral still remains a monument to the spirit of the men whose worship of God prompted such an achievement in art. □

news

Good News: A debut in street clothes

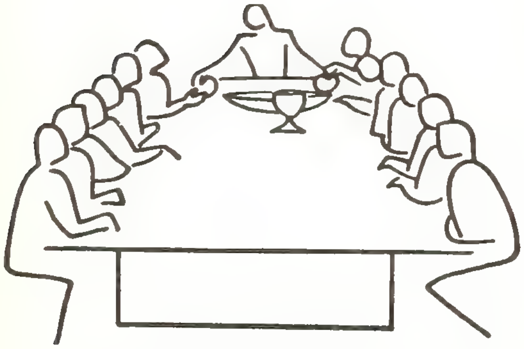
Heavy advertising and often a boudoir belle on the cover are hallmarks of many books on the best-seller list.

But a paperback that was published last fall without fanfare and without a suggestive cover is fast becoming a runaway best seller. It is a 600-page volume entitled *Good News for Modern Man.*

Published by the American Bible Society, *Good News . . .* is a translation of the New Testament in what is called Today's English Version – "the New Testament in street clothes," as some have described it. Designed originally for people with a grade-school education and for those for whom English is a second language, the TEV is gaining favor with people of all ages and levels of learning.

Parishwide use: If the going rate of 25,000 copies a day continues, the book will rack up sales of over nine million copies in the next year. Some Church of the Brethren congregations have distributed the volume to the entire parish.

Issued during the 150th anniversary of the American Bible Society last year, the TEV sells for a quarter – a factor which is no small part of its wide distribution. The book is available from the national headquarters of the American Bible Society (1865 Broadway, New York, N. Y. 10023) and from ABS regional offices and associated Bible societies.



From "Good News...," drawn by A. Vallotton

Good News . . . is illustrated by almost 200 line drawings prepared by Annie Vallotton, a contemporary Swiss artist. The drawings seek to express a universal symbolism by cutting across barriers of nationality, culture, and degrees of sophistication.

Greek Text: Today's English Version is the first translation in any language based on a Greek text of the New Testament published a year ago by Bible societies in several countries. Biblical scholar Walter M. Abbott of the Vatican in Rome described the TEV as "the best modern version for the people that I've seen."

"Literary stylists will prefer the stately cadence of the King James," reacted UPI religion writer Louis Cassels. "But a man hungry for the good news will find it much more accessible in a Bible that speaks his own language."

Aloha! CWS launches outpost in Hawaii

Hawaiian church members are attempting to help meet a need Mainlanders alone have been unable to cope with – the critical demand for large amounts of lightweight relief clothing.

Last month a Church World Service center for collection of clothing was opened on the island of Oahu in the fiftieth state. Sponsored by the Hawaii Council of Churches, the center will be one in the nationwide network which is administered by the Church of the Brethren Service Commission on behalf of the National Council of Churches.

Clothing will be received, inspected, and sorted at the new center, located in a building owned by the United Church of Christ in Hawaii Conference. Upon delivery to an exporting firm, it will be baled, waterproof-packaged, and dispatched to recipient countries.

Likely the bulk of the Hawaii shipments will go to Indonesia, Vietnam, the Philippines, the Congo, and Ghana.

Brethren role: R. Dale Ferris, CWS Community Appeals West Coast regional representative and Church of the Brethren minister, helped launch the new center operations. Dennis Alger, Dola, Ohio, youth in Brethren Volunteer Service and regularly assigned to the CWS center in Pasadena, Calif., is serving the Hawaii center for a three-month period. Kenneth E. McDowell, director of material aid services for the Brethren Service Commission, will carry ongoing administrative liaison with the center. BVS workers may be assigned there.

The Hawaii center is the tenth in the CWS operation, with others located at New York, New Windsor, Md., Nappanee, Ind., St. Louis, Mo., Houston, Texas, Denver, Colo., Pasadena and Modesto, Calif., and Vancouver, Wash.

Beyond the interest which Hawaiian church bodies have in their own relief clothing operation, the new center reflects the increasing need which CWS now has for lightweight clothing. Much of the clothing donated by church people on the Mainland is too heavy and impractical for wearing in warmer climates.

In fact, because of an oversupply of heavy clothing items, one clothing collection agency, Lutheran World Relief, has announced a major policy decision to sell clothing received in excess of its program requirements. The proceeds are to be used in defraying clothing program costs.

CWS plans: According to Kenneth McDowell, Church World Service still is able to utilize responsibly all clothing contributions received. However, he stressed the importance of donors continuing to provide ten cents per pound to cover processing costs.

Director McDowell also stressed that the cut-garment program of CWS is of major importance as a source of custom designed, lightweight clothing for distribution in warmer climates.

The draft: Testifying on the firing line

THE EVENT was billed as a hearing on the draft by the House Armed Services Committee. However, it would appear that what a few of the committee members had in mind more nearly approximated an inquisition.

The mood was ascertained in a comment by Rep. F. Edward Hébert, Jr., (D., La.) to Assistant Attorney General Fred M. Vinson, Jr. "Let's forget the First Amendment," he declared loudly, proposing that the right of free speech be disregarded for young men who defy the draft. And he added that while the Supreme Court would rescind any such action at least the effort should be made to "show the American people that the Justice Department and Congress were trying to clean up this rat-infested area."

Committee Chairman L. Mendel Rivers (D., S. C.) set the tone for the meeting during the testimony of Everett R. Jones of the Methodist Board of Christian Social Concern, who spoke in favor of voluntary military forces.

Crossing the Jordan: When Mr. Jones said he thought the draft could be suspended and enough men attracted by better pay to staff the military (a plan supported by a few congressional figures), Mr. Rivers said: "I might recommend you to Secretary McNamara. You might be the man to lead us across the Jordan River."

Some other committee members joined in the barbed questioning.

Rep. William H. Bates (R., Mass.) asked a conscientious objector, "You couldn't find it in your heart to help a wounded soldier?"

Rep. Durwood G. Hall (R., Mo.) inquired of Raoul Kulberg, testifying for a Quaker group, if he was or ever had been a member of the Communist Party. Mr. Kulberg said he had not.

Chairman Rivers declared it should be "a criminal offense" to urge others to refuse to be drafted. And he charged that the Justice Department "hasn't got the nerve to prosecute these people."

A youth speaks: It was in this stormy atmosphere that the Church of the Brethren General Brotherhood Board's testimony on the draft was delivered. Seventeen-year-old Glenn Shive, member of the Hatfield Church of the Brethren, Pa., and last year an exchange student in Switzerland, read the statement, augmenting the Board's basic position with his own articulate views.

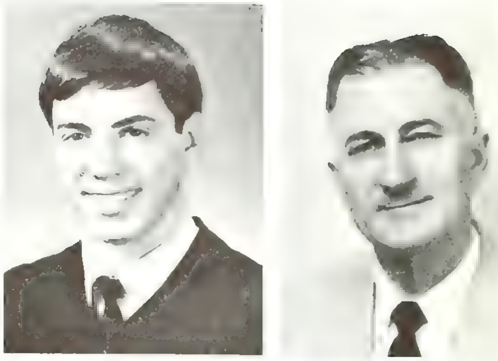
"The war crimes' trial following the second world war asserted the binding responsibility that all men bear for their own actions, even in obedience to military obligations in time of war," the high school senior testified. "A sane and moral society should encourage the sincere exercise of conscience rather than compel its members to violate it in favor of institutionalized laws and obligations."

To minimize the right to question and to dissent, he said, is to undermine democracy.

Spokesman Shive lifted up the points sought by the Brethren Board in revisions of the draft:

- that both noncombatant military service and alternative civilian service be retained for conscientious objectors,
- that the right be recognized of individuals to be conscientiously opposed to a particular war and to particular forms of warfare,
- that consideration be given to recognizing the validity of conscientious objection to war or forms of warfare on a basis other than religious.

Lifetime role: "I believe that individual conscience and Christian values are directly related to human affairs and governmental policies and actions," Mr. Shive said. "I am not retreating from involvement, but conscientiously analyzing the alternatives and subsequently choosing the position to which I am called (not just for a two-year 'hitch') in a world striving to achieve a greater peace with justice. On the basis of an international concern and commitment I am led to use my capabilities in a nonmilitaristic, nonviolent context. . . . "



Shive, Eberly; One Congressman

Newsweek, in reporting that the committee in its hearings "was clearly out for protestor blood," quoted Rep. Carleton King (R., N.Y.) as "mumbling" during Mr. Shive's testimony, "You make me sick."

The *New York Times* report that Rep. G. Elliott Hagan (D., Ga.), upon hearing the Brethren Board's position on the right to oppose a particular war, asked that the names of the church's directors be obtained and entered into record. Rep. Floyd V. Hicks (D., Wash.) objected and the request was dismissed.

Nonetheless, Washington representative John H. Eberly, who was at Glenn Shive's side, assured the committee that the names and addresses were available. He later left a copy of the church's Yearbook with Representative Hagan.

Objective: Observers said that what the experience seemed to reveal was that the hawk-dominated House committee was more intrigued with legislating against the peace movement than in tackling inequities in draft legislation.

Yet more serious than the demeanor of the House Armed Forces Committee was the disregard by the House itself of some of the substantive issues of the draft.

One provision initially proposed by the committee would first induct conscientious objectors into the armed forces and then "furlough" them for noncombatant or civilian service. Paralleling the World War I handling of COs, the measure to induct every draftee was seen in

(Continued on page nineteen)

Added to the agenda: Jobs for hard core

Stockholders' meetings this spring were not quite what they used to be — at least for a few of the nation's corporations.

Instead of the usual questions from the floor asked by a handful of professional shareholders about skimpy dividends, low earnings, and high executive salaries, the probing — and sometimes picketing — had to do with company policy on such an issue as fair employment practices.

Religious groups holding stock in certain enterprises were in the thick of the fray. The Eastman Kodak Company, at its headquarters at Rochester, N. Y., and at its annual meeting at Flemington, N. J., was a principal target. A Kodak vice-president had signed an agreement with a Rochester civil rights group to begin a program of hiring and training hard-core unemployed, some 600 persons, largely Negroes. Two days later Kodak abrogated the contract, stating the vice-president had acted beyond his authority.

HANK
GOD
FOR ThE
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JOBS

In pickets' view, Kodak is out of focus

The civil rights group, called FIGHT (Freedom, Integration, God, Honor — Today) was outraged by Kodak's repudiation of the job training program. So were a half-dozen church agencies, groups related to the United Church of Christ, Methodist, Episcopal, United Presbyterian, and Reformed churches, who together owned about 35,000 of the 81,000,000 Kodak shares outstanding.

Proxies withheld: Limited though their holdings were, the church groups spoke out at the annual meeting, questioning the management's policy on employment and advancement. Altogether the groups withheld proxies on several million dollars worth of stock. The proxies on 100 shares owned by the Church of the Brethren Pension Plan were returned, regrettably, before officials became aware of the issue. On the other hand, two church bodies ended up supporting the Kodak management, though not without criticism for its nullifying the contract.

Kodak, whose 40,000 employees include 1,400 Negroes, or about 3.4 percent of the work force, subsequently published a six-page folder for clergymen aimed at clarifying the company's side of the dispute. It reprinted a speech scoring FIGHT for its "threats and harassments" and describing several existing job-training programs which Kodak has.

In the meantime, a FIGHT spokesman appeared before another Rochester firm taking a quite different tack. He read a telegram from FIGHT to Xerox Corporation shareholders, commending the firm for its "willingness to shoulder community and social responsibility in tackling the hard-core unemployment problem."

Representing 105 groups from poverty areas, FIGHT was launched in Rochester with the aid of Saul D. Alinsky, a fiery "professional radical" who organizes the poor into action groups.

Responsibility: "The question at Kodak," Mr. Alinsky said, "is whether American corporations have a responsibility beyond the obligation to make money for stockholders. Eastman signed a contract. When they repudiated that contract the electric shock was felt in the ghettoes across the country."

As far as FIGHT's militant leaders are concerned, the hassle with Kodak will be continued indefinitely. The Kodak vice-president with whom the group entered into contract, John G. Mulder, was the only executive not reelected at the company's annual reorganization.

Whatever the outcome at Kodak, a precedent has been set. The indications are strong that stocks owned by religious groups may become a pivotal factor in civil rights negotiations with corporations in the future.

Bethany Seminary: Graduates of 1967

Sixteen graduates of Bethany Theological Seminary, Oak Brook, Ill., were granted degrees at commencement exercises on May 22.

Recipients of the Master of Divinity degree were:

Lester E. Boleyn. From the University Park church, Md., Mid-Atlantic District. Married to Esther M. Frantz; one son, Douglas, eight. University of Maryland. Assigned to Rural Service Center, Anklesvar, India, beginning as soon as visa is granted.

William A. Copenhaver. From Piney Creek church, Md., Mid-Atlantic District. Son of Mr. and Mrs. Harry W. Copenhaver. Married to Mary Frances Six; two children, Gary, fourteen, and Dona, twelve. Bridgewater College. To become pastor of Trinity church, Detroit, Mich., on Sept. 1.

Glen R. Davis. From Windber church, Western Pennsylvania; currently member First church, Chicago, Ill. Married to Vernita Jane Neher; one son, Glen, one. Juniata College. To become pastor of Enders, Nebr., church on Sept. 1.

John H. Gingrich. From Conestoga church, Bareville, Eastern Pennsylvania District. Son of Mrs. John H. Gingrich. Married to Jacki Graber. Manchester College. To enter Drew University in September, specializing in systematic theology.

Terry L. Grove. From Carson Valley church, Middle Pennsylvania District. Son of Mr. and Mrs. James B. Grove. Married to Carol Jean Wolf. Juniata College. To become associate pastor of Olympic View Community church, Seattle, Wash., on Sept. 1.

Allen T. Hansell. From Salem church in Virginia, Shenandoah District. Son of Mr. and Mrs. William M. Hansell, Sr. Married to Lois Carper; two children, Deboral Lynn, seven, and Allen, Jr., one. Bridgewater College. To become pastor of Wilmington church, Del., on Sept.1.

Robert H. Hess. From Conestoga church, Bareville, Eastern Pennsylvania District. Son of Mr. and Mrs. Titus M. Hess. Married to Carol Jean Kesler. McPherson College. To begin work with Chicago Business Industrial Project, Sept. 1.

John L. Huffaker. From West Milton church, Southern Ohio District. Son of Reverend and Mrs. Perry Huffaker. Married to Sue Ann Graham; one son, Daniel Ray, four. Manchester College. Became pastor of Denton church, Md., on July 1.

J. Wayne Judd. From Luray church in Virginia, Shenandoah District. Son of Mr. and Mrs. J. E. Judd. Married to Patricia Deanna Stinson. Bridgewater College. To become associate pastor of the Highland Avenue church, Elgin, Ill., Sept. 1.

John H. Lengle. From First church, Philadelphia, North Atlantic District. Son of Mr. and Mrs. Russell J. Lengle. Married to Donna Eileen Shank. Juniata College. To enter DePaul University College of Law in September.

Ira F. Lydic. From Manor church, Western Pennsylvania District. Son of Mr. and Mrs. James H. Lydic. Married to Kathryn Wiegner. Juniata College. Became pastor of Lewistown and Bannerville churches, Middle Pennsylvania, July 1.

C. Curtis Rhudy. From New Hope church, Tenn., Tennessee and Alabama district. Son of Mr. and Mrs. Charles Rhudy. Married to Mary Jane Kyker. Bridgewater College. To become pastor of Blue Ridge church, Roanoke, Va., Sept. 1.

Eugene F. Roop. From Lincolnshire church, Fort Wayne, Northern Indiana District. Son of Mr. and Mrs. G. Frederic Roop. Married to Delora Ann Mishler. Manchester College. Began graduate studies, Claremont Graduate School, Claremont, Calif., in June.

Bruce E. Rosenberger. From Stone church, Huntingdon, Middle Pennsylvania District. Son of Mr. and Mrs. Clarence H. Rosenberger. Juniata College. To become pastor of Owl Creek church, Northern Ohio, on Sept. 1.

Larry K. Ulrich. From Huntington church, Northern Indiana, currently member First church, Chicago, Ill. Son of Mr. and Mrs. Kenneth L. Ulrich. Married to Nancy Studebaker. Manchester College. Began advanced clinical pastoral training, Mayo Clinic hospitals, Rochester, Minn., in June, a degree program in conjunction with the University of Dubuque Theological Seminary.

Recipient of the Master of Religious Education degree was:

Mary Elaine Cline. From Waynesboro church, Second Virginia District, currently member of Highland Avenue church, Elgin, Ill. Daughter of Mr. and Mrs. Charles D. Cline. Bridgewater College. To marry fellow student Ralph L. Detrick on Sept. 2, who will be intern for a year at the Olympia Community church, Wash.

The commencement address was delivered by Luther H. Harshbarger, professor of humanities, religious studies, and head of the department of religious studies at Pennsylvania State University, University Park, Pa. Dr. Harshbarger is a Church of the Brethren minister and former pastor and service worker.

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Seminary graduates: 1 – L. Boleyn. 2 – W. Copenhaver. 3 – M. Cline. 4 – G. Davis. 5 – I. Gingrich. 6 – T. Grove. 7 – A. Hansell. 8 – R. Hess. 9 – J. Huffaker. 10 – J. Judd. 11 – J. Lengle. 12 – I. Lydic. 13 – C. Rhudy. 14 – E. Roop. 15 – B. Rosenberger. 16 – L. Ulrich

New in Navajoland: A fledgling fellowship strives for cooperation

In the century since Kit Carson led a cruelly victorious, scorched-earth campaign against the Navajo Indians, hundreds of Christian missionaries have worked among the Navajos, but with no coordination and little sense of unity.

A beginning of common purpose and effort is anticipated with the formation of the Fellowship of Navajo Christian Missions, scheduled to have its first assembling on Oct. 19 at Gallup, N. Mex. Agreement by several denominations and independent groups emerged from a series of three consultations held within the past fifteen months.

A background sketch

Christian contact with Navajos spans little more than a century. However, according to anthropologists, the Navajos came to the Southwest, U. S. A., as a hunting and agricultural people in the fourteenth or fifteenth century. Navajo mythology says their people have always been there.

The introduction of horses and sheep to the Navajos in the eighteenth century brought a change in their economy. Throughout New Mexico's valleys and mesas they moved about herding sheep, raiding their neighboring tribes, and being raided. This mobility and raids on white settlers resulted in conflict with Mexican authorities and, later, United States officials. Troops were sent to the area in 1846, the same year that war was declared against Mexico and the territories of New Mexico and Arizona were declared United States property. A nominal treaty of peace was signed with the Navajos but, without a recognized leader for the tribe, the treaty was not generally understood.

Raiding and additional treaties followed, and in 1863 and 1864 Colonel Kit Carson began the task of rounding up the whole tribe and driving them to a reservation at Fort Sumner. The Navajos were not easily dislodged. Only after many were killed, their livestock slaughtered, their cornfields burned, only then did most of the Navajos surrender. Some remained successfully hidden, but more than 9,000 Navajos made a 300-mile "Long Walk" to Fort Sumner, with many of the old and ill left dying and shot along the trail.

In 1868, the government ended the exile with a treaty that permitted the Navajos to return to a reservation in their homeland.

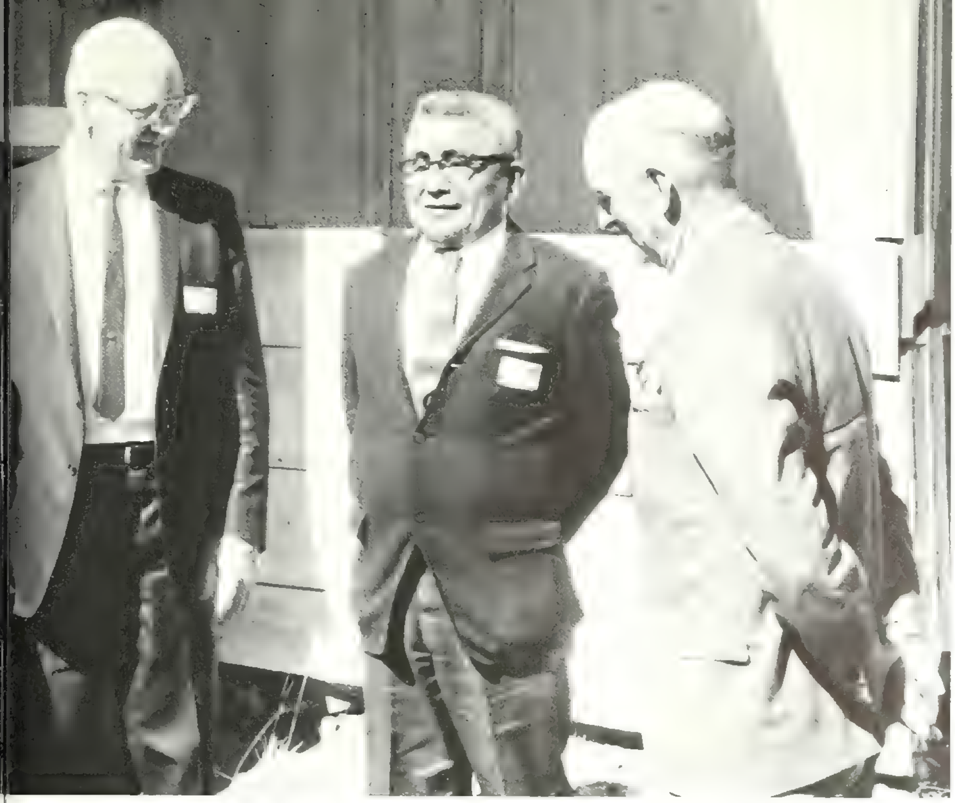
The first Christian work among the Navajos was by Roman Catholics, with a Catholic chaplain serving among the people at Fort Sumner in 1864. An 1867 Peace Commission "to suggest or inaugurate some plan for the civilization of the Indian," headed by General W. T. Sherman, indicted the government for its treatment of Indians. Subsequently, a Society of Friends' suggestion that religious bodies be invited to nominate Indian agents was enacted into law.

This policy established the pattern of denominational division on the reservation entrenched up to this day, for the Indian Bureau ruled that religious work on the reservation was restricted to the denomination that suggested the agent. By 1880, though, it became clear that nominating which took account of piety and ignored administrative skills was not a sound procedure. The practice of religious bodies nominating agents was abandoned and the reservation soon opened to any church group.

At the turn of the century, there were fewer than a dozen missions in Navajo country, maintained by the Roman Catholic, Episcopal, Christian Reformed, Presbyterian, and Methodist churches. Today, there are some eighty missions, most of them (like the Church of the Brethren Lybrook Navajo mission, 1953) begun after World War II.

The Navajo today

Navajos number 125,000 today, nearly 90 percent of them still residing on or near the reservation, which has increased from three and one-half million acres in 1868 to almost sixteen million acres. The Navajos are increasing three times as fast as the rest of the American population.



Brethren at the Flagstaff consultation in April, planning for the new fellowship, included (l. to r.): Elmer Fike of the Route 66 Ministry, Stanley G. Keller, Elgin, Ill., and Frank Chavez and E. Myrl Weyant of the Lybrook mission

Until World War II, the Navajos clung to their old ways, living in hogans, raising sheep, weaving rugs, silversmithing, and cultivating a few crops. During the war, industry and the military recruited nearly 20,000 Navajos; their return at the war's end started a revolution among the people who had been virtually standing still for centuries.

Though the hogan is still typical of the reservation, health, education, and transportation facilities have been improved and expanded. The economy is becoming more diversified and stable. A new $150 million power plant near Shiprock will bring 10,000 additional jobs to the area. An irrigation project in northern New Mexico is designed to bring 110,000 acres of land into agricultural production. Lumber, oil, minerals, and tourism also contribute to the economy.

The religious crisis

Early mission activity gave priority to medical and educational work. In the 1940s with expanding government health and education service and with a rash of new religious bodies entering the reservation, an evangelistic emphasis began to take precedence. The overlapping of areas served and the proselytizing for converts caused much concern among tribal leaders and some mission boards. Competition, inconsistency, and confusion have marked much of the mission work of the last two decades. A 1958 survey reported, "There is no evidence of common goals among Indian workers and many of the various efforts result in working at cross purposes." Harold Fey in 1955 *Christian Century* series wrote:

"Since World War II competition between Christian groups for access to the Indian has become a scandal. It prevails to some extent among the established denominations, but to a much greater extent among the small Johnny-come-lately sects and the 'independent' missions. When Oliver La Farge referred to the 'cheap rascality' of some missionaries, he coined a phrase which scorched its way into the Christian conscience. It truly describes only a minority, even of 'independent' missions, but this minority brings discredit to the church and to the Christian faith."

Efforts in comity and cooperation among mission groups were initiated in the mid-1940s, but little progress has been made. There has been coordination of religious activities at Indian boarding schools, common objectives in Indian legislation through the National Council of Churches, and some cooperation among neighboring missions such as that between the Lybrook mission and the Brethren in Christ mission hospital, twenty-two miles to the northwest. But, over the Navajo reservation as a whole, the picture has been one of each mission developing and pursuing independent goals and programs.

The new situation

The chaos in presenting the Christian message and service was a factor in calling a consultation at Ganado, Ariz., fourteen months ago. But there were other, perhaps larger, issues whose dimensions were forcing the churches to take a joint look:

– social and economic changes that are transforming the role of the Navajo reservation;

– the effects of industrial development upon family life, particularly the employment of mothers;

– the intercultural effects of off-reservation employment;

– the recent availability of primary and secondary education, and the impact that is emerging with the new educational level;

– the scope and variety of preschool education, employment training, community development, and treatment for alcoholics through the poverty program, the Navajo Office of Economic Opportunity;

– the continuing needs for employment opportunities and the development of self-respect;

– the moral and spiritual crisis that Navajo youth are experiencing.

– the growing popularity of peyotism (ceremonial use of a cactus button containing mescalibe and other alkaloids capable of inducing psychological effects);

– and the apparent suspicion with which the Navajo continues to regard the church.

At Ganado, consultants were urged by

Raymond Nakai, Navajo Tribal Council chairman, to approach their tasks in new ways: "The Navajo world and its people are changing, and the approach you will have to use in assisting us must also change. . . . " Chairman Nakai was eager that all those working with the Navajo correct the deficiency of "much talk and planning, but little true action," and he challenged the group to be particularly concerned for the youth, their motivation, their conviction, and their moral and spiritual courage.

Ganado was followed by a second consultation at Farmington, N. Mex., in October 1966, and still a third at Flagstaff, Ariz., in April 1967. Involved in the consultations have been representatives of the Missouri Synod-Lutheran, American Lutheran, Episcopal, Church of the Brethren, Pentecostal Church of God, General Association of Regular Baptists, United Presbyterian, American Baptist Convention, Methodist, Roman Catholic, Christian Reformed, Southern Baptist Convention, Mexican Water Baptist, Brethren in Christ, and the Arizona, New Mexico, and National Councils of Churches. Originally, invitations were extended to all groups having mission work among the Navajos. Declining were the Latter Day Saints (Mormons), a body whose relations with other missions are less than cordial. The conflict has centered not only on doctrine but also on Mormon efforts to prosyletize among all non-Mormons. The Christian missions charge that Mormon activity is confusing to the Navajo and much of it unethical and dishonest.

Even with Mormons absent, cooperation does not come easily. As the three consultations progressed, it changed from calling itself "ecumenical" and became a "fellowship" because of what "ecumenical" connotes to some of the more independent bodies. An early version of a preamble for the fellowship was edited to omit the statement, "recognizing the unity we have in Christ, and the need to express such oneness in all our endeavors." Participants were not ready to acknowledge any such "unity in Christ." Still, a main objective continues to be the widest possible involvement.

Shaping new patterns

Elmer Fike, director of the National Council of Churches' Route 66 Ministry in New Mexico and a Church of the Brethren layman, has acted as coordinating staff for the consultations and the beginning of the Fellowship. When one denominational executive expressed disappointment at the pace of Christian cooperation, Fike acknowledged the slowness but also some of the complexity. "Who has tried to stimulate cooperation? Who has come to the reservation, established a mission, and developed a program and felt they had enough time left to travel the reservation and expound the idea of cooperative effort? Sure, it seems logical and simple to develop a unified approach, a unified witness. But the hard fact of the situation is that these things don't come about without some concerted effort."

The Fellowship, to have its first meeting in October at Gallup under the temporary chairmanship of Elmer Fike, will center on these purposes:

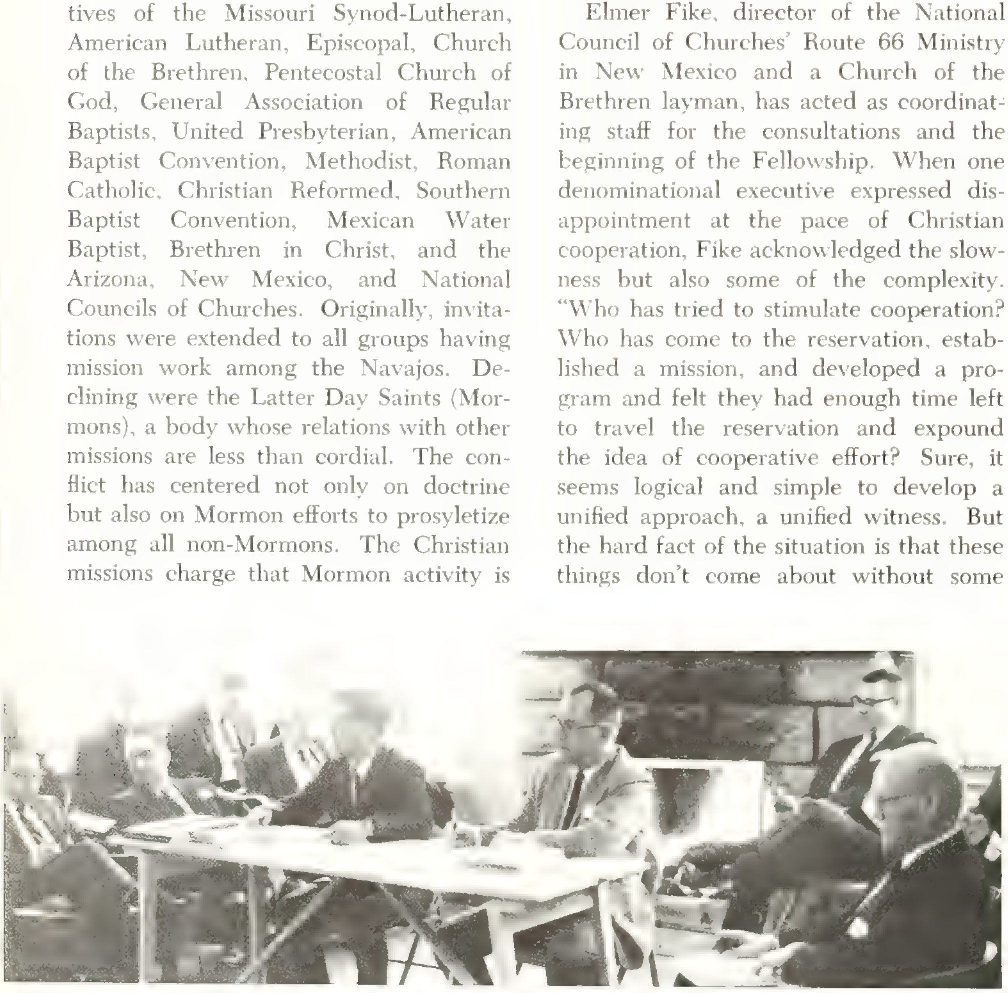
1. Provide a means of communication among the various Christian churches and denominations at work on the Navajo Reservation and adjacent communities;
2. Assess the unmet needs of the Navajo people and of the reservation in light of the dynamic changes of the day;
3. Explore areas of common concerns and evaluate the work which we are doing; and
4. Search out ways of bringing greater effectiveness to the Christian effort through cooperative action where such is indicated.

Fike is hopeful that the Fellowship can work across the whole reservation and also in various communities by the further development of area committees to deal with local issues.

A hurdle yet to be overcome is achieving Navajo participation. While all missions have been encouraged to include Navajos among their representatives, only a few, like the Christian Reformed's Scott Redhouse and Frank Chavez from the Church of the Brethren, have actually come. Many see in the absence of Navajos an indictment of previous mission teaching and a problem in developing a strong church that is truly of the Navajo people.

Lybrook mission director E. Myrl Weyant and Stanley G. Keller, Brotherhood director of church extension (including Indian work) are enthusiastic about the new Fellowship. According to Mr. Keller, "We cannot accomplish our objectives at the Lybrook mission alone. The task is too great; our resources are too limited. For the sake of the gospel and the Navajo people we must move toward greater unity."

The new Fellowship's giant hurdle is to help mission groups move from a tradition of isolation and rivalry to patterns of cooperation and unity. The challenge is a formidable one. — Leland Wilson.



Elmer Fike, to the left at the table, has coordinated plans for the new fellowship

ON THE FIRING LINE

(Continued from page 13)

part as a move to strengthen the hand of the military to determining draft status. One probable result would have been that many COs would have felt impelled to refuse alternative service.

This proposed switch in policy brought the peace churches, the National Service Board for Religious Objectors, the National Council of Churches and other church-related groups, and the American Civil Liberties Union to Washington for an intensive three days of lobbying. W. Harold Row of the Brethren Service Commission called on House Armed Services Committee Chairman Rivers, House Minority Leader Gerald Ford, and other officials to discuss the change in direction for handling COs.

Proposal amended: In response to protests and after deliberation, Chairman Rivers, upon reporting the proposed bill to the House, offered an amendment on behalf of his committee which would continue the handling of COs essentially along the lines of the previous law. The amendment received unanimous consent.

However, because of the press for adjournment for the Memorial Day weekend and because of the emotion demonstrated by the sponsoring committee in reviewing draft policies, numerous other facets of the new legislation were not weighed. Nor were certain issues pressed by others. Advocates of "selective objection," for example, discerned that the present situation was not the time to push for such a reform in the draft law.

Rush job: In an editorial on May 28 entitled "The House Slights the Draft," the *New York Times* deplored "the lack of deliberation on a measure that affects the future of millions of young Americans. . . . "

It said further: "The disgraceful speed with which a holiday-bent House of Representatives rushed through its version of the bill to extend the military draft will add neither to public confidence in the fairness of the draft nor to respect for the legislative process."

Focal point: Training in Nigeria

Waka alumni, Gaya, Wudiri, now in U. S.

Mobile Bible School: As an in-service training experience, twenty-five men attending Kulp Bible School formed teams and conducted mobile Bible schools in fifteen villages.

The schools, each three weeks in length, included courses in Christian witness, home and family life, health, farming, stewardship, and church leadership, as well as in Bible.

This year the teams had a unique opportunity to visit among "hill people" in animist villages yet unreached by the church.

Working in five teams, the students were accompanied by the Chalmer Faws, two Nigerian teachers, and, for the first time, missionaries of the Basel mission staff.

Government scholarships: The Ministry of Education of Northern Nigeria has awarded scholarships to 460 persons to attend institutions of higher learning in Nigeria and abroad.

The highest number of scholarships, 247, were given to persons anticipating work in education.

Among recipients of such scholarships in previous years were two Waka graduates, Damana Gaya and Bhwarama Wudiri (see picture), now studying under a Nigerian government-USAID scholarship program at Lincoln University in Missouri. Both are enrolled in an agricultural degree program.

Hausa language studies: Mrs. Charles Kraft, Hausa language teacher and linguistic expert of the language department headed by her husband at Michigan State University, has been teaching missionary personnel at Jos, Nigeria.

The Don Sterns, Carroll Petrys, Arnold Thompsons, and Roger Ingold recently completed Hausa studies coordinated by Ralph Royer.

Mr. and Mrs. Kraft are former Nigerian missionaries engaged in a year of field study in Nigeria for Michigan State University.

Forty thousand bricks: A week-long work camp at Kulp Bible School had an average daily work force of about 400 persons with one day's attendance hitting over 600.

Gerald Neher, principal of the school, said the number of participants and the output of over 40,000 bricks for the current expansion program of the school indicates the feeling among the church in Nigeria that KBS belongs to the Nigerians.

In addition to the work camp, over $200 has been pledged by Nigerian congregations toward the new library and classroom expansion at KBS. These moneys were one half of those raised in a recent churchwide, every-member canvass, headed by the Rev. Mai Sule Biu, chairman of the district.

Schools turned over: Continuing the process of giving its elementary schools to local school boards, Church of the Brethren representatives M. Umaru Tarfa and Ralph Royer met recently in Biu and Yola with representatives from the Ministry of Education to finalize the transfer of its remaining schools next Jan. 1.

The church has been asked to have one or two members elected to the area educational authorities who will control and upgrade the schools.

Should Christians Engage

Any Christian who opposes controversy has enlisted under false pretenses. I heard recently of an editor who said he had been reading a controversial document which dealt with ecumenical relations, sexual morality, women's fashions, and the charismatic movement. It was called 1 Corinthians!

Like lava hardened between layers of rock, controversy is embedded in the faith of the Bible. If Isaiah can be cited by President Johnson to support a policy of consensus ("Come now and let us reason together, saith the Lord"), Jeremiah can be quoted for a policy of controversy ("The Lord has a controversy with his people").

Leave the biting salt of controversy out of the scriptures – of Moses versus Pharaoh, Elijah versus Jezebel, John the Baptist versus Herod – and you are left with a flat insipid broth.

"In Search of Heresy" is a book by Yale Professor J. W. Aldrich dealing with the paucity of great writing in a time of great social change. Drama, he holds, comes out of conflict, of men wrestling with moral codes. But when moral standards go limp, when there is no conflict and no drama, there is no great literature. So it is out of the revelational character of the Christian faith, the given Word of God which goes against the grain of the world, that the dramatic grip of Christianity emerges.

Our Lord Jesus Christ embodied the "grace of controversy." He cast his mission in controversial terms: "I came to cast fire on the earth." "I came not to bring peace, but a sword." Frequently, John tells us, there was a "division among the people because of him." Some said, "He has a devil"; others, "He's crazy!"; others, "He is a blasphemer!" Dare we embalm this Christ in timid respectability?

Dorothy Sayers once said that "we have very efficiently pared the claws of the Lion of Judah, certified him 'meek and mild,' and recommended him as a fitting household pet for pale curates and pious old ladies."

Yet, the controversy that swirled around Jesus Christ from the cradle to the grave was a by-product, not a goal. He seldom deliberately sought it. "I came not to judge, but to save," he said. Yet his coming was a judgment. He came as light, but to those who preferred blindness he provoked the central crisis of history.

The early Christian preachers were controversialists, too. Luke describes their preaching with the verbs "argue," "dispute," "confound," "confute powerfully." When Paul came to town, I am sure he did not ask how the hotels were, but inquired instead about the jail! His gospel of the cross, of repentance, of salvation by faith was a scandal which on occasion came close to inciting riot. The gospel itself, preached with authority, is the greatest controversy.

The high moments of Christian history and confession have been forged in controversy. There is Athanasius contending for the truth of the nature of Christ and, when he is told that the world will be against him, replying, "Then it shall be Athanasius against the world."

But it seems to me that there is also a time to say "no" to controversy. When Paul broke with Barnabas over Mark's desertion, it was a controversy unworthy of Paul, petty and trivial, basically a disagreement over personality. In contrast, when Paul withstood Peter to the face over eating with the Gentiles and circumcision, a matter of deep principle was involved. This controversy was worthy, noble, and inescapable.

Billy Graham has, I believe, been right and has won the respect of many by refusing to become embroiled in perpetual controversy with certain critics who attack his policy of cooperative evangelism. Having come to a position

in Controversy?

by LEIGHTON FORD

which he is persuaded is right before God, he has wisely refused to divert his energy and time to what could easily degenerate into a battle of personalities. There comes a time when we can take the same attitude that Nehemiah did to Sanballat: "I am doing a great work and I cannot come down. Why should the work stop while I leave it and come down to you?" (Neh. 6:3).

Controversy is likely to become abrasive in an era of rapid change, typified by the kaleidoscopic revolution of the last two decades which have brought more changes for more people than all previous history. New morality, new theology, new drugs, new math, new hemlines, new pleasures, new vices have left people bewildered, resentful of anything that threatens their old certainties. It is a pitiful paradox that man's insecurity creates a desire for change, but change produces more insecurity. In such an age controversy takes on almost a psychopathic tinge.

We Christians generally do not tend to be revolutionaries. We have an important stake in preserving the truth of God's deeds and words in history. So we need doubly to remind ourselves that our gospel is not the enemy of change. Faith is the substance of things hoped for. Repentance is a continual change of mind. And obedience is to God who moves ahead of his people, as he did before Israel in the fire and the cloud. Personally, I would wish not to be so much a "conservative evangelical," as a "radical evangelical," firmly holding the faith once delivered to the saints, but ready to reexamine to the roots everything in the light of this gospel through which God is making all things new.

Bishop Stephen Neill has aptly described Jesus as "the courteous rebel." To Jesus tradition was not in itself evil. He accepted the authority of the Old Testament, even though he went beyond it at many points. He approved of such traditions as the temple tax. But he engaged in fierce controversy with the Pharisees over their legalism, which enslaved men rather than freeing them. Yet, even when he rebelled, he was courteous and constructive. He operated on at least four guidelines: respect for the good of the past; a willingness in general to adapt to the order of society; consideration for the feelings of others; but, at the same time, as Bishop Neill puts it, "an uncompromising maintenance of his right to his own vision of reality, and . . . to criticize the existing order in the light of that vision."

Let us try to put these guidelines for handling controversy in another way. In the fourth chapter of his letter to the Ephesians Paul is discussing the gifts of Christ to the church. He writes about "speaking the truth in love," and about "the whole body . . . building itself up in love." Translated into words that we could paste up at our desks, Paul would ask that we approach controversy with honesty – in Christ; compassion – in Christ; and responsibility – in Christ.

Why did Jesus use such violent words to the Pharisees? Wasn't it because of his utter realism? Their system had blinded them to reality. They could not see things as they really were. Jesus was filled with an urgency to get them to see things in their stark reality. The violence of his language indicates the extent of their blindness. He was giving them their last chance.

So Christians have to "tell it as it is." We have to speak God's Word as it is, for God has given the scriptures as a corrective to the distortion sin causes in our inner vision. And we have to describe God's world as it is. Each of us has to live in integrity to the Word of God in our own situation. What is controversial in one may not be in another.

Before man can change he has to face himself with accuracy, to accept what he is. Here is where the religious press might help us to confront the issues so that we can see ourselves as we are. Man has an automatic aversion to self-criticism. At the World Congress on Evangelism at Berlin a semidramatic production, "The Why Generation," was featured one night, articulating the criticisms of Christianity voiced by modern youth. Admittedly, some of it was exaggerated. But the disturbing thing was that some delegates questioned not whether the presentation was right, but whether such criticism should have been allowed.

Doesn't honesty also mean that the editor has to be willing to check his own bias? None of us can really claim objectivity. The secular press has a bias for law and order – or perhaps for revolution. It seems to me that a built-in human bias means that we have to lean over to be fair to the other side. This is only common sense. If you know I am biased, and yet I give you the other side, you are more likely to consider my viewpoint.

And I would like to see an editor come back sometime and say, "I was wrong. I've investigated further and I've found that I made a mistake." When was the last time you saw that? As Bill Moyers said, we might then keep our words soft and sweet because we might have to eat them!

With honesty there must also come compassion, for we are to "speak the truth in love." Concern for the truth must be married to an equal concern for people.

Controversy can be poison; it must be handled with care, so that "no root of bitterness spring up and cause trouble and by it many become defiled." A man wrote to Billy Graham and said that God had given him the gift of criticism. Perhaps so. But there are such things as parasites who live off church controversy. There are religious papers which would probably go out of existence if they could not stir up trouble. Others started out with some positive commitment but now find that their only justification for existence is opposition to the paper on the other wing.

If controversy so brutalizes us that we do not care how deeply we cut or how we hurt another person and his effectiveness for Christ, then we need to remember that Jesus described libel as blasphemy against the Holy Spirit.

God help us not to destroy for the sake of being clever! "Knowledge puffs up but love builds up," said Paul. Let honesty be without a smirk, without sarcasm, without denigration. In journalism as in evangelism we can win the argument and lose the man. Perhaps we can borrow Marshall McLuhan's maxim: "The medium is the message." You and I are the medium; we are, as Luther said, "little Christs." And Christian journalism will surely suffer its own "credibility gap" when the truth of its content is denied by spiteful media.

Finally, controversy must be met with a sense of responsibility – not only to truth and to persons, but also to building up the body of Christ.

There is an old saying that a monkey with a match can burn down more in an hour than a hundred wise men can build in a month. Today a certain brand of ecclesiastical nihilist seems prepared to scrap the institutional church altogether. But before we dispatch the demolition squads, we had better think again of Paul's teaching that the "whole body" is to "build itself up in love."

Here is a constructive responsibility which involves the whole body of Christ until "we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood . . . " I am concerned not only about a "credibility gap," but about a widening "audibility gap" – a growing chasm between top echelons and grass roots, between left and right, between radical and conservative across which we can hardly hear each other. Can we afford to ditch, silence, or ignore those who do not reform, conform, and perform to our expectations? How do you operate in your local church? Do you silence all criticism? Or do you care for the one who is mad and upset? The late Dr. Kenneth Foreman had a sermon called "The Engineer Has to Know Where His Hind End Is!" What shall it profit the editor if he steams full speed ahead to the top by himself and loses the rest of the train at the bottom? As Robert Raines says, the Christian leader has "Moses' misery." He has to "try to get the whole crowd to the Promised Land, not just the commandos in the crowd."

This constructive responsibility also involves the fullness of the many gifts of Christ. We have not only to find the sheep as evangelists, but to feed them as teachers; not only to lead them in a prophetic ministry, but to gather them in a pastoral ministry. We have a responsibility not only to define the issues but to minister to those who may obstruct because of their sin or fear and to help them, too, to find freedom in Christ. Perhaps we sometimes fail because we deal with controversial issues only in a controversial way, so that we get people's backs up, but we do not get their hearts open. God has given to us "the ministry of reconciliation."

Arthur Miller once said that he tried to direct every play to a "moment of high and total commitment," when a man "ou of a sky full of stars chooses one star to be his own." Our ultimate responsibility is courageous and total commitment to Jesus Christ, the "courteous rebel," who said to Pilate, "My task is to bear witness to the truth," and the people said, "Crucify him." But past the cross were the empty tomb and the new creation. ☐

day by day

Our family was returning from a trip to grandmother's house on one of those unpredictable spring-shower days. The sun and the raindrops had been playing a game of endurance all day; neither seemed to be able to hold the upper hand for any appreciable length of time. Of course, our fast travel along the modern interstate highway only aided the hide-and-seek antics of the elements, as we moved swiftly from blue skies above to a cloud-covered area.

Then it happened – one of the most beautiful things our family has ever witnessed. It happened at a perfect place, too, one of the loveliest stretches of Interstate 81, where the road is cut into the side of a mountain overlooking a wide valley containing a small town. Almost in one breathtaking moment the rain diminished to featherlight drops, and the sun slid out in all its golden splendor, while reaching from one end of the valley to the other was a perfect rainbow!

Every color was distinctly pronounced, the arch was superbly graceful, the town below seemed noticeably illumined and serene, and the sun and rain were united in submission to the one visible symbol of their complementary functions, a symbol which only they can produce together.

"What makes a rainbow?" Connie, our four-year-old, asked. One could detect from the tone of the question that her mind was not only entertaining a curiosity, but also seeking for a way to capture and hold on to the beauty she was beholding. It was opportunity for family worship.

Mother explained how the reflection of the sun's rays on the raindrops produced the colors. Then Father referred to the story of Noah and how the rainbow was a symbol of God's love and mercy. As we continued our mile-a-minute journey the rainbow seemed to keep up with us. "Look," exclaimed Connie, "God is making the rainbow go with us." And this prompted thanksgiving for God's constant love and care.

Then there came insight as to a way to involve our two-year-old in the experience, although she had been pointing and stammering about the "bow" already. Father suggested that we sing "Jesus Loves Me," which everyone knew, and substitute the word *rainbow* for the word *Bible*. It had to be sung five times in succession to satisfy the children!

Every season can provide spontaneous opportunity for the family naturally to "lay hold of an experience of God," especially in spring and summer when the family enjoys outings and vacations together and nature is blossomed in full array and splendor. Use the next two weeks to get in the habit of noticing the natural "altars" that are set all around you.

Suggested activities

1. Make a chart containing the colors of the spectrum. During the next two weeks let family members list things in nature which display one of those colors. Display the chart in a prominent place and encourage family members to add to it at all times. Do not forget the various kinds of birds and flowers and insects, as well as a *red* sunset, a *green* tree, and a *blue* lake.

2. Use your lists to discuss and illustrate the many attributes of God: his creativeness, his omnipotence, his personal concern for each individual creature. Discover through the Bible reading how our Hebrew and Christian ancestors used natural phenomena as symbols of God's presence and activity in the world.

3. Arrange a time for a family outing or journey to some place of natural beauty (a mountain, a lake, a woods, a park, a stream, a meadow). Do not structure a worship service, but go with the thought of seeing reminders of God. There will be ample material for discussion and thanksgiving.

4. Take time to call to the attention of other family members any especially exciting things anyone discovers in the home environment (a sunset, a flower blooming, a bird building a nest, a rainbow, an unusual cloud formation, a pretty stone).

Additional resources

It would be helpful in cultivating a sense of God's presence in nature to secure a collection of William Wordsworth's poems. Wordsworth has a unique gift of leading his reader from the simple forms and facts of nature into the eternal mystery of which to the eye of inspiration they are the symbols.

Oliver Wendell Holmes was an American poet with somewhat the same gift. Learn the hymn, "Lord of All Being, Throned Afar" (No. 74, *The Brethren Hymnal*). First read and discuss the words, which were written by Holmes. Then learn the music. Try to memorize it for use in camping or outings.

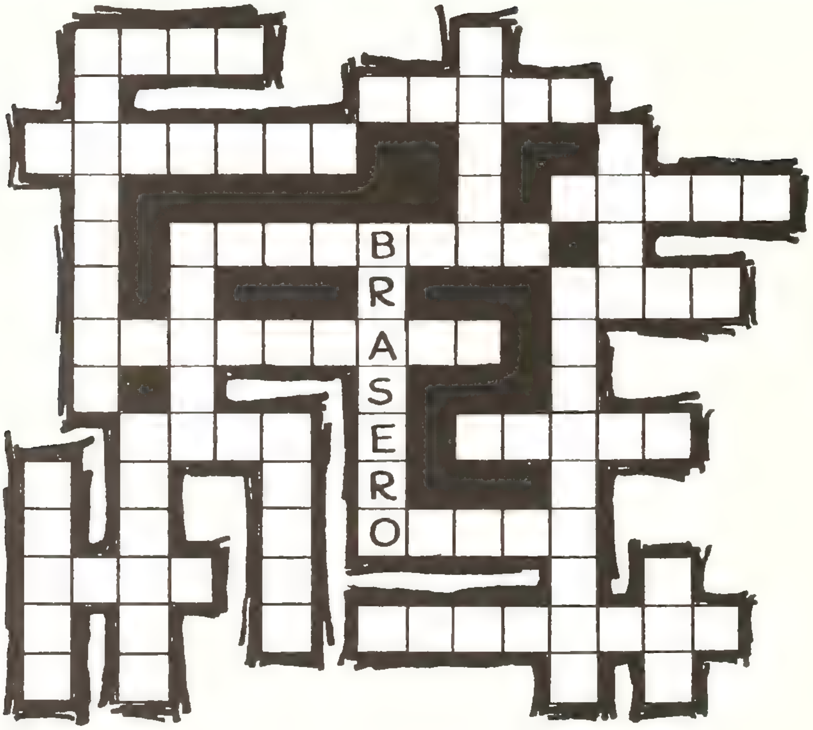
The daily Bible reading should suggest other appropriate hymns to you, such as "Fairest Lord Jesus," "Great Is Thy Faithfulness," "God of the Earth, the Sky, the Sea." – Fred and Nancy Swartz

DAILY READING GUIDE, July 9-22

Sunday. Psalm 123. Only the eye that seeks shall see the splendor of God.
Monday. Lam. 3:21-23. Each morning brings assurance of God's faithfulness.
Tuesday. Psalm 121. Hills and mountains reflect the strength and steadfastness of God.
Wednesday. Ex. 13:17-22. The clouds and the fire are mysteries of God's presence.
Thursday. Gen. 9:8-17. "The rainbow tells me so."
Friday. Ps. 144:5-11. The God who shoots arrows of lightning is also my protector.
Saturday. Ex. 3:1-10. Even sagebrush can call attention to God!
Sunday. Matt. 6:25-33. God has provided for my particular needs.
Monday. Matt. 9:23-27. Jesus is Lord of all nature.
Tuesday. John 15:1-17. The branches bear fruit if they abide in the vine.
Wednesday. Matt. 17:1-8. When was your last "mountaintop experience"?
Thursday. Luke 21:29-31. More certain than the seasons is the promise of God's kingdom.
Friday. Rom. 8:18-25. Both man and nature await their salvation.
Saturday. Psalm 8. We are created to be stewards of the whole earth.

MEXICAN KITCHEN

by John and Carol Conner



To solve this crisscross puzzle, find the place on the diagram where each word listed below will fit. BRASERO is already printed to give you a start.

3 Letters
HOT
4 Letters
CORN
FISH
MANO (stone grinder)
RICE
SOPA (soup)

[SOLUTION ON PAGE 27]

5 Letters
ARROZ (rice)
BEANS
CACAO (chocolate)
CHILE (hot pepper)
HERBS
ONION
SAUCE
TACOS (meat-filled tortillas)
6 Letters
SPICES

7 Letters
BRASERO (charcoal brazier)
PICANTE (hot)
8 Letters
BUNUELOS (fried sweet cakes)
CALABASH
FRIJOLES (beans)
9 Letters
CORIANDER
ENCHILADA (Taco with hot sauce and cheese)

questions you ask

In Matt. 28:20 Jesus refers to his commandments to be taught. What are these commandments of Jesus?

Jesus rarely used the word *command* or *commandment* to describe his own teaching. When he did, it was almost always a reference to love.

When asked what was the greatest commandment, Jesus replied that it was to love God with heart, soul, mind, and strength, and to love one's neighbor as oneself (Mark 12:30-31).

Jesus addressed his disciples directly with the words, "This is my commandment, that you love one another as I have loved you" (John 15:12). In 1 John 3:23, the apostle gave a further interpretation of this injunction by adding, "This is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us."

Some scholars would add the teachings embodied in what we call the Sermon on the Mount as his commandments, although they are basically cast in the form of exhortations. It is apparent that while his precepts were clear and compelling, Jesus generally avoided the legalism associated with the word *commandment* and sought to persuade with love and constraint.

Is it proper for the altar candles to remain unlighted during the whole season of Lent or should they be unlighted only during Holy Week?

Candles on the altar or communion table of the church generally are meant to signify the presence of God in the service of worship. In some instances they may be regarded as a recognition of Christ, the light of the world. In others they may symbolize the presence of the Holy Spirit.

In any case, it is improper to have unlighted candles on the altar at any time. These would suggest, conversely, that the spirit of God was absent from the worshiping community.

Lent is a time of spiritual renewal. Certainly the church would want to celebrate God's activity in their presence, symbolized through the lighted candle. Even the solemnity of Holy Week does not deny God's presence in worship; so the candles should be lighted then as well.

Many churches make the lighting of the candles a liturgical ceremony at the beginning of each service to symbolize the act of corporate worship. When the service is completed, the candles are extinguished to symbolize the end of that particular worship occasion. — PAUL M. ROBINSON

FAITH LOOKS UP

"Please help us to deepen our faith, so that we will have something to hold on to when we are tested and go through the valley of the shadow of death." These were the words spoken to us by our Chinese Christians in the Bible study and prayer group in our home in Chengtu, West China, just a few weeks before our city fell into the hands of the communists.

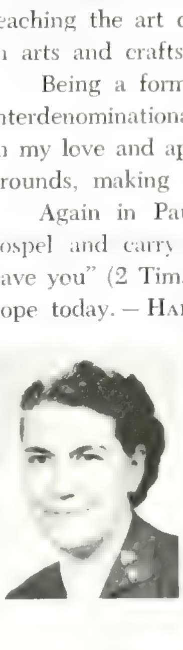
This urgency of seeking to build a strong Christian faith has never left me since that evening in 1949. I think of the words of Paul to his spiritual son, Timothy: "I solemnly charge you, Timothy, . . . to preach the Word of God. Never lose your sense of urgency. . . . For the time is coming when men will not tolerate wholesome teaching. They will want something to tickle their own fancies. . . . They will no longer listen to the truth, but will wander off after man-made fictions" (2 Tim. 4:1-4, Phillips).

This scripture is very contemporary as we work in the church today. There is a great need for a shared faith that is God-directed, Christ-centered, Holy-Spirit-filled, biblically sound, and fruit-bearing.

Each day I find great joy in Christian service in many opportunities which come my way, including the joy of holding evangelistic services in a church, the challenge of teaching a Bible class to a group of young homemakers, the sensing of the peace that comes to a woman when she is reunited with her husband to build a happy home, the comfort of sharing scripture and prayer with the sick and shut-in, the rich fellowship of working with other Christian groups, and the thrill of teaching the art of weaving and spinning to those interested in arts and crafts.

Being a former member of a Union church, which was interdenominational and interracial, has helped me to grow in my love and appreciation for people of other cultural backgrounds, making my missionary experience most meaningful.

Again in Paul's words: "Go on steadily preaching the gospel and carry out to the full the commission that God gave you" (2 Tim. 4:5, Phillips). This is our call, prayer, and hope today. — HARRIETT BRIGHT.



Harriett (Mrs. J. Calvin) Bright carries many church responsibilities as minister and as minister's wife. A graduate of Berea College (B.A.) and of George Peabody College (M.A.), she also attended Bethany Theological Seminary and Earlham Seminary. She is a former missionary in China, and she has been active in women's fellowship work. A master craftsman, she gives private lessons in weaving and spinning. The Brights live in Dayton, Ohio, where Calvin is pastor of the East Dayton church.

READERS WRITE / *continued from inside front cover*

to come, and the willing (one) is ordered to take of the water of life freely. Or as the King James has it: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

For a very long time I have called this the "great invitation," but now I find that it is the order to everybody to preach to others with imperative force, even if their sermon is limited to the words, "You come." This is the commission and license of all who would obey Jesus as their Lord and Master, and none may deny or refute it. The only alternative is hell, for those who will not obey the commands of Jesus to the very best of their knowledge, or at least those given from God through Moses, have no other place to go or anyone to serve but Satan.

Church boards and conferences are supposed to be the servants of Christ, as also are the lay members. This does not give them authority to set aside any command of Jesus or to replace it with decisions countermanding the commands of Jesus; at any time they may put any ordinance of any man or of any group of men over the commands of Jesus Christ, they do so by the spirit of the antichrist.

Harley J. Utter
Wichita, Kansas

THE NEED TO SACRIFICE AND SHARE

I have just finished reading Bro. Ira W. Moomaw's book, *Vietnam Summons,* and am challenged to write. I urge all Brethren to read it and then to take some action, as individuals, as families, as youth groups, as classes in church school, as churches, in response to the needs in Vietnam. Surely from our Brotherhood there should be a number of volunteers to go into that area, BVSers, Peace Corps workers, doctors, nurses, dentists, agriculturalists. We have been blessed with plenty of this world's goods – most of us – and with the "know how" in many professions. Can we not make some personal sacrifice to help the million and a half refugees in Vietnam?

And then we must not forget that every nation in our world has similar needs. There are calls for famine relief in India and other nations; there are drought, disease, ignorance, fear, no doctors – what have you – while we live in luxury. And let us not forget the spiritual needs of our world. Above everything else they need our Savior and our God. . . .

When I read in the Yearbook of the small amounts given for outreach across the Brotherhood I am ashamed, and I wonder where our loyalty lies. Some say, "We cannot increase our giving for outreach when we are behind with our own budget." I wonder if we do not have the priorities reversed.

There are many ways we could sacrifice in our own lives. Someone in my church suggested eating out less often. You choose the ways you want to save that you may share. I am one who is going to do something about this need to share. Will you join me?

Bertha F. Kimmel
La Verne, Calif.

DEMONSTRATORS PROLONG THE WAR

First, I must say I'm utterly against war in the home, city, state, or country. The Vietnam war is an unusual one. President Johnson didn't ask for it, but since he inherited it and is doing all in his power to get it over with, shouldn't the people of the U.S.A. back him up?

Every demonstrator or group opposing him is helping the communists and prolonging the war.

They are the ones partly responsible for the killing of our men and boys. Drastic? Yes, but it is the truth; every demonstration tells the Hanoi rulers that many of the people in the U.S.A. are on their side and if they hold out long enough the U.S.A. will have to give up. Is that what the marchers and others want?

The men fighting over there cannot understand why their own U.S.A. people are against them.

I am really sorry for and, should I say ashamed of our Church of the Brethren members who have taken part in those marches and demonstrations. Did they do it in ignorance or just to get in the swim of things?

I firmly feel the war would have been over if the people of the U.S.A. who couldn't agree with what the President and his advisers were doing had kept silent. Has anyone ever tried to put himself in his place about conducting the war? What a terrible situation he is in! How many pray for God's guidance for him?

Mrs. Ollie F. Benjamin
Monticello, Ind.

FIVE MINUTES FOR CHILDREN

I would like to express my disagreement with the anonymous "Concerned Reader" who wrote (May 11) objecting to a children's story time as part of the regular Sunday morning worship service.

He says this is a "trend among younger ministers." Does he expect every generation of ministers to continue without change the practices of the previous generation? Society has changed tremendously in the last generation, and the younger ministers are responding in many ways to what they

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see are present needs. Besides, the story time is not a completely new idea. I am fifty-three years old, but I can well remember sitting on the front row as a child and listening to the minister in our country church tell a story for us children.

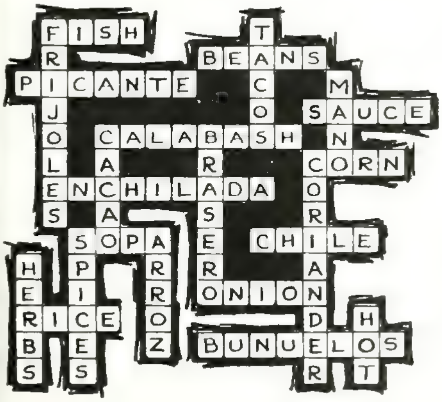
The writer says the story has no place in the worship service and belongs in the Sunday school sessions. Apparently he believes that the worship service is for adults only and that its only function for children is, as he says, to teach them discipline and respect. The story time probably takes no more than five minutes out of the hour, which leaves fifty-five minutes for them to learn discipline and respect after they have had a worship experience which has some meaning for them.

He says the large denominations need no "gimmick" (his quotes) to hold the interest of their children. Does he actually believe the children in those churches are interested in the sermon? They may sit through it because their parents insist on it, but that does not mean they are learning or worshiping. . . . I do not consider it "catering to children" to put their five minutes of worship in a form that has enough meaning for them that they may remember it.

Royal Frantz

Dayton, Ohio

MEXICAN KITCHEN (Solution)



The Cult of Ann Landers

Newspaper Oracle. The morning devotional reading of millions of Americans is not the Bible or *The Upper Room* but the syndicated column of Ann Landers. Day after day, with no apparent waning of popularity, Ann performs her priestly office for harried executives, confused housewives, secretaries, blue-collar workers, high school girls trying to define their limits, college students, soldiers, and even ministers. The reason for the persistence of the cult is the incurably religious character of human life. We cannot exist without a word from the mountain which judges, absolves, and illumines us.

Before proceeding further, I would like to say, in defense of Ann Landers, that she herself has no pretensions to divinity. The theologizing of her column is not her doing.

Ethical Calculus. The most obvious way in which Ann Landers serves her readers is by providing a criterion by which their behavior may be judged. There is a great deal of negative talk these days about "judgment," and most of us defend ourselves against the charge of being "judgmental." This is so because we feel we lack a criterion by which behavior can be judged; also, we have been carefully taught by some theologians and psychologists that we are all alike in our essential makeup and would have no right to measure behavior even if a criterion existed, which of course it does not.

Ann does not trouble herself about such hairsplitting. She is quite happy with the moral criteria of the Judeo-Christian tradition and proceeds to tell people quite directly where the bus is going. In this way she is serving as a substitute for the pulpit which in many instances has forgotten that it has a responsibility to tell people in a very personal way about the law as a "schoolmaster to lead us to Christ."

Fountain of Grace. Ann is also ready to forgive when and if there is the slightest sign of contrition. She also counsels forgiveness. It is curious that a newspaper columnist must make real to people what is so obviously the central message of the church. But Ann knows, as the church seems not to know these days, where people really live. They live not merely in velvet-lawned suburbs or squalid interior city precincts but in the jungle of hostility, resentment, anxiety, and guilt. There are husbands and wives who carry on little adulterous skirmishes. There are high school girls who become "tender traps" for immature boys and high school boys who manipulate immature girls in the direction of a personal catastrophe. There are sons who love their mothers too much and children who ignore their parents and parents who tyrannize over their children. And all these need forgiving grace.

Kindly Light. There is also what the reformers called the *tertius usus legis*—the third use of the law, which is to assure the redeemed of daily guidance. Here also Ann Landers is sovereign. She tells her readers with great concreteness how, within religio-moral canons, they are to deal with pesty relatives, nosy neighbors, sexually precocious sisters-in-law, overly aggressive bosses (of secretaries), alcoholic husbands, etc. People are happier for it and, hopefully, wiser.

It is no discredit to Ann Landers to say that she is not the church and that the oracular process of giving answers may in the long run create dependency rather than moral strength. What her popularity proves is that there are millions of people who turn to her because they believe that there is no other place to go. — Karl Olsson

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CLASSIFIED ADS

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Perspectives on Contemporary Write

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ERNEST HEMINGWAY, by Nathan A. Scott, Jr. Eerdmans, 1966. 46 pages, 85c

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CHARLES WILLIAMS, by Mary McDermott Shideler. Eerdmans, 1966. 48 pages, 85c

EDITH SITWELL, by Ralph J. Mills, Jr. Eerdmans, 1966. 47 pages, 85c

MUCH OF THE BEST THINKING in recent years on the meaning of life in the modern world has been done by writers of fiction. They would almost unanimously resist being called theologians, but there are many who deal significantly with the possibility of faith, the nature of men's relationships to one another, and even with the problem of God.

The writers whose works are reviewed in this series published by William B. Eerdmans are not explicitly Christians, nor are these essays theological critiques of the writers. They are, rather, literary evaluations of a group of writers who "tell it as it is" for them, and for each of them life has a somewhat different meaning.

It is, perhaps, most helpful to regard this series of essays as an "invitation to discovery." They will definitely arouse your interest in a previously unknown writer, but will add little to your understanding of an author with whom you are already familiar. Let me be more specific. The essays by Roderick Jellema, the general editor of the series, on *Peter DeVries* and by Ralph Mills on *Edith Sitwell* were the most interesting, primarily because of my own total unfamiliarity with their work. The essays on Eliot and Hemingway, on the other hand, were a disappointment precisely because of some considerable exposure to their own work as well as to some of the secondary material written about them.

With the exception of the essay by Nathan Scott on Hemingway the series is clearly outlined and the intention of the essays clearly intelligible. They are well written and highly readable as well.

They are, however, of relatively limited usefulness. They do provide some insight into which of a particular author's books are best, and they make some suggestions about how one might best go about reading one of them. But it is impossible in forty to forty-eight pages to engage in any major discussion or evaluation of the significance of the vision of life contained in the work of any of these authors, so that the series is almost entirely descriptive. These essays might prove valuable, therefore, as guides to a leader responsible for choosing readings to be studied by an adult study group or as guides to a person seeking to become familiar with the work of one of the authors discussed. But a serious study of Williams, O'Connor, Hemingway, or any of the others would need to go far beyond the material contained in these essays.

Of the six essays in the series thus far, and there are more scheduled, the one by Roderick Jellema on *Peter DeVries* was the most stimulating. DeVries was born in Chicago, but the sectarian influence of his Christian Reformed Church background sealed him and his family off from the influence of the city in which he lived. He attended the parochial schools of his denomination and graduated from Calvin College. And now? Now he is the cartoon editor of *New Yorker* magazine!

Jellema characterizes DeVries' work as "comedy of the grotesque," and, if you are not willing to laugh at the things which may be most important to you, the novels of Peter DeVries are not for you. According to Jellema, DeVries tends to "obliterate the arbitrary distinction between life's tragedy and life's comedy." He may some day be understood to be "one of the clowns of God." He is already "a masterful religious clown whose comedy of escape is always a failure. He ends up where he started. What he gives us is the comedy of original sin."

The names he gives to the strange characters who populate his fiction and to the places in which they live indicate something of the humor which must pervade DeVries' work. People with names such as Chick Swallow, Don Wanderhope, Tom Waltz, a New Englander named Cotton Marvel, a clergyman called Andrew Mackerel, and a whole host of others evoke instant images, most of them hilarious. To a Hoosier the notion of a place called Slow Rapids, Ind., is almost painfully funny. Or contemplate a weekend retreat called Moot Point! It is later re-created as a place called Wise Acres! Most of us do know people capable of such absurdities.

There are others in this series who deal with the grotesque. In their own way Charles Williams, who once wrote of the excellent absurdity of poetry, Flannery O'Connor, whose fiction is described as tending toward the cartoon, and Dame Edith Sitwell, who uses a clown to evoke both tears and laughter, also wrote of the humorously grotesque.

And by all means read *Peter DeVries!* — David Kreider

REVIEWS / RECORDS

Two Nineteenth-Century Titans

The nineteenth century is not what it used to be — in symphonic recordings, at least. Its later decades, long overshadowed by Brahms and Wagner, are coming to be staked out as Bruckner and Mahler territory. Most of the nine Bruckner symphonies are now available in from two to six different recordings, and the Mahlers from two to ten.

There is quality amid these quantities, as Eugen Jochum shows in his Bruckner series, now nearing completion under the aegis of Deutsche Grammophon. Latest additions are the "Fourth" ("Romantic"), "Sixth," and "Seventh," all in their longer original versions, not those trimmed by Schalk or Loewe. Though sometimes lacking the charismatic vibrancy of Klemperer or Karajan, Jochum is far from pedestrian, and it is good to hear the towering climaxes and their serene meditative resolution with the clarity and fullness which DGG's superb engineering affords.

Most recordings of the "Seventh" devote side four to Wagner. Not Jochum's. Here you get the first really adequate recording of Bruckner's "150th Psalm" and three motets. Likewise, the bonus with the "Romantic" is Bruckner's "Five Motets." None of these are major items, but it is good to have them, and Jochum knows what to do with them.

On the Mahler front, things are even better, thanks to Erich Leinsdorf, the Boston Symphony, and RCA Victor. Leinsdorf's account of the Mahler "Sixth" is far more than competent; it is inspired — the best recording of this work to date, and a pacesetter for any would-be Mahler conductor. And in stereo, especially, it is a revelation of all the subtle orchestral voices that make up this heavyweight, melancholic, savagely apocalyptic symphony. The supreme thing, however, is Leinsdorf's unerring sense of tempo and dynamics, his deft handling of the sudden lulls and angry upsurges, the moments of astonishing tenderness — his is a master's hand weaving all these together and guiding them all the way to their impassioned climax of mingled despair and celestial hope. The side-four filler is Alban Berg's setting of *Le Vin,* three Baudelaire poems about wine, sung by Phyllis Curtin in French instead of the German translations by Stefan George which Berg used. Interesting, but anticlimactic after the Mahler.

Leonard Bernstein, on loan to London Records, turns in a sensitive rendition of Mahler's *Das Lied von der Erde* with the Vienna Philharmonic. This is baritone Dietrich Fischer-Dieskau's second trip in the role usually sung by a soprano. I still prefer the woman's voice despite his excellent singing, but the trouble lies with tenor James King, whose tonal quality and delivery are brittle and tense, spoiling Bernstein's lucid and lyrical handling of the orchestra.

Close on the heels of the Bruckner-Mahler boom, Carl Nielsen is forging ahead. Latest news is his "First Symphony," long absent from the LP catalog and now done up in stereo by André Previn, adding to this young conductor's already secure reputation. If the broodings of Bruckner and Mahler get you down, try this as an antidote; it is full of healthy Danish optimism (never mind Hamlet and Kierkegaard): a virile joyousness, tangy rather than sweet, and good for what ails you. — William Robert Miller

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in brief

ELECTED AT EUGENE

Just a few days before this issue of Messenger went to press the 181st Annual Conference was concluded at Eugene, Oregon. A major portion of the Aug. 3 issue will be devoted to news and comment concerning the Conference. However, it is possible to report here briefly concerning elections, appointments, citations.

At the closing session **M. Guy West,** pastor of First Church, York, Pa., became the new moderator. The new moderator-elect is **Morley J. Mays,** president of Elizabethtown College, who has served several years as Annual Conference secretary.

. . .

In other elections, the delegate body filled the following positions:

Annual Conference secretary, **William R. Eberly,** No. Manchester, Ind.; Central Committee member, **Joseph M. Long,** Harrisburg, Pa.

Fraternal Relations Committee: **J. Benton Rhoades,** Emerson, N. J.; and **Donald F. Durnbaugh,** Oak Brook, Ill.

Representatives to the National Council of Churches: Delegates, **Warren F. Groff,** Oak Brook, Ill.; and **Norman J. Baugher,** Elgin, Ill. Alternates, **Wendell P. Flory,** Waynesboro, Va.; and the chairman of the General Brotherhood Board.

. . .

Bethany Seminary electors: **Robert L. Sherfy, Sr.** and **William G. Willoughby,** both of Bridgewater, Va.; **Jack Kough,** Morgan Hill, Calif.; **Roy W. Davis,** Chicago, Ill.; and **Perry L. Rohrer,** Downers Grove, Ill.

Committee on District Realignment: **Gordon W. Bucher,** Hartville, Ohio.

. . .

New members of the General Brotherhood Board: **Raymond R. Peters,** No. Manchester, Ind.; **Anna B. Mow,** Roanoke, Va.; **C. Wayne Zunkel,** Harrisburg, Pa.; **Robert M. Keim,** Somerset, Pa.; and **Thomas Wilson,** Chicago, Ill.

Harry K. Zeller, Jr., pastor at La Verne, Calif., was elected chairman of the General Brotherhood Board. **Raymond R. Peters,** retiring moderator and pastor at No. Manchester, Ind., was elected vice-chairman.

Two new commission chairmen were named: **Arlo K. Gump,** Fort Wayne, Ind., Foreign Missions; and **Earle W. Fike, Jr.,** Oak Brook, Ill., Ministry and Home Missions.

Continuing as commission chairmen are **Nevin H. Zuck,** Brethren Service; **Paul S. Hersch,** Finance; and **Stewart B. Kauffman,** Christian Education.

CITED FOR SERVICE

Mrs. Dorothy Merritt, for 37 years a teacher at La Verne College in California, received a distinguished service award at Friday evening's Christian Education Dinner. Mrs. Merritt has taught English, art, and physical education during her career at La Verne.

Cited by the Brethren Health and Welfare Association were the following persons:

Leonard E. Blickenstaff, M.D., a missionary in India since 1940, leader in public health and rural service, and linguist; **Homer L. Burke, M.D.,** and **Marguerite Burke, R.N.,** medical team with long-term service in Nigeria and Puerto Rico; **Nathan Leopold,** social worker and research director, Santurce, Puerto Rico; and **Barbara M. Nickey, M.D.,** a missionary in India for 37 years, now retired at La Verne, Calif.

The honors were given in recognition of "dedicated service of heart, hand, and mind on behalf of humankind."

In sessions held prior to the beginning of Conference the General Brotherhood Board presented citations to staff members soon to retire, **Glen Norris** and **Elizabeth Weigle,** and also read a resolution on the death of **Ora Huston,** former staff member.

CHOSEN AS WINNERS

Emerging as winner of the National Youth Speech Contest held at the Conference was **John D. Crist,** 16, of Route 2, Hallam, Pa. A student at Lancaster Mennonite School, John is the son of Mr. and Mrs. Dale Crist and a member of the First Church of the Brethren, York, Pa.

The runner up was **Jonathan Hunter,** 17, son of the Rev. and Mrs. John W. Hunter, of Nampa, Idaho. He is a senior at Nampa High School. Ranking as the third, fourth, and fifth finalists were: **Charlotte Houchin** of Lititz, Pa.; **Roy Andes** of Bridgewater, Va.; and **Alice Wolfe,** of Westminster, Md.

SELF-ALLOCATION

The self-allocation figures reported by congregations to Annual Conference project modest increases in 1967-68 for the Brotherhood Fund and a slight decrease for Bethany Seminary development.

For 883 of the 1,070 congregations and fellowships, the projected Brotherhood Fund giving is $1,612,601, compared with $1,595,957 for the current year, which was reported at the Louisville Annual Conference. For Bethany, this year's promise of $188,914 compares with $193,805 last year.

THINGS TO COME

The annual reunion of conscientious objectors of World War I will be held at the home of the Rev. Aldine Brenneman, 1020 Clinton Pike, Harrisonburg, Va., on September 10. All interested persons are invited.

. . .

The **Ivester congregation** at Grundy Center, Iowa, will celebrate its one-hundredth anniversary on Sept. 24. David Albright will hold evangelistic meetings the week following.

PERSONAL MENTION

Elvin D. Frantz, special projects director for Church World Service community appeals, has accepted an interim assignment as acting business manager of Korea Church World Service. Beginning on June 25, he assumed the responsibilities formerly administered by Robert Bowen. He will serve KCWS until September 1, when a new business manager is appointed.

A Church of the Brethren minister, Mr. Frantz joined Church World Service in 1954, when he was appointed as state director for the CROP food appeals in Illinois. In 1963 he became a national field representative. As special projects director, Mr. Frantz serves as a liaison officer between CWS overseas programs and U.S. industry, securing farm equipment, seeds, fertilizer, pesticides and other specialized resources.

. . .

Marilyn Norquist (Mrs. Kenneth) is serving the Manchester church, Ind., as director of Christian education. A graduate of Manchester College, she has been engaged in various kinds of church work in the last seven years. In 1963 she worked with a home for teen-age boys and a club for working women and girls in Germany. For nine months she was manager of a halfway house for recovering mental patients in San Francisco.

PASTORS AND PARISHES

Alvin L. Kintner, now at Marion, Ind., will be going to the Pyrmont church, Ind., as pastor on Sept. 1. . . . The Cedar Creek congregation, Ind., has called **Michael L. Hodson,** currently at Beech Grove, Ind., as pastor. . . . **Donald Deffenbaugh** will begin work with the New Hope congregation, Ind., in mid-August; he has been serving the Fairview and Adrian churches in Northern Ohio.

David Hykes, who has been pastor at Cedar Rapids, will be replacing John Thomas, Sr., at the Des Moines Valley church. . . . **William Wash,** former pastor at Medford, Oregon, has accepted the position of program director at the Long Beach Brethren Manor, Calif. . . . **Virgil Weimer** of Haxtun, Colo., will become pastor of the Twin Falls congregation, Idaho, on Sept. 1.

On the first of August **Bobby L. Phillips** will assume the pastorate of the Greenmount congregation, Va.; he has been with the Sandy Creek church, West Marva District. . . . East Fairview church, Eastern Pennsylvania, has called **Glenn Kinsel,** presently at the Hanover church, Pa., as its first pastor. . . . **Dorsey L. Rotruck** will be transferring from the Garden City, Kansas, pastorate to that of First church, Denver, Colo., on July 16.

OPPORTUNITY

Irving Glover, pastor in Canton, Ohio, wishes to locate a housekeeper for his family of four children by September 1. Write to 1131 Hoover Place, N.W., Canton, Ohio 44703.

DEATHS

Allwein, Irwin H., Palmyra, Pa., on March 29, 1967, aged 82
Amos, Rachael, Trotwood, Ohio, on Dec. 20, 1966
Arnold, Wesley T., Baltimore, Md., on March 6, 1967, aged 61
Bachman, Walter, Lebanon, Pa., on May 13, 1967, aged 78
Baschore, David H., Palmyra, Pa., on August 28, 1966, aged 86
Cody, Ada J., Roanoke, Va., on Feb. 22, 1967, aged 75
Cody, Samuel A., Roanoke, Va., on May 11, 1967, aged 84
Curtis, Mohn, Louisville, Ohio, on April 29, 1967, aged 81
Dean, Everett, Battle Creek, Mich., on May 15, 1967, aged 69
Deyerle, Ida, Roanoke, Va., on Dec. 16, 1966, aged 80
Donough, Henry L., Palmyra, Pa., on Nov. 17, 1966, aged 61
Eberly, Catherine, Ephrata, Pa., on April 8, 1967, aged 63
Eckert, Ida, Neffsville, Pa., on April 6, 1967, aged 93
Eisenhard, Milton E., Ambler, Pa., on May 27, 1967, aged 65
Ellenberger, Bruce Carlton, Wiley, Colo., on May 9, 1967, aged 65
Esray, Russell F., Philadelphia, Pa., on April 17, 1967
Fike, Arley, Winter Park, Fla., on April 12, 1967
Fitzwater, Mrs. Artie E., Ellicott City, Md., on Feb. 26, 1967, aged 73
Fye, Gary, Martinsburg, Pa., on Jan. 22, 1967, aged 28
Furry, William E., Martinsburg, Pa., on April 25, 1967, aged 88
Gockley, Ralph, Ephrata, Pa., on April 17, 1967, aged 59
Harter, Cletus, Fairview, Mo., on April 23, 1967, aged 60
Hicks, William, Billings, Okla., on May 27, 1967, aged 89
Hoffer, Paul D., Palmyra, Pa., on Sept. 1, 1966, aged 62
Hoysen, Sid, Richmond, Mo., on April 24, 1967, aged 78
Johnson, John A., Cornwells Heights, Pa., on April 16, 1967, aged 45
Kauffman, Virginia, Hollidaysburg, Pa., on Jan. 11, 1967, aged 54
Kendall, Norman B., Marion, Ind., on Dec. 29, 1966, aged 58
Kline, Isaac, Palmyra, Pa., on Dec. 5, 1966, aged 80
Lau, Charles A., Baltimore, Md., on Feb. 15, 1967, aged 32
Lefever, Paula L., Palmyra, Pa., on Dec. 1, 1966, aged 3
Lehman, Bertha L., Chicago, Ill., on Jan. 3, 1967, aged 64
Likins, Bertha L., Syracuse, Ind., on May 20, 1967, aged 88
Maust, E. Pearl, Boswell, Pa., on May 9, 1967, aged 62
Middleton, Andrew J., York, Pa., on June 6, 1967, aged 88
Mumbert, Ethel, Ft. Seybert, W. Va., on May 30, 1967, aged 72
Miller, Robert H., Trotwood, Ohio, on Dec. 4, 1966
Nedrow, Florence A., Sebring, Fla., on May 12, 1967, aged 82
Plunkett, Ruth W., Roanoke, Va., on April 1, 1967, aged 71
Reppert, Dale E., Delphi, Ind., on March 5, 1967, aged 56
Ringgold, Cora, Bridgewater, Va., on Jan. 29, 1967, aged 88
Rishel, Norman E., York, Pa., on April 13, 1967, aged 76
Smith, Artie, Greenville, Ohio, on June 2, 1967, aged 90
Steele, Orville D., Hopewell, Pa., on April 11, 1967, aged 71
Stauffer, E. Pearl, Harrisburg, Pa., on April 29, 1967, aged 72
Stutzman, Catherine, Hollsopple, Pa., on May 11, 1967, aged 55
Taylor, Ethel E., Hyattsville, Md., on Nov. 16, 1966, aged 72
Teeter, Frank H., Martinsburg, Pa., on April 18, 1967, aged 75
Trostle, Jesse A., Gettysburg, Pa., on May 22, 1967, aged 88
Ullery, Anna, Trotwood, Ohio, on March 25, 1967
Wagner, Homer H., Palmyra, Pa., on Nov. 30, 1966, aged 65
Weaver, Luther N., Palmyra, Pa., on March 18, 1967, aged 61
Wegman, Jack, Wetmore, Kansas, on April 23, 1967, aged 70
Weir, Roetta, York, Pa., on April 23, 1967, aged 89
Zellers, William B., Palmyra, Pa., on Sept. 28, 1966, aged 79

CALENDAR

July 23-29	**Church and Group Life Lab, Manchester College, North Manchester, Ind.**
July 27-28	**District conference, Shenandoah (formerly Northern Virginia, Second Virginia, and part of Eastern Virginia)**
July 28-30	**District conference, Southern Virginia, Christiansburg**
July 29	**District conference, Eastern Virginia, Manassas**
July 29	**Closing out district conference, Second Virginia, Buena Vista**
Aug. 4-6	**District conference, Western Canada, Arrowhead, Alberta**
Aug. 4-6	**District conference, Middle Indiana, Manchester College**
Aug 5	**Closing out district conference, Northern Virginia, Mt. Zion**
Aug. 14-16	**District conference, Tennessee and Alabama, Camp Placid**
Aug. 17-19	**District conference, Southern Missouri and Arkansas**
Aug. 17-19	**District conference, North and South Carolina, Melvin Hill**
Aug. 18-19	**District conference, Southern Indiana, Muncie**
Aug. 18-20	**District conference, Illinois and Wisconsin, Illinois Wesleyan University, Bloomington, Ill.**
Aug. 18-20	**District conference, Colorado, McPherson College**
Aug. 18-20	**District conference, Northern Indiana, Camp Mack**
Aug. 18-20	**District conference, Kansas, McPherson College**
Aug. 24-27	**District conference, Michigan, United Brethren Camp Grounds, Carson City**
Aug. 25-27	**District conference, Iowa and Minnesota, Cedar Falls**
Aug. 25-27	**District conference, Northern Ohio, Ashland College, Ashland**
Aug. 25-27	**District conference, Oregon-Washington**

To internationalize a city is not enough

Among the thorny questions that must be resolved in order to bring peace to the Middle East is one that concerns the future of shrines and holy places associated with three major religions. In Jerusalem especially there are historical monuments, churches, mosques, and other sacred objects that continue to attract worshipers and pilgrims from all over the world. Many of these shrines are sought by Christians, Jews, and Moslems. Others have a particular identification with only one faith. How to assure free access to holy places while dealing with political realities is a problem that will not be easily solved.

A number of proposals have been offered. The Arabs, as might be expected, would like to retain the former status of a divided city in which much of the old city of Jerusalem was a part of Jordan. Israel is determined to keep Jerusalem but would likely agree to some arrangement by which representatives of the major faiths could look after their own shrines within the city. The Vatican has urged that the city be internationalized with a status similar to that of the Vatican within Italy. At this moment of writing, newspapers report Israel's direct action in annexing the Old City of Jerusalem – and also the refusal of the United States to recognize Israel's assertion of control.

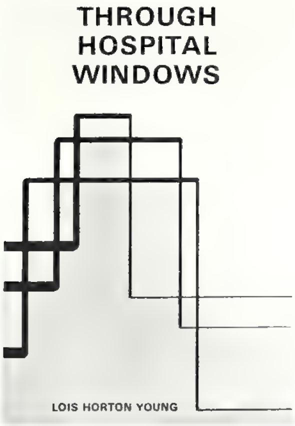
If this situation should continue, it will be the first time in almost 2,000 years that the entire city has been under the rule of a Jewish state. Though its name suggests peace, Jerusalem has seen many wars and has often been the occasion as well as the setting for protracted violence. As Jesus approached the city he wept over it, saying, "Would that even today you knew the things that make for peace!" The gloomy prophecies that he uttered on that occasion have been fulfilled more than once since then – and peace has not yet come to Jerusalem. Even if a new temple were to be erected on the site of previous ones, as a few persons have recently proposed, the occasions for violence would remain and strife would continue.

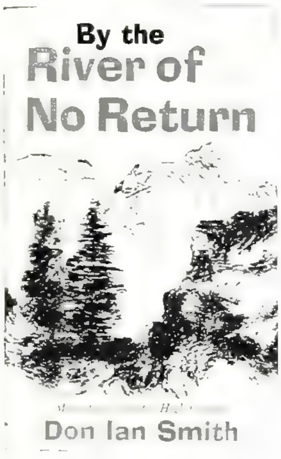
We do not have a specific solution to propose. To place certain areas of Jerusalem, those containing most of the shrines and sacred places of the old city, under some sort of international control would seem most fair to the interests of all. But we doubt that any such plan would do much to ease tensions unless at the same time, both within nations and within religions, we begin to think not in terms of sacred places but of the sacredness of human life.

"The things that make for peace" are not shrines and temples any more than they are international borders, armistice agreements, or brilliant speeches in the UN Assembly. We are eager, many of us, to see places in Palestine about which we have read in the Bible; we think it would be inspiring to "walk where Jesus walked." But on further thought we know quite well that he belongs not just to Galilee and Judea but to all men everywhere and that he walks where the crowded ways of life cross, which could just as easily be a refugee camp in Egypt or Hong Kong as a street in Jerusalem.

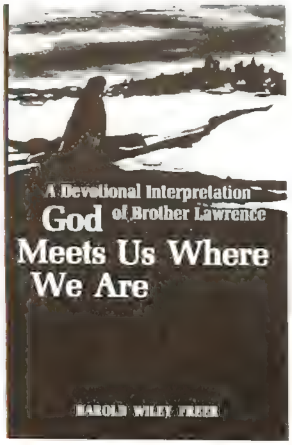
Therefore, our chief concern is not simply to internationalize Jerusalem but to work for the internationalizing of the entire world, wherein there are millions of holy places and wherein we are called to serve human need. After all, the problem in Palestine is not contained in the series of events that led up to the present crisis nor in the disputes alone between Israel and her neighbors. The larger nations have provided the arms with which such battles have been fought and we are also implicated in the power struggles that affect Palestine today.

Jesus's prayer is still timely – that men would even today recognize the things that make for peace. When he first wept over Jerusalem only a few in that city knew "the time of visitation." Yet, his teachings and his example were committed to the peace they were not ready to accept. Must there be more bloodshed in Jerusalem, in Vietnam, in the streets of our cities, before we learn the meaning of his visitation? To internationalize Jerusalem may be a needed step. To internationalize the hearts of men has much more to offer humankind. – K.M.





Meditations for your devotional life


A Devotional Interpretation of Brother Lawrence
God Meets Us Where We Are
HAROLD WILEY FREER

Walks of Jesus

Through Hospital Windows by Lois Horton Young
$1.00 paper

This book will be much appreciated for its perception of the hospital world and the quality of religious feeling which it communicates. The author is sensitive to the sights, sounds, odors, and colors of the hospital world. She is aware of the people, routines, and machines that come in contact with patients. The feelings she records carry a ring of reality. It would be an appropriate gift to pick up on entering a hospital, to carry along for the person one is visiting.

By the River of No Return by Don Ian Smith
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God Meets Us Where We Are
A Devotional Interpretation of Brother Lawrence
by Harold Wiley Freer
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These devotional interpretations skillfully combine the Bible, Brother Lawrence, and the author's insights to make Brother Lawrence's approach to God real and possible for each of us. The depth of his unusual awareness of God's presence is plumbed and his words and thought are related to contemporary personal needs.

Walks of Jesus by B. Lewis
$2.25

This moving book has received a new jacket design as it goes into its seventh printing. It retraces the Master's steps into homes, along the pathways of his friends, into the temple, into quiet places to pray, to the cross, and away from the tomb. It also points up the meaning of these journeys for Christians today.

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LOOK FOR THESE FEATURES IN THIS messenger

Heartbreak House: A Home of Joy. *In the last three years thirty-five homeless children found a place to stay, twenty-three as foster children, in the apartment where a Brethren pastor and his wife live.* by Diane Monk. page 1

When Love Kneels Down. *Jesus did more than turn a common custom into a sacrament. He illustrated the sacredness of unselfish service.* by J. Stanley Earhart. page 4

Counting the Vietnam Cost. *More than money is the cost in life, in the erosion of national ideals, in the unfaithfulness of the Christian church.* by Dale Aukerman. page 6

From St. Denis to Chartres. *Some brief comments, from a tourist's viewpoint, about five churches in northern France, where Gothic architecture began.* by Kenneth I. Morse. page 9

New in Navajoland: A Fledgling Fellowship Strives for Cooperation. *New patterns of work among Protestant missions serving the Navajos promise increased cooperative effort.* by Leland Wilson. page 16

Should Christians Engage in Controversy? *The answer is a qualified Yes. A well-known evangelist suggests guidelines for constructive witnessing.* by Leighton Ford. page 22

Other features include information about Bethany Seminary's graduates of 1967 (page 14), guidance for family devotions (page 23), a puzzle, "Mexican Kitchen," for children (page 24), "Faith Looks Up," by Harriett Bright (page 25), and reviews of a popular columnist (Karl Olsson discusses Ann Landers, page 27), of a new series of books about contemporary writers (by David Kreider, page 28), and of recordings by Bruckner and Mahler (by William Robert Miller, page 29).

COMING NEXT

Photos and reports from the Eugene Annual Conference will receive first consideration. . . . The moderator's address, by Raymond R. Peters, presiding officer at Eugene, views "The Church and Transition." . . . Irene Reynolds tells the fascinating story of a fellow Kansan, Dr. Robert E. Mohler, who in the years since his retirement offers many proofs that he is "Younger Than His Years."

PHOTO CREDITS: Cover, 16-17, 18 Leland Wilson; 1, 2, 3 Gary Settle, courtesy of Chicago Daily News; 4-5 Rohn Engh; 6 Wide World; 9, 10, 11 Morse, 14 Religious News Service; 19 Don Honick

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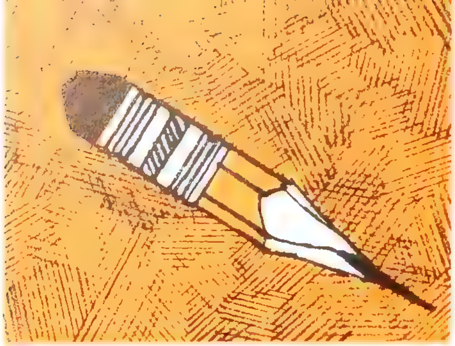
VOL. 116 NO. 1

messenger

CHURCH OF THE BRETHREN 8/3/67

Annual Conference—the 181st



readers write

WHOSE OX?

I am in perfect accord with "More Basic Facts," by Dr. Donald L. Parker (March 16). We do like to pat ourselves on the back about the things we do not indulge in, but, as I heard my grandmother often say, "It makes a difference whose ox is being gored." We need to eat more simply and "be temperate" in all things if we are ever to bring healing to all peoples. Or are we the one referred to in Phil. 3:19?

Mrs. E. E. Braid

Homeworth, Ohio

NO OTHER EXAMPLE

I was disappointed, to say the least, on reading the news report, "Out of Respect," about smoking in the May issue. Are not churches sacred temples and aren't we taught not to abuse this gift given us by the same Father who gave his Son as an example? He did not need it and neither do we. . . . The damage tobacco causes is about us on every side and can no longer be ignored by those who will or will not see. At firsthand I have viewed the curse of tobacco. Please, let us not set an example for our young people other than Christ's. It just can't be improved on.

Inez Marchant

Panora, Iowa

THIS UNGODLY LAW

In reference to "The Draft and Its Alternatives" (April 13), how many Brethren remember back in the thirties when Hitler was conscripting young men into the military? I heard it from many lips that conscription will never come to America; it is not Christian, and it would take away our freedom. What do you have to say about it now? . . .

Conscription as we know it today means drafting the young men who are not even old enough to vote into some branch of the military organization. Now no matter into which branch a young man is drafted, he is expected to learn the art of war whether he ever gets to the fighting zone or not. The art of war has one ultimate objective in mind and that is killing another human being. It doesn't matter that God created man in his image; you are supposed to get out there somewhere and start killing.

How many people realize that this conscription law that was passed by Congress and signed by the President of the U. S. is deliberately, yes, deliberately, breaking the sixth commandment, which is God's law to us. In Matt. 15:8-9 Christ said, "This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the precepts of men." You can take your choice: observe God's laws or good old man's laws. I like what John has to say in 1 John 2:4-5: "He who says 'I know him' but disobeys his commandments is a liar, and the truth is not in him; but whoever keeps his word, in him truly love for God is perfected. By this we may be sure that we are in him." That's pretty strong language for everybody.

Where are all our preachers in high places and low places today when it comes to condemning this ungodly law that is nothing more than the devil's handiwork? It has been said that the sixth commandment is the most ignored of all the Ten Commandments. How then can we have peace in our land or be favored by God's love when we are living under man's laws instead of God's laws? . . .

If I were a preacher of God's Word I would be proud to see young men follow God's Word and stand up for his kingdom.

Ward I. Guthrie

Pompano Beach, Fla.

STORIES FOR CHILDREN

It is a thrill to see the children pour out of their seats and fill the aisles to hear the children's story. It is good for our children to learn that their pastor is their friend and one to whom they can go in time of need. I am grateful to have a pastor who is willing to put forth the extra effort to tell the children's story.

Gladys Amspacher

Brodbecks, Pa.

REACTION TO FILM

I went to see "Who's Afraid of Virginia Woolf?" after seeing it recommended by the church through its official publication, Messenger. Since I had read severe criticism of the immorality in this picture, I had no intention of seeing it, but after a favorable review in the Messenger I thought I would see for myself.

My wife and I spent two hours watching two college professors and their wives engage in a sexy, drunken, cursing, and swearing brawl which, according to their own words, included adultery.

It has been and still is my belief that the mission of the church is to take the good news of a saving gospel to the people of the world and uphold the highest standards of morality while doing so.

It seems to me that when a church paper recommends that its members spend an evening looking at a picture like this, hearing God's name taken in vain over and over throughout the entire picture and, therefore, contributing to its financial success, the teaching of morality has about sunk to the Nth degree.

Galen R. Miller

Bridgewater, Va.

When Messenger *first started to carry film reviews we indicated the purpose as follows: "The purpose of reviewing current films is not to recommend or promote specific films for viewing or to offer a rating service covering many films. We hope, rather, by examining a few pictures critically, to help readers develop their own criteria for evaluating pictures and to become more aware of the way current films treat basic theological and moral issues. Even the reader who never goes to see a commercial film must be aware of what is being shown in his neighborhood. Since this year's movie quickly becomes next year's TV show, no one can afford to be indifferent to the quality or the content of current films." – Editor*

More on page 29

BYLINES: Ministerial vocation consultant **Donald Fancher** is on the staff of the Ministry and Home Mission Commission of the General Brotherhood Board. . . . **Raymond R. Peters,** 1967 moderator of Annual Conference and newly elected member of the General Brotherhood Board, is the pastor of the Manchester church, Indiana. . . . **John C. Middlekauff** is the pastor of the New Carlisle congregation, Southern Ohio. . . . Farmer's wife and writer of newspaper stories, **Irene Shull Reynolds** has contributed accounts of interesting persons to "Messenger." . . . **Vernon Burrow** is the pasto of the Brookhaven Cumberland Presbyterian church, Nashville, Tennessee, and serves as a membe of his denominational Board of Missions. . . . **Lorell Weiss,** Church of the Brethren minister, is professor of sociology at McPherson College, Kansas.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois

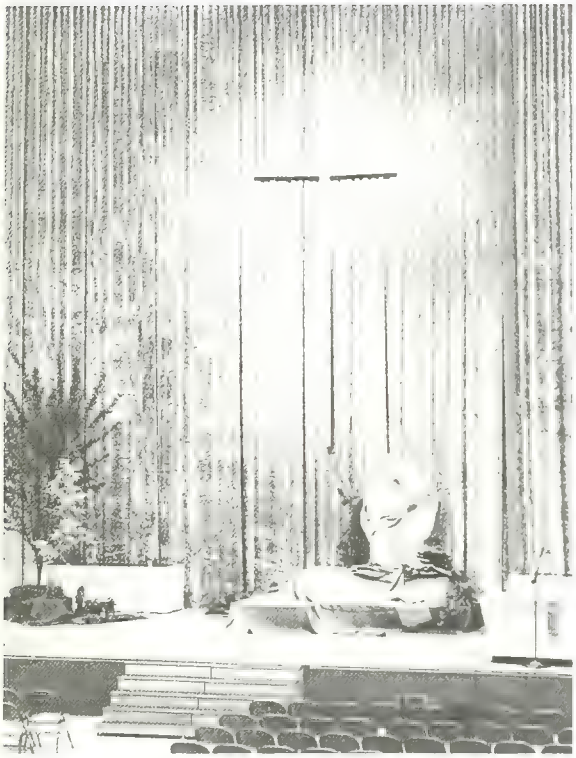
NEXT EVENT
WELCOME
CHURCH OF
BRETHREN
BALCONY

The Eugene Conference revealed that the church is neither dying nor yet reborn, but still finding its way in a revolutionary world. . .

special report

special report

The Church: Agent o



Symbols of light, life, change, and stability

Moderator-elect, Morley J. Mays, talks with next year's nominating committe

The church took time out to reassess its place in the Christian community, to think about its ministry in the world

Moderator Peters is interviewed for Eugene television statio

Victim of Change?

One day in May a black Cadillac hearse carrying a gray coffin began a journey from Oregon to Pennsylvania. The hearse was the idea of Carl McIntire, who was relieved of his ministry in the Presbyterian Church many years ago and subsequently started another denomination. Because the General Assembly of the United Presbyterian Church, meeting in Portland, had adopted a Confession of 1967 which differs at some points with traditional creeds, McIntire tried to dramatize what he called "the death of a church." But there are many evidences that the United Presbyterian Church is still alive and kicking. Any rumors about its demise – like the announcements recently about the death of God – are entirely unfounded.

So far as we know, no funeral services were scheduled for the Church of the Brethren following its 181st Annual Conference at Eugene, Oregon. This is not to say that every delegate was completely satisfied with actions of the Conference or that it consistently exhibited signs of vitality and strength. But once again the church took time out to look at itself, to reassess its place in the Christian community, to think about its responsibility for ministry in the world, and to consider how faithfully it has been serving its Lord. And if, like a good doctor, you tried to feel the pulse of the denomination at Conference time, you found that its heart was beating.

Apparently the committee responsible for planning the Conference program was convinced that the time had come for the church to consider change. The selection of topics for major addresses illustrated this purpose. The series of evening addresses was to begin with a discourse on the meaning of the twentieth century, but Dr. Arthur Flemming, president of the University of Oregon, on whose campus the Conference sessions were held and also the current president of the National Council of Churches, chose rather to reflect upon situations within the church in the twentieth century. He discussed the basic commitment which is central to Christianity and spoke about ways in which the church today can respond to the challenges and demands of modern life. He spoke about the National Council of Churches and the way in which, both through formulated statements and program activities, it attempts to respond to current needs. He insisted that evangelism occupies the primary position in the list of purposes of the National Council, and he shared his conviction that "the church will fulfill its mission only as local congregations strengthen their witness to the community and to the world."

Initial speaker Arthur Flemming: president of NCC and University of Oregon

Speaking more directly to the ways in which the Church of the Brethren particularly must face up to change, Raymond R. Peters in his moderator's address suggested that the time had come for the church to welcome change, to see its inevitability, and to thank God for it. In a "state-of-the-church" message which appears elsewhere in this issue, the moderator suggested that the Church of the Brethren must understand radical change and must study the gospel, combining both its historical and current insights.

Dr. Paul Hoover Bowman, director of the Institute for Community Studies in Kansas City, Missouri, and a former member of the Board, addressed his comments to the current confusion that results from the speed of social changes taking place around the world, especially as these affect accepted moral standards and cherished values. He suggested that while codes of law are needed, they get out

+ special report

Bowman: reinterpret ethical codes . . . Zeller: no authority figures

of date and have to be changed. He proposed that Brethren look behind the literal code of ethics laid down in other times and make a "responsible interpretation" of them. Dr. Bowman said, "Too often we have been helped in behaving morally through the fear of discovery or of the consequences, but such conditions no longer hold in an 'anonymous' society." Because there are so few controls today, children will have to make their own responsible choices and decisions. Basic to all moral and Christian values is the desire and right of every person to be valued for himself as a human being.

Neither assurance nor authority, the usual trademarks of religion, are sufficient for the church today, said Harry K. Zeller, Jr., in his address to Conference Friday evening. Instead he called for "a pilgrimage to freedom" in which the key words are *awareness* and *acceptance*.

This is a pilgrimage, he stated, which moves away from stability to change. Though many people long for a return to normalcy, for something that is unchanging, the fact is that "Christ meets every man on his own level and each age according to its specific needs."

Observing that "authority figures are having a tough time in our world," the La Verne, California, pastor declared that a minister must be a searcher along with his congregation, people who also search for truth. "Answers are not his to give, but theirs to seek."

But the chief "fracturing agent in our fractured world," he insisted, is the desire for status, which has become a way of life in the church as well as in its environment. In its place he pleaded for acceptance, "the grace of being able to look frankly into the eyes of another, even one who is hostile, and accept that person as a person . . . by the kind of grace which God gives, who accepts us."

Illustrating this concept of acceptance by familiar incidents from the Gospels, the speaker said, "Touch Jesus at any point, in any manner, and you will find this acceptance, which is grace, grace that is greater than all our estrangement . . . than our aloneness . . . than all our sin."

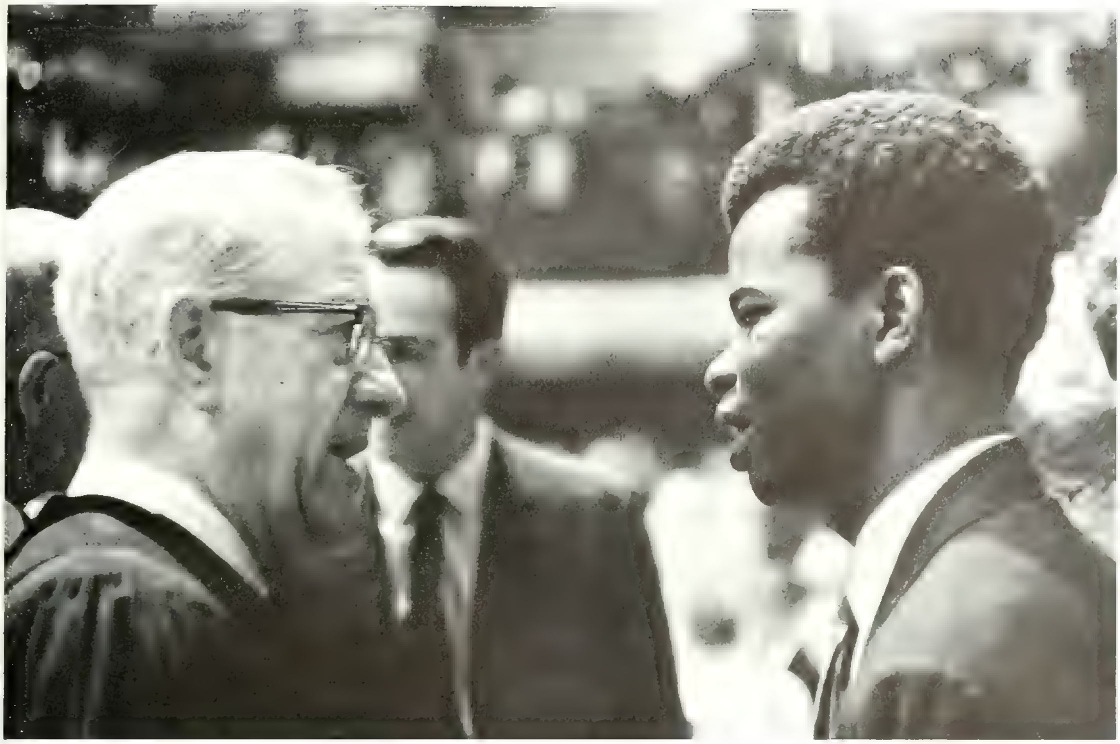
MODELS FOR MINISTRY

How THE CHURCH is currently responding to opportunities for ministry was illustrated during the Saturday evening program when nine current endeavors, many of them aimed at helping the church become involved in life beyond its walls, were presented and interpreted. John W. Gosnell described the activity of Mission Twelve groups in the Elizabethtown church, Pennsylvania. Marlin Heckman told of a countywide telephone counseling ministry in which the York Center church, Illinois, is involved. David and Shirley Rogers explained how a fellowship house sponsored by Central church in Roanoke, Virginia, serves the needs of young adults. A special ministry to the "corridor" area of Los Angeles was described by B. Wayne Crist, pastor of the Imperial Heights church nearby.

In the same session, Thomas Wilson, pastor of First church, Chicago, explained why needy members of a Chicago west-side area, including many on welfare, were mobilized with the assistance of some church representatives to improve the conditions under which they live. William Faw, pastor of the Douglas Park church, also in Chicago, told of the many activities in which his church is involved. The specific contribution of a local coffeehouse was presented by Kenneth L. Miller, pastor at Carlisle, Pennsylvania. Joseph Weaver described the ministry to youth gangs in Chicago, and the pastor of the Oakland church in California, Gerald L. Moore, discussed the work of the East Oakland parish.

If there are to be any funerals as a result of the 1967 Conference, the most appropriate place for a memorial service would likely be on behalf of the eldership which has held a significant place throughout the history of the church but which was in effect dispensed with at Eugene. Delegates voted by much more than a two-thirds majority to accept a report that said the office of elder had now lost its meaning. At the same time the report provided that "those who are ordained for life as elders should remain so." An amendment which would have retained the term *elder* and also have allowed districts to continue an elders' body at their option was voted down.

The final action of the delegates settled an issue which has been before Conference continuously since 1963. Those delegates who argued for retaining the eldership spoke about its biblical origin and also insisted that it was particularly needed where churches were served by a free ministry. Members of the committee pointed out that their original comprehensive report, presented at the 1966 Conference, had gone thoroughly into the biblical and historical back-



M. Guy West, now moderator, talks with Mwajim Garnvwa, Standing Committeeman from Nigeria

ground of the eldership and had also reviewed recent Conference actions affecting the function of elders. Therefore they reaffirmed their recommendation that the elders' body should not be perpetuated.

ANNUAL OR BIENNIAL – A HARDY PERENNIAL

Delegates to future Conferences may no longer have to consider the eldership, but another perennial topic remains. It became evident in the preliminary report offered by a committee studying the frequency and organization of Annual Conference. The committee had given careful study to a number of questions concerning Annual Conference and was definitely thinking of proposing a number of significant changes. Central to these was a suggestion that Conference hereafter be held every two years rather than annually. Some other proposals were concerned with the constitution and functioning of Standing Committee. Attention was also given to the nature and function of Conference queries. But most of the discussion on this item at Eugene concerned the frequency of Conference. A number of speakers argued that the money used for Annual Conference is well spent, that Conference is needed every year lest too much power be put in the hands of professional leaders. It was evident that there is still strong support for an *Annual* Conference. If a vote had been taken at Eugene, it is doubtful if the biennial proposal would have passed. But the final disposition of that controversy must wait until next year.

Another perennial issue, involving decisions about ecumenical relationships, engaged the attention of delegates at

It is evident there is still strong support for an Annual Conference. . .

Eugene. Recognizing that the full-scale debate on participation in the Consultation on Church Union last year had left some confusion in the wake of the argument, at Eugene the Fraternal Relations Committee through its chairman, Dale Brown, attempted to set the record straight. The committee pointed out that the question of the degree of participation in the Consultation on Church Union is still open for discussion and debate, the Louisville Conference having decided quite decisively that Brethren would not become active participants "at this time." The same Conference, however, asked the Fraternal Relations Committee to move as rapidly as possible in conversations with several other groups.

The committee brought a supplement to its printed report, in which it shared the results of a meeting with the COCU Executive Committee in February. The report also called attention to the May meeting of the COCU in Cambridge, Massachusetts, at which Dale W. Brown and DeWitt L. Miller served as observer consultants. They pointed out that, beginning with the 1967 meeting at Cambridge, representatives of the observer-consultant churches (such as the Church of the Brethren) were given the privilege of sharing in discussions and offering information to study commissions of the Consultation. DeWitt Miller observed that Brethren are urged to participate in grass-roots conversations on the implications of the "Principles of Church Union" of COCU. He said, "I wish that the Brotherhood could be as open to COCU as COCU is open to us."

The Fraternal Relations Committee also brought the Conference up to date on conversations held in recent months with representatives of the American Baptist Convention and on several area exchanges at which leaders of the Churches of God met with leaders of the Church of the Brethren.

WHO SHOULD COORDINATE ECUMENICAL CONCERNS?

The sharpest debate, however, on ecumenical matters came in connection with a discussion of how ecumenical concerns can best be coordinated and handled on behalf of the Brotherhood. Last year's

Observation of an observer-consultant: "I wish that the Brotherhood could be as open to COCU as COCU is open to us"

Daniel Gibble of Kensington, Maryland, joins thousands in registering for Conference

Conference had asked for some new structuring within the church which could coordinate activity in areas such as church unity, faith and order, ecumenical involvement, ecumenical education, and fraternal conversations. When this assignment was given to the Board, the Board sought the services of a committee already studying its internal structure with the result that the Board brought to Conference a proposal that responsibility for coordinating ecumenical concerns be assigned to the General Brotherhood Board. The Board also suggested that a new committee on interchurch relations, composed partly of General Brotherhood Board members and partly of other persons, could care for many of these activities.

A number of delegates, however, argued that it is important to have an independent committee which would deal with ecumenical matters and report directly to Conference. They recognized the heavy burden of increased activity and responsibility that the Fraternal Relations Committee has carried recently but they felt that since questions regarding policy and direction are involved the committee should be independent of the Board. Several persons speaking on the opposite side of the issue argued that the Board, as well as any other committee, is responsible to Annual Conference, also that there are program interests involved in ecumenical discussions that need to be closely related to the work of the Board.

Calvert Ellis, chairman of the Board, pointed out that within the membership of the Board, as within Annual Conference itself, there are varied opinions as to any specific proposal regarding merger and that in proposing that the Board ake responsibility for coordinating ecumenical concerns it was not interested n controlling that activity but rather in helping to provide budget and personnel to implement the direction set by Annual Conference. By a vote of 502 to 260 the Conference decided to ask a Conference committee (by later action designated as the Committee on Church Polity) to make a study and to bring a recommendation later as to the best structure for handling ecumenical concerns. In the meantime the existing Fraternal Relations Committee will continue to funcion as formerly.

Browsing and buying in the bookstore are a traditional part of Conference

Annual Conference frequently hears greetings from fraternal visitors, but for the first time in the history of Brethren Conferences the Roman Catholic Church sent an official observer. He was Father Edmund Bliven, an editorial writer for the Portland Sentinel, a Roman Catholic publication. Referring to the Vatican Council and developments in ecumenism, he said that something has happened in that both Roman Catholic and Protestant churches have come to realize that the church is under the judgment of God and is in constant need of renewal and reform. Moderator Raymond R. Peters observed that this was a history-making moment, and he described, also, his conference a few months ago with the Pope at Rome. Greetings were brought, also from the Brethren Church in the person of its fraternal visitor, St. Clair Benschoff.

MIDDLE EAST, VIETNAM, AND CIVIL DISOBEDIENCE

DURING THE WEEK that more than 3,000 Brethren assembled at Eugene, the newspaper headlines were emphasizing the continuing bloody struggle in Vietnam, the battle of words in the UN General Assembly as it sought a formula for peace in the Middle East, and the hopes for a summit meeting in New Jersey that might possibly ease some of the tensions between East and West. It was appropriate that the General Brotherhood Board should bring to the Conference a list of proposals encouraging a renewal of the church's peace witness. Number one on

+ special report

VIETNAM
PEACE

this list was a statement headed as "A Call for Peace in Vietnam." With only a few scattered negative votes, this paper, considered by some to be the strongest yet offered by the church, was adopted and used as the basis for full-page advertisements that later appeared in newspapers in Portland and Eugene. The statement expressed the church's "dismay" that the U.S. government "has risked so much in its attempt to win a military victory, while risking so little in attempting to extricate itself from a long, hard war." The Conference called for the United States to revise its present policy in Southeast Asia, to stop bombing North Vietnam, to suspend troop movements to Vietnam, and to reconvene the Geneva Conference on Vietnam.

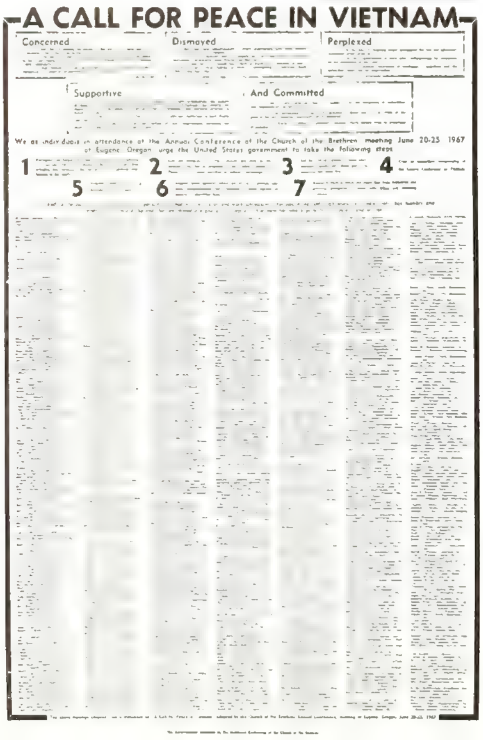
The Vietnam paper proposed several specific actions that could be taken by congregations, among them the establishment of draft counseling centers. The delegate body said, "We call upon all Christians to pray and work unceasingly for peace, not self-righteously or vindictively but humbly and repentantly. We pledge ourselves to this task."

One specific step urged for congregations proved to be the subject of some debate. It was a proposal that congregations should oppose legislation which would increase taxes designed specifically to support the war. One delegate was eager to have this sentence eliminated from the statement, but his amendment failed. Another delegate proposed that a sentence be added that would urge members to consider seriously whether they should continue to pay income taxes that might be used for the support of the war. This amendment also failed to gain support.

In a related action the Conference, recognizing the situation in the Middle East and noting especially the plight of Middle East refugees, urged those attending Conference to go without a meal or meals and to contribute money especially designated for the emergency disaster fund which could be used for Middle East relief.

While Conference delegates did not hesitate to voice their concerns and even to register objection to policies of their own government as in the case of Vietnam, they also gave attention to a basic policy statement spelling out the church's views on church-state relations. The statement carefully defined the responsibilities of the church and the state to each other. The document declared "separation of church and state means separation, not of concerns, for church and state share many of these, but of institutions." The statement dealt at length with the church's concern for the world, its attitude toward the state, its corporate responsibility to inform citizens on the moral and spiritual values of proposed actions by policy makers, and the duty of individual churchmen as Christian citizens to run for public office and public service.

Nearly a thousand signatures on full-page ad which appeared in Eugene and Portland papers



A CALL FOR PEACE IN VIETNAM

Concerned

Dismayed

Perplexed

Supportive

And Committed

We as individuals in attendance at the Annual Conference of the Church of the Brethren meeting June 20-25 1967 at Eugene, Oregon urge the United States government to take the following steps

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When expressions of dissent toward government policy based on conscientious convictions seem to be imperative, the statement declared that "such expressions may include disobedience to the state." It cautioned, however, that prayer, careful thought, and consultation with others should precede any active civil disobedience.

SELF-APPRAISAL — NOT ALWAYS AGONIZING

Perhaps the most probing attempt at self-examination on the part of the church was offered at a joint meeting of the Standing Committee and the General Brotherhood Board. The Standing Committee members, representing all of the districts of the entire Brotherhood, had prepared for this session by submitting a number of questions they wanted to discuss with the Board. They were eager to know, for example, about the present effectiveness and the future possibilities of the Mission One emphasis. Carl Myers, the staff person responsible for coordinating the current emphasis, pointed out that Mission One is taking root among the churches and that it is making a difference both in individuals and in congregations in their sensitivity to mission. Anna Warstler described the widespread influence of Mission Twelve programs, both in this country and in India. A pastor used a number of personal illustrations to indicate how the mood and climate of Mission One influenced activities in a local situation.

Concern was expressed, however, lest in turning to the world the church lose its emphasis upon personal integrity and the spiritual content of religious experience. Both in this session and in other exchanges during Conference it was evident that some Brethren looked for a stronger emphasis upon individual and personal salvation, which they feel should receive first and primary emphasis, while others would underline the church's responsibility to the world in which people live. Members of the Board pointed out that within the Board, as well as within the church, there is a wide diversity of convictions as to where the chief effort of the church should be placed.

Related to this concern was another suggesting that the church's program looks impressive, but it may not meet the real need of many persons. This was suggested as a problem in communication, perhaps representing a failure on the part of planners to understand and serve the interests of many laymen.

Still another question related to the rapid changes evident in a society turning from rural to urban ways. Members of the Board pointed out that it was because of such basic changes that the church was now pressed to experiment with new forms of ministry.

A number of queries, coming as new business before Conference, were first reviewed by Standing Committee and later handled by delegates. In most instances, these concerns were referred either to the General Brotherhood Board or to a special Conference committee for study and implementation. A query asking for expanded support of programs to help meet world hunger needs was broadened to include a study of agricultural production. Another query which called for a study of curriculum and story papers and their effectiveness in teaching distinctive Brethren concerns was put in the hands of a special study committee composed of Wayne F. Geisert, chairman, B. Wayne Crist, Ronald K. Morgan, Eleanor Painter, and John F. Young. The action of Conference reversed the recommendation of Standing Committee, which was in favor of returning the query. In order to study and to offer guidance about a number of matters related to church polity a committee composed of J. Wilburn Lewallen, chairman, Donald F. Durnbaugh, William F. Smith, Rufus B. King, and Warren F. Groff was given several assignments including suggestions as to what structure should be developed for coordinating ecumenical concerns.

Ira Moomaw: peace now in Vietnam

An impartial observer, watching the Brethren in action at Eugene in June 1967, would hardly be inclined to call the undertaker to dispose of a "dead" church. He might have discerned some symptoms of disease, however, which would indicate the need for remedial action. A number of concerns were expressed about the lack of growth in membership in the church, and several contradictory explanations were offered as to reasons for declines in membership. As an observer listened to discussions on the floor of Conference, he might well have wondered whether Brethren really wanted to enter fully into the mainstream of ecumenical activity or whether they did not find their own sectarian fellowship so precious that they would not risk losing any of its values. On the other hand, there were some vivid evidences that many in the Brotherhood are eager to move ahead with a ministry geared to present needs and yet undeniably Christian. In all honesty one must say that the church is neither the drifting institution that some deplore nor the dynamic instrument for change that some desire. As seen at Annual Conference, the Brotherhood is far from dead, there are some signs of renewal, but it is hardly ready for the revolution that many Christians believe must occur if the church is to be faithful and relevant today. — K. M.

Art Series Draws Unexpected Response

A full beard . . . baggy pants . . . a pendant around his neck. These were the first impressions many persons attending an Annual Conference postbreakfast conference on "Man and His Art" received of Laird Sutton, but, if they expected bizarre behavior and social crudeness, they were disappointed. Laird Sutton revealed himself as a gentle, sensitive, and humorous man. His first words were personally addressed to an elder from Pennsylvania, "I'm glad I'm not the only one wearing a beard."

Sutton began by helping those who crammed into the room to explore the use of their senses. With all eyes closed, Sutton's gentle voice led the participants to "listen to sounds . . . one at a time," to "taste the air," and "feel the air between your hands." He helped participants to look into one another's eyes until "you see the colors move" and "see the face change."

The artist, he said, is concerned with these things – the sense of smell, touch, and sound. He is concerned to provide an opportunity for the individual to ex-

William Stafford: imaginative experience

Don Murray: a film of visual aesthetics

Laird Sutton: an exploration of the senses . . . tasting and feeling the air perience himself and what is around him. "The content of today's art," he said, "is the content of your experience." Art allows a spectator to become a participant.

A work of art is a screen on which a person may project his senses. And whether the viewer's experience is comparable to the artist's is not the significant issue. What is important to the artist is that the object of his creation initiate the participant into a new experience with his own senses.

Sutton, as well as being an artist, has been director of a San Francisco coffeehouse. He says that many of today's artists have moved beyond painting, sculpture, musical composition, or fiction. They are, instead, creating "environments."

It seemed as if gentleness was a requirement for the leadership of the series, "Man and His Art." Certainly William Stafford, a nationally recognized poet, demonstrated the same sense of quiet ease.

Stafford began by observing that in our time writers and those who teach contemporary literature experience a sense of menace and threat. For there has been a loss of the "imaginative experience."

Stafford demonstrated something of the meaning of the "imaginative experience" by accident. When discussing how poetry sometimes grows out of the sound and content of the words, he mentioned the word *slaughtered*. That word, he said, carries the sense of "slash" and "sack." The first syllable communicates swiftness, flight, something hurtling. The second syllable — gutteral and coarse — has a feeling of bluntness, heaviness, a gasp. This sort of imaginative penetration of sounds and ideas is almost gone from our culture.

Because our culture has been extraordinarily successful in its technology, short-term interests and short-term goals have become central. Stafford observed that the young are being hustled into activities that focus on these short-term objectives. And one result has been the erosion in reflection and imagination.

Literature provides an opportunity for this "imaginative experience." Literature allows a person to relive an event. He has the opportunity to reflect and wrestle with ideas, sounds, and emotions. He may relive an event he himself never before experienced directly.

Stafford drew the distinction between the creative artist as an illustrator and the creative artist as midwife (although it was Sutton who used this word). The artist does not take the values of his society and then find words to demonstrate those values. The creative artist is engaged with "what is." Sometimes he does not choose the materials he will struggle with — they choose him. Another way of saying this is that literature does not grow out of morality, but morality grows out of literature.

In the third postbreakfast conference in this series Don Murray began with what seemed to some persons an offhand comment. "If you would like a statement from me about my art, see my film. For my film *is* my statement."

And, in keeping with that, Murray spent the rest of the time responding to questions about his film, "Tale of a Cock," which had been screened the previous evening. But even in such a casual approach, a rather clear image of Murray's attitude toward his art emerged.

One question was, "How do people react to the love feast scene in your film?" Murray's reaction was that it is probably the most controversial scene in the movie — for both Brethren and others. Some see it as their favorite moment in the film; others would like to see it out of the film.

Murray later mentioned that the love feast and the baptismal scene were included because they made such an impression on him before he became Brethren. One suspects that they were also used for the same reason that the tent-healing service was used: they are visually dramatic.

Several questions dealt with the "style" of the film. The film is, as Murray says, impressionistic. That is, it is realistic. The film viewer gets a feeling of each moment. But there is no concentration on carefully rendered details. A packful of devices is used to convey these impressions: multiple exposures, slow-motion, stop-action, tricky lighting, and scores more. The action is carried with very little dialogue. All of which suggests, but does not define, what occurs.

This style is combined with a plot line so simple as to be, as one participant said, a medieval morality play. And the intent is to create an event in which the characters become the embodiment of all such characters.

"The film," said Murray, "is basically a form of visual aesthetics. Unlike the stage, from which you remember lines and words, from the movie you carry away images and mental pictures." Those who saw the film agreed.

Another question was raised about depicting immorality in a film. To this Murray responded that we cannot be sure that viewers will see beyond the immoral details to the massively moral theme of a film any more than we can be sure of what they read in the story of David and Bathsheba in the Bible.

The response at Eugene to a series on the arts suggests that interest in the arts is more substantial than we have believed. The attendance at the first two sessions of the series was almost twice what some planners expected. Also this interest is not restricted to the very young. The majority of participants were more than thirty. — DONALD E. FANCHER

The Church and Transition

The moderator's address to Annual Conference

by Raymond R. Peters

The moderator is expected in his address before the Conference to deal with some aspects of the "state of the church." During the past two years there have been unprecedented self-analysis, evaluation, and projection. A wide spectrum of the church has been involved in conversations, group discussions, public statements, published articles, and letters to editors. All of these attempt to assess the mood of the church and predict its future. Seldom has our church leadership expressed so much concern, anxiety, and optimism.

Rather than attempt to analyze and summarize the various discussions on the mood of the church I would prefer to discuss the church in transition. This issue undergirds and has profound meaning for our current concerns.

In Kenneth E. Boulding's book, *The Meaning of the Twentieth Century*, the Quaker economist vividly portrays the fact that we are living in the midst of a great revolution. It is not my purpose to deal with the nature of that revolution. I simply want to make clear the fact that we are living in a time of unprecedented change, that the church is living in and through this transition, and that its present and future are profoundly affected by this environment. As Huston Smith says, "quietly, irrevocably, something enormous has happened to Western man. His outlook on life and the world has changed so radically that in the perspective of history the twentieth century is likely to rank — with the fourth century, which witnessed a triumph of Christianity, and the seventeenth, which signaled the dawn of modern science — as one of the very few that have instigated genuinely new epics in human thought. In this change, which is still in process, we of the current generation are playing a crucial but as yet not widely recognized part." Certainly, change is the one constant in this living world, the essential element of life. Change has been a part of every generation but major transitions take place at rather infrequent intervals.

The need before us as a church is to understand the nature of the revolution and to deal with our feelings, attitudes, and actions as we face change. Jesus lived in a time of great change. He said, "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them" (Matt. 5:17). Browne Barr, pastor of the First Congregational church in Berkeley, California, writing in the February 16, 1967, *Christian Century* on the parish church, gives an illustration that might be helpful.

"During his 1932 campaign for the presidency, Franklin Roosevelt declared that 'civilization is a tree which, as it grows, continually produces rot and dead wood. The radical says "Cut it down." The conservative says, "Don't touch it." The liberal compromises, "Let's prune it so that we lose neither the old trunk nor the new branches."' " This might well be applied to the church, to our church.

The radical mind is "fed up" with the institutional church. He feels that it has served its day and that it should be buried. Many radicals are sincere and are honestly attempting to make their Christian faith relevant to our times. Unfortunately, large segments of society and the church condemn, rule out, and ostracize the radical and fail to comprehend and profit by the insights which he has and is trying to give to the world. The radical says that Christ was a revolutionary and that his followers must be the same. But most people do not understand him. There is much truth in this judgment.

The conservative mind is threatened by change; he clings to the old, and the old becomes sacred. New insights create insecurity and often produce the feeling that to change from the past would invalidate one's own prior commitment as well as be disloyal to the traditions and the teachers of the past. Fear of change often causes one to have a preoccupied concern with maintaining the status quo, keeping things as they are; the old must be preserved. Jesus said that he came not to destroy the law, not to maintain but to fulfill, enrich, give new meaning. "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist one who is evil. But if anyone strikes you on the right cheek, turn to him the other one also. . . . You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you." Preserving and maintaining are not sufficient.

The *New York Times* in an editorial on November 14, 1965, commenting on Senator Harry F. Byrd as he left the Senate, said, "A talented man, he chose to stand outside the broad currents of his time and to set his face against the future. . . . He began as a force and ended as an anachronism." Whether or not this judgment is accurate it should, nevertheless, speak to all of us lest we lose our talent by attempting to preserve it. We should seek to be unlike the biblical character who was afraid and dug a hole in the ground and hid his Master's money.

We must not accept a seemingly easy solution to our problems. We live in a complex world; we cannot retreat to the simple isolated life of the past, holding on to the old ways. Great decisions that affect the future of mankind are made in the assemblies. Systems as well as men need changing. James Russell Lowell, the nineteenth-century American poet, said, "We must stop attempting the future's portal with the past's blood-rusty key." Or others have said that we cannot solve today's problems with yesterday's answers. We believe the gospel of Jesus Christ would have us deeply concerned with the past and at the same time finding new insights "for the living of these days."

Jesus speaks to us again with his illustration of the wine and the wineskins. "Neither is new wine put into old wineskins; if it is, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved." The old wineskins are rigid and incapable of adapting to the new situation. The new insight that came to me on a recent rereading of this illustration was that by placing new wine in old wineskins the old wineskins burst and one loses both the container and the content. One can see the broken skins and the wine spilled all over the place. While, on the other hand, if you put new wine into new, flexible, expandable wineskins, you save both.

Jesus spoke on another occasion about the sabbath being made for man and not man for the sabbath. The profound insight here is that we must avoid the danger of putting too much emphasis in or weight on the form, lest the function and the content are lost. We are told that form follows function. Some feel we have been and still are spending too much time and effort on the institutional forms. This may be the lesson we need to learn in the Church of the Brethren as we continue to move through this period of revolution.

Some would ask, How can we determine or distinguish between the wine and wineskins, between function and form? This is a good question, and it is not always easy to answer. Let us try. Take baptism, for example. Fifty to one hundred years ago in the Church of the Brethren great stress was placed on the form of baptism. Many presentations were made attempting to prove from the biblical record and from the early tradition that trine immersion was the right, and for many the only, form of baptism. The assumption was that the proper form of baptism was essential for transformed and dedicated persons. All of us here know the work of D. Elton Trueblood; we have read his books with profit and we have listened to his speaking and have been inspired. He was in Dayton, Ohio, some years ago where we worked with him in a rather close and intimate fashion. It dawned upon me that this great Christian had never been baptized with water, not even sprinkled. It seemed evident that God works in many ways to achieve his purposes. Perhaps we should be reminded again of the statement of Jesus, "By their fruits you shall know them." In other words, the focus of the gospel is on function, rather than on form.

Our people are concerned that the basic values inherent in Brethren tradition continue to be a reality in our contemporary world. Much of the discussion that is taking place among our people with reference to church merger revolves around this concern — that we will need to give up too much. Some feel that in order to maintain our historic principles it is essential to keep these values within the historical structure, thus making it essential for the Church of the Brethren to continue as a separate and distinct sect. There are others who feel that our structure is limited and restricts the fullest implementation and fruition of these values. The call is for new forms in order to adequately preserve and perpetuate our historic values. With greater flexibility in the organizational structure, new and relevant ideas are not only discovered but made real in the life of the people.

In our generation we are living through a revolution. The proportions are greater than most of us can comprehend. The Church of the Brethren is being tremendously affected by this change and in many ways seems inadequate to proclaim fully the gospel message relevant for modern man. The call is to more adequate understanding of the nature and meaning of our time, to a continued study of the gospel, combining both historical and current insights. We need flexibility in our structure in order to move into genuine renewal both within the present structure and through new ministries.

We should thank God for the inevitability of change. We welcome it. We honor the past and take from it, "its fires but not its ashes," and move with confidence that God is still leading his people into great new revelations and into significant areas of service. □

The Gospel Is in the Verb

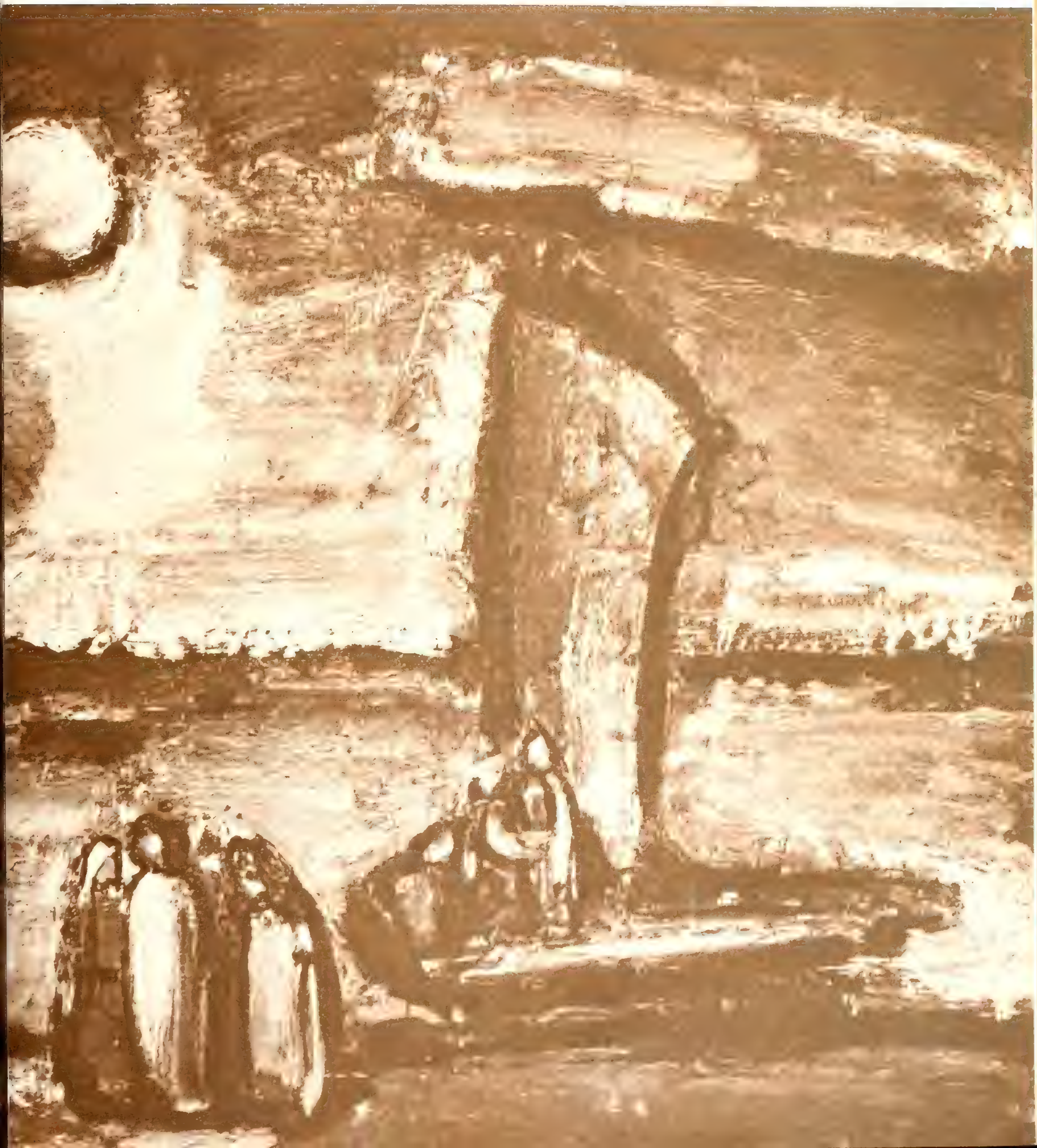
by John C. Middlekauff

In March of 1966, Paul Sanders, an Episcopal layman who teaches in the department of English at the University of Massachusetts, had an article in the *Christian Century* entitled "The Gospel Is in the Verb." The article itself had to do with the reading of the scriptures, and his thesis was that, when the Bible is read, we ought to place the emphasis upon the verb instead of the pronouns.

I found the article helpful but it also set me thinking along different lines. "The gospel is in the verb," the *verb* – a word which expresses an act or an action. Then I began to think about how some of the teachings of Jesus cluster around the verbs. The rich young ruler approached Jesus with the problem of attaining eternal life, and Jesus said to him, "*Go, sell* what you have, and *give* to the poor" (Mark 10:21). After the Gerasene demoniac had been restored to sanity, he wanted to stay with Jesus, but Jesus refused and said to him, "*Go* home to your friends, and *tell* them how much the Lord has done for you . . . " (Mark 5:19). In what we have come to call the Golden Rule, Jesus said, "So whatever you wish that men would do to you, *do* so to them . . . " (Matt. 7:12). "*Love* [active, constructive goodwill] your enemies, and *do* good . . . " (Luke 6:35).

In the famous Parable of the Last Judgment in Matt. 25 Jesus talks about

"Christ and the Fisherman," by Georges Rouault



feeding the hungry, *clothing* the naked, *visiting* the sick and the imprisoned. Again, in laying down the conditions of discipleship, he spoke of *giving* a cup of cold water in his name (Matt. 10:42). Mark tells us that when Jesus began to preach following his baptism, the first thing he said was: "*Repent* and *believe* in the gospel" (1:15). Repent is an action word, for it means to change your way of living and to turn around and begin walking in the way God approves. And believing is an action word also, for it means to commit our lives in wholehearted loyalty to Jesus Christ.

And just before Jesus left his disciples for the last time he said, "*Go* therefore and *make* disciples of all nations, *baptizing* them in the name of the Father and of the Son and of the Holy Spirit, *teaching* them *to observe* all that I have commanded you . . . " (Matt. 28:19ff.). This list is not complete but it does suggest that to be a disciple of Jesus, you must be where the action is. Of course, back of all this is the truth that God expressed his love by an act: "For God so loved the world that he *gave* . . . "

The assertion that the gospel is in the verbs points up the age-long conflict which has plagued both Judaism and Christianity. There have always been those who have insisted that the heart of religion is correct beliefs — the holding of orthodox doctrines, subscribing to a correct theology. If you are at all familiar with the Old Testament prophets, you will recognize that this was the heart of their conflict with the religious establishment of their day. Amos, one of the first prophets who left us a written record of his preaching, may be taken as an illustration. God called Amos to be a prophet and sent him to the northern kingdom — Israel — to proclaim his message and to call them to repentance, to turn back to him and follow him. When Amos went to Israel, he found "religion" thriving. The people were going to church regularly; their sacrifices were abundant and more frequent than required by the law; they were observing all the holy days; they were tithing. The church services were smooth and beautiful; the choirs were well-trained, and the music was first-rate. When it came to theology, both clergy and laity were correct. They believed in the greatness and goodness of God; they believed the Bible (for them it was primarily that part of the Old Testament we call the Law).

But when Amos went outside of the sanctuary and looked around, he saw a vastly different side of life. There was injustice. Judges and witnesses could be bribed so that the poor and the upright could not obtain justice. The widows and orphans were being victimized by the wealthy. There were widespread drunkenness and sexual immorality. The rich were living in luxury while the masses were struggling under grinding poverty. There was vast unconcern for the needy. Instead of placing their confidence in God, they were trusting their armed forces and their political alliances. And so, in the midst of a people who were outwardly and mechanically religious, Amos stood up and said in the name of God:

"I hate, I despise your feasts,
  and I take no delight in your solemn assemblies.
Even though you offer me your burnt offerings and cereal offerings,
  I will not accept them,
and the peace offerings of your fatted beasts
  I will not look upon.
Take away from me the noise of your songs;
  to the melody of your harps I will not listen.
But let justice roll down like waters,
  and righteousness like an ever-flowing stream" (5:21ff.).

It was the vast chasm between what went on in the temple and the synagogue and the life in the home, the shop, the field, the tax collector's booth, and the politician's office that led to the conflict which Jesus had with the Pharisees and the Sadducees. The Pharisees were the religious leaders, and the Sadducees were the political, social, and business leaders. In church they professed loyalty to God, and in everyday affairs they practiced selfishness, unconcern, injustice, and unrighteousness. Listen to Jesus as he denounces those who had failed to see that religion is to be found in its verbs.

"Then Jesus addressed the crowds and his disciples. 'The scribes and the Pharisees speak with the authority of Moses,' he told them, 'so you must do what they tell you and follow their instructions. But you must not imitate their lives! For they preach and do not practice. They pile up back-breaking burdens and lay them on other men's shoulders — yet they themselves will not raise a finger to move them. Their whole lives are planned with an eye to effect. They increase the size of their phylacteries and lengthen the tassels of their robes; they love seats of honor at dinner parties and front places in the synagogues. They love to be greeted with respect in public places and to have men call them "rabbi!" Don't you ever be called "rabbi" — you have only one teacher, and all of you are brothers. And don't call any human being "father" — for you have one Father and he is in Heaven. And you must not let people call you "leaders" — you have only one leader, Christ! The only "superior" among you is the one who serves the others. For every man who promotes himself will be humbled, and every man who learns to be humble will find promotion.

"'But alas for you, you scribes and Pharisees, play actors that you are! You lock the doors of the kingdom of Heaven in men's faces; you will not go in yourselves, neither will you allow those at the door to go inside. . . .

"'What miserable frauds you are, you scribes and Pharisees! You clean the outside of the cup and the dish, while the inside is full of greed and self-indulgence. Can't you see, Pharisee? First wash the inside of a cup, and then you can clean the outside.

"'Alas for you, you hypocritical scribes and Pharisees! You are like whitewashed tombs, which look fine on the outside but inside are full of dead men's bones and all kinds of rottenness. For you appear like good men on the outside – but inside you are a mass of pretense and wickedness.

"'What miserable frauds you are, you scribes and Pharisees!'" (Matt. 23:1ff., Phillips).

In our day, vast numbers of people – especially the young – are alienated from the church and the Christian gospel. The problem is complex, and there are no simple answers. But as I read what the critics of Christianity are saying, I am impressed by one theme which is heard over and over again. And that is the failure of the members of the church to live out in the everyday affairs of life the faith they profess so glibly within the four walls of the church building. Not long ago, a young Brethren college student on the Pacific Coast wrote to his pastor: "Somewhere in the midst of the church's activities I find myself losing the faith I once had. I see more and more of my fellowmen attend church, sing songs, pray prayers, listen to sermons, and then leave, never intending to make Christianity relevant to present-day situations. I may be just a college student, critical and ready to throw in the towel and place the blame on the church . . . I honestly hope not. Help me . . . now."

Let us be brutally honest. We who make up the body of Christ – the church – have not translated into deeds and attitudes the faith which we claim to possess. We claim to be followers of One who taught and lived the life of love, peace, helpfulness, purity, self-control, brotherhood, and unselfishness. But what has our record been? Well, it is not a very pretty one. Not so long ago a Negro said that, for several hundred years, the South has been called "The Bible Belt," and, yet, despite the strength of Bible-reading, Bible-believing Protestant Christians in the South, this man pointed out that it took a law of Congress to enable him to travel with dignity within his own state and to enable him to buy a decent meal away from home. And what is true of the South is equally true of the rest of the country as we are rapidly finding out. We profess in church that

"In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth."

But we do not want a Negro living next door to us.

For 2,000 years we have called Jesus the "Prince of Peace." But we Christians have drenched the world in blood and continue to do so. We say we are disciples of Jesus but at Christmastime, when we celebrate the birth of our Lord, we consume more liquor than at any other time of the year. Those who have studied the situation tell us that young people who are church members cheat just as much in high school and college as do those who are not church members. The average church member in America today is not distinguishable in behavior, ethical standards, standards of values from the average nonchurch member. And the world sees through our pretensions and our hypocrisy and will have nothing to do with Christianity or the church.

The chasm between profession and practice exists because we have not seen the truth that the gospel exists in its verbs. We have confused going to church, singing hymns, giving money, and oiling the wheels of the machine with what religion is all about and that is the doing of the will of God.

Perhaps we can see this truth if we compare the church to a service station. I own a car for one basic reason: I want a method of transportation – a machine to carry me and my burdens from where I am to where I want to be. In the scheme of things, a service station is of great value to me. I take my car there for fuel, for repairs, for necessary equipment for the journey. I stop there for directions, for a road map to help me get to my destination. What a fool I would be if all I did was to run my car to the service station once a week to get it fueled, its motor tuned, to have it washed and waxed, and to have its oil checked – and then ran it back to the garage and parked it for another week.

It would not be very dignified but we ought to be able to put a sign on the front of each church building: "A CHRISTIAN SERVICE STATION." Here is where Christians gather to get directions, to renew their strength and courage, to learn about road conditions, to keep in tune so that we can go out into business, politics, homes, and schools – into all the affairs of life – and there twenty-four hours a day, seven days a week, be the representatives of God to bring to bear his will on the total life of man. Kant once said: "We do not enter church to serve God there: we do so in order to prepare ourselves to serve him in our lives." Remember – the gospel is in the verb! □

Robert E. Mohler "retired" fifteen years ago. Since that time he has accomplished as much — as minister, farmer, scientist, businessman, and counselor — as many others do in a lifetime

Younger Than His Years

MOHLER
ADMINIST

by Irene Shull Reynolds

"The Leonardo da Vinci of the Church of the Brethren." These were the words that Dr. A. C. Baugher used several years ago to describe Robert E. Mohler. He was presenting to the silver-haired biologist a citation for meritorious service to the cause of higher education in the church.

The occasion was Dr. Mohler's retirement in 1952 from his teaching career, as head of the biology department and vice-president of McPherson College. In 1960 McPherson College dedicated its large, new administration-classroom building to this man who had spent thirty-nine years on the Macollege staff.

The qualities of this modern da Vinci and the standards his life exemplifies were responsible for naming this contemporary administration and classroom complex Mohler Hall.

Da Vinci, best known as a painter and sculptor, was gifted in many directions. He was an inventor of note, he excelled in anatomy and other sciences, and he was versed in structural engineering and musical composition. For over fifty years Robert Mohler has carried seven and eight portfolios, not only with relative ease but always with his trademark, a pleasant smile. In addition to his teaching career, this energetic teacher has ventured and been successful in the fields of farm management, public lecturing, evangelism, science, church work, banking, and college administration.

"One should definitely prepare for retirement," advocates Dr. Mohler. "Plan it, and, when you get to it, accept it as a most interesting part of life."

After his retirement from college teaching, Dr. Mohler counted more than 4,000 acres of wheat and maize in Texas, Nebraska, and Kansas under his management. Several of these farms belonged to Dr. Mohler, but more of them were owned by absentee landlords who paid him a percentage of their profits for his work.

He also spent one year as secretary of the Western Region and five years doing part-time evangelistic work throughout the Midwest after he terminated his faculty teaching.

At the age when most ministers, and other people too, were thinking about retiring, Dr. Robert Mohler was ordained into the ministry and accepted the challenge of "a new profession." A deeply religious person, he had always felt that he could make a better contribution as a layman and Sunday school teacher. Therefore, although he had been asked to accept the ministry a number of times before, it was not until members of the Denver Prince of Peace church requested his leadership that Dr. Mohler became an ordained minister at age seventy. He served as interim pastor while Kurtis Naylor accepted a one-year fellowship at Union Theological Seminary in New York.

Dr. Mohler accepted this job as naturally as he had assumed the responsibilities of all his other varied professions. Harry K. Zeller, Jr., pastor of the La Verne Church of the Brethren, puts it this way: "Bob absolutely adjusts to each new situation, growing in each one."

In 1957-58, Dr. Mohler was the pastor of the Prairie View church north of Garden City, Kansas. He also held fourteen one-week series of meetings. "I saw 168 persons unite with the church during my preaching in the past eleven years," says Dr. Mohler, "but most of the work had been done by the pastor before I arrived."

For the past several years Dr. Mohler has been an active solicitor throughout the area for funds for The Cedars, the Brethren retirement home at McPherson.

By his eightieth year, this ambitious churchman had raised a total of more than $300,000 for a chapel and a health center at The Cedars. In 1963 the Mohlers had a duplex built on land adjacent to The Cedars, and in 1965 they moved out of the large white Mohler home on Euclid Avenue into the duplex apartment.

Dr. Mohler attributes his good health and possibly a younger attitude toward life to three things. "First," he says, "I chose the right parents, for long life is hereditary. Second, I worked hard, but seldom overworked, and this includes that I did not worry. Third, I did not smoke cigarettes."

"I observed several successful teachers make quite a mess of things by staying in the profession too long," relates Dr. Mohler. "Therefore, twenty-five years before I retired, I resolved to quit when I became sixty-five. I had 'thought' I would do many things 'when I retired'; but I did not do many of them."

"I always wanted to paint," admits Dr. Mohler. "After taking lessons part time for three years, I discovered an apparently near lack of ability along this line," he says with a smile.

"I was going to read a great deal — philosophy and modern 'stuff,'" adds the octogenarian, 'but I found that I had read too long along other lines to get much thrill out of those subjects."

Dr. Mohler credits his wife, Fern Shoemaker Mohler, for a considerable portion of his success as a modern Leonardo da Vinci. The two met in McPherson and were married when she was teaching in Bridgewater College, Virginia.

"She majored in home economics, and she not only loves to entertain, but does a masterful job of it," says Dr. Mohler. A church school and vacation school teacher, Mrs. Mohler has done extensive work in district, regional, and general women's fellowship work.

"She has an enthusiasm and ambition that seem to know no end," compliments Dr. Mohler. "The deep interest that she has shown in every major task that I have tried to do, especially her help as a co-worker, is very important to me."

A native of Red Cloud, Nebraska, Dr. Mohler received his A. B. degree in biology from Mount Morris College, Mount Morris, Illinois, in 1912. Four years later he received his M. S. in plant genetics from Kansas State University.

His deep interest in science channeled him into active membership in the American Association for Advancement of Science and the Kansas Academy of Science. He served as president of the latter in 1952.

Recommended by students and teachers alike as being a good teacher, Dr. Mohler had a reputation for putting his pupils to work. "He was so excited about his subject that his classes were interesting to all students," recalls former student Marlo Oltman.

During his nearly forty years on the McPherson College staff, this scientist served as major professor for a great number of premed students and chalked up the record of never having a medical school refuse one of the students who left his department with his recommendation.

While a Macollege staff member he

Mohler was college museum curator

conducted a number of geology field trips. As a result of these trips he and his science students spent hours with picks and shovels, toothbrushes, and teaspoons, digging up and restoring bones of prehistoric animal forms.

Dr. Mohler systematically organized the college's relics and served as museum curator for thirty years. Mainly through his efforts, the collection has become one of the best in small colleges in the Midwest.

Mrs. Mohler shared her husband's enthusiasm for the collecting and preserving of remains of prehistoric forms, both plant and animal. They went on field trips together and did extensive collecting. Paleontology, while not a major field of study for Dr. Mohler, did become a major interest. As a hobby, it occupied many of the Mohlers' hours with interesting study and work.

"I make no apology for believing in the church and working for it," says Dr. Mohler. "As I see it, just about every good work I have seen either started with the church or is conducted by the church."

"Not needing all the money we have made to live on," says the soft-spoken professor. "Fern and I get a lot of fun and satisfaction out of giving our surplus to benevolent causes, largely to the church."

His progressive activities have taken him far in his work for the church. For a quarter of a century his was the moving spirit in the Church of the Brethren Men's Fellowship. He filled the position of national secretary, a demanding part-time position he held in addition to his college teaching and other activities. "It took me into almost every part of our Brotherhood and was, at least, helpful to me."

A Sunday school teacher for sixty years, Dr. Mohler served for twenty-five years, first, as a member of the Board of Christian Education and, after it was discontinued, on the General Brotherhood Board.

He was lay representative for the Church of the Brethren at the Constituting Convention of the National Council of Churches and served two terms as moderator of the McPherson church. He attended the church's Annual Conference for thirty consecutive years as well as several times both before and after his terms with the General Board.

Commencement addresses which Dr. Mohler has presented top the two hundred mark. His audiences include numerous service clubs in addition to thousands of college students. Somehow, in his efficient way, he also managed to find time to referee over four hundred basketball games and numerous other athletic events.

Dr. Mohler has been a Rotarian for forty-three years. He served one year as district governor and was sent by the Chicago office of Rotary International to lecture to Rotary clubs in some fifteen different states.

While the family was young, they all packed their suitcases to be with their father as he traveled about the country in his work — organizing men's groups, giving inspirational pep talks, checking on farms.

Members of the Mohler family are: Roberta, Mrs. Marvin Krehbiel, McPherson, Kansas; Elizabeth, Mrs. LaVerne Bollinger, Seattle, Washington; and Richard, who died in 1957. Their mother, Velma Landis Mohler, whom Dr. Mohler met when both were students at Mount Morris College, died in 1937. Other members of the Mohler family, besides Mrs. Fern Mohler, are the children: Genelle, Mrs. James Krehbiel, Dighton, Kansas; and Edwin, whose wife is the former Fay Boyer, Hutchinson, Kansas.

In the years since the family at home has narrowed to the two of them, the Mohlers have enjoyed traveling even more. "We do make rather short trips, a few days to perhaps three weeks," says Dr. Mohler. "We always know what we want to see on each trip before making it."

For four winters the Mohlers have lived in Florida. This past year they rented a home in Sebring. On January 1, 1967, Dr. Mohler turned over his solicitation work, gave up his bank director's position and with it the regular Thursday meeting at the People's State Bank, as well as his positions as curator of the college museum and trustee of The Cedars.

"I am more nearly living a day at a time now," says Dr. Mohler, "but some things I have planned several years ahead. I will travel the most comfortable way I can. When I drive, I will think of 300 miles a day rather than 500 miles, etc."

Now that he is into his eighty-second year, Dr. Mohler has another project going — writing his autobiography. As always, he continues to contribute to the life of others and this, in turn, helps keep him younger than his years. ☐

The Christian's Use of Modern Literature

Men are caught in the "tragic sense of life," and yet they do not respond like ordinary men

by Vernon Burrow

Next to the Bible some of the most profitable reading a Christian can do is in the field of modern literature. This is true not because of the specifically "Christian" content of modern literature, for much of it is woefully lacking in that, but because some of the better secular writers of our day help us to understand the predicament of man in today's world. As a whole the novelists and playwrights of our day do not give us much in the way of a solution to man's predicament, but they do help us to see the problem. They do not give many answers, but they do raise the basic questions.

This sort of service seems to me to be of tremendous importance to the Christian who takes seriously his responsibility of witnessing to his faith and who believes the church should essentially be a fellowship of the concerned. Unless the Christian has some understanding of man's predicament, he is likely to spend his time giving answers to questions which no one is seriously asking. Or he may be a broadcaster sending out messages on a wave length different from the one to which modern man is tuned.

Only when the gospel is addressed to the real situation of man does it have relevancy and power. An understanding of the Bible alone is not enough if we are to witness to the world. The principal difference between the teaching of Jesus and that of the religious leaders of his day was at this point. His teaching was not a dry theological orthodoxy, but he taught as one having authority. The truths he taught struck home in the hearts of people because he stated the ancient truths about God forcefully in the context of the thoughts and experiences of the people.

Modern man's predicament

What is the predicament of man as presented in the literature of today? A fitting commentary on man in modern literature might be seen in the following vignette which appeared some time ago in the New Yorker under the title, "Seeker":

On Fifth Avenue, during the Christmas melee, we trailed a mother with a little girl of about four, who kept peering at the sidewalk. "Why don't you look at the pretty windows, Gracie?" the mother said. "I'm looking for something," said Gracie. "What, for heaven's sake?" the mother demanded. "Something to find," said Gracie.

Man in modern literature is marked by what Nathan Scott has described as " . . . the sense . . . of spiritual insecurity, and the preoccupation with the theme of moral isolation. . . . Their characters are, as a rule, homeless derelicts in search of self-definition and the mystery of being."

A few illustrations will be helpful. There is Joseph K. in Franz Kafka's *The Trial*. Joseph K. is an orderly, industrious chief bank clerk who is suddenly arrested on the morning of his thirtieth birthday. All during the year before his execution he never knows what he is accused of, and the case is never fully brought into the open or consummated. The reader gets the sensation of strange forces working behind the scenes, forces which Joseph K. never fully understands or comprehends, and, yet, they progressively pull him into the abyss of isolation and inability to relate himself satisfactorily to his work or other people. He welcomes death in the end.

Kafka is pointing out one of man's problems today. Man feels guilty or uneasy about himself, even when he does not understand what he is feeling guilty about. There is something lurking in the shadows which seems to accuse him, which seems to cause him to doubt himself, to feel uneasy, lonesome, isolated. Kafka gives no answer to the problem of guilt in *The Trial*, but he does lay bare before us the problem itself.

Arthur Miller's Willy Loman

There is Willy Loman in Arthur Miller's play, *The Death of a Salesman*. He is unable to be honest with himself. to accept himself as he really is. This failure brings increasing complications in his relationship to his wife, his sons, his job. His death is a suicide, and one of the sons pronounces the sad epitaph, "He never knew who he was."

This was the reason he could never accept things as they really were. He could not accept his sons as they really were. He lived in a world of pretense. It was this failure which caused him to have an affair with another woman. The affair was not the basic problem. The problem was that he could never give an honest answer to the question, "Who am I?"

There are many Willy Lomans in the world today. Their problem is not solved with lectures about sexual morality or any other concern, the problem is solved only as it is properly addressed. And it is addressed in terms of self-identification – "Who am I?"

Holden Caulfield in J. D. Salinger's *The Catcher in the Rye* is another isolated individual. Significantly, Caulfield is a youth. He cannot get interested in school; so he fails his work and is sent home. He talks with almost anyone and everyone who will talk with him, but he has no deeply meaningful personal relationships.

His feeling about himself is expressed in a statement he makes about Bible characters: "If you want to know the truth, the guy I like best in the Bible, next to Jesus, was that lunatic and all, that lived in the tombs and kept cutting himself with stones" (Mark 5). Young Caulfield was driven by many forces, but he had never found a goal in life, had never achieved a meaningful relationship to the world of work and the world of people.

Presenting the problem

Obviously, Salinger, like his contemporaries, does a better job of presenting the problem than in giving the answer. But the clarification of the problem prepares the way for the answer given by the gospel.

Then there are the characters in Samuel Beckett's play, *Endgame*. They are somewhat unreal characters caught in the midst of the "tragic sense of life." There is nothing in the past worth remembering and nothing in the future which gives any reason for hope. They salvage what little they can from the pleasant memories of the past; they go on, even though life itself hardly seems worth living; and they cling to one another as somewhat of a necessary condition for bearing their mutual despair.

While the characters in Beckett's plays are not real in that we know none like them in actual life, we do see some of their basic frustrations in the life of modern man. They are a fitting portrayal of the despair of man amidst the absurdities of life. They enable us to see more clearly the "tragic sense of life," and that perception is the seedbed for implanting the doctrine of the Christian hope.

Service of modern writers

Nathan Scott has well summarized the service of modern writers to the Christian in the following words:

> *For, in making us see ourselves, they make us see that we are less than what we should and might be. This is not a moment of decision but a moment of discovery; yet what we must see is that the decisions which high religion elicits may not be made with the fullest sense of the human realities upon which they bear if they are uninformed by that deep knowledge of the human condition which the poetic experience affords and which is its great gift to the spiritual life.*

Modern literature can perform yet another service to the church of today. Not only does it help us understand man's situation, but it serves also as a catalyst in discerning the living Word of God in scripture. That is, it often quickens the fires of the imagination to the point that the living Word has a better chance of getting through to us as we study the scriptures.

Christians face the danger, I think, of falling into the pattern of Liza Hamilton, one of the characters in John Steinbeck's novel, *East of Eden*. He has this to say about her:

She was completely without experience in the world; she was unread and, except for one long trip from Ireland, untraveled. . . . Her total intellectual association was the Bible, except the talk of Samuel and her children, and to them she did not listen. In that one book she had her history and her poetry, her knowledge of peoples and things, her ethics, her morals, and her salvation. She never studied the Bible and inspected it; she just read it. The many places where it seems to refute itself did not confuse her in the least. And finally she came to a point where she knew it so well that she went right on reading it without listening.

This reading of the Bible in isolation from the thought patterns and feelings of people in the day in which we live can lead to its becoming a very dull and uninteresting book, a book we read but do not hear. This is true because of the nature of the Bible itself. The Bible bears witness not to itself, but to the living Word — the Word that was made flesh and dwelt among us. We are able to comprehend that living Word only as we actually see it as incarnate — as existing in the flesh of our day.

Bible passage comes alive

A few months ago as I was preparing to preach, a modern writing I had read made a passage come alive for me. The scripture lesson for that Sunday was Daniel 3:19-25, the story of Shadrach, Meshach, and Abednego in the fiery furnace. My first thought was to preach some sort of vague generality about the miraculous power of God in transcending the laws of nature and delivering his people from difficulties.

This would not necessarily have been a misrepresentation of scripture, because God surely has this power. But I am convinced this approach would not have closely resembled the actual experiences of most of the congregation. As I was meditating on the scripture, I recalled Christopher Fry's play, *A Sleep of Prisoners*. It gave me another slant altogether. David, one of the prisoners in the furnace in Fry's play, says, "O God, are we to be shut up here in what other men do and watch ourselves be ground and battered into their sins?"

It came to me that this gets at the real problem of fiery furnaces in our day. Men are thrust into situations for which they are not responsible. Men are caught in traps over which they have no control. Life is filled with absurdities.

The biblical truth thus came with a new force. Nebuchadnezzar looks in and says, "Did we not cast three men bound into the fire? . . . But I see four men loose, walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like a son of the gods" (verses 24-25). Men are caught in the "tragic sense of life," and yet they may not respond like ordinary men. They seem to have a freedom to rise above the situation, to be "more than conquerors."

This can be explained only by life in another dimension. Some other "one" abides with them, and it seems that the power which abides with them comes from another realm. Life's "three" becomes "four," and the appearance of the fourth is like the Son of God. And so Fry, in his play, can have Meadows, one of his characters, say: "The human heart can go to the lengths of God. . . . Affairs are now soul size."

Aiding creative imagination

In this personal illustration, we have the perception of the playwright working in the mind of the preacher-teacher, aiding his creative imagination to see the living Word in the written Word. While it is true that not many modern writers use a biblical setting for their writing as does Fry in *A Sleep of Prisoners*, many writings aid the Christian in the same way.

Consider Samuel Beckett's *Waiting for Godot* in relationship to the crucifixion and resurrection of Christ, Arthur Miller's *Death of a Salesman* in relation to the biblical question, "What are you doing here?" (1 Kings 19:9), J. D. Salinger's *The Catcher in the Rye* in relation to Paul's doctrine of the Christian calling and the church. It is true that these writings do not add to or even express the biblical truth, but a knowledge of these works will enable the Christian to see the biblical truth with a new dimension of understanding.

Roland Fry quotes Charles C. Osgood as saying, "Secular literature cannot equal the Holy Writ in power or authority or efficacy as a means of grace. Yet, it may illustrate, reinforce, verify, and illuminate Holy Writ. . . . It may serve as the sycamore tree served Zacchaeus, to gain a clearer sight of the incarnate Truth."

Christians as individuals, teachers in the church school, preachers, and study groups can profit greatly from reading the more serious works in the field of modern literature. We are called to be agents of God's reconciliation, to speak effectively to modern man the good news of the gospel. Modern literature can help us in our mission. □

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day by day

Our children's favorite stories are the two personalized accounts of our 300-mile trips across Iowa to make their acquaintance. They giggle when we describe how the long, dark-eyed baby boy greeted his new mother and father with a big yawn and amazed them by making the long trip to his new home without a wet diaper! They are also amused when we tell about how baby sister smiled sheepishly at Daddy while she snuggled against Mommy, but then burst into tears when brother greeted her with excitement. But more important than the details of each story is the reaffirmation of the fact that each child came to his parents because he, himself, was wanted more than anything else on earth.

Approximately 100,000 children are adopted annually in the United States. The large number of applications is overwhelming proof of a firm belief that "being loved," and not the physical fact of "being born into," is what qualifies a child for family membership. Today we realize that if by accident of life or death a small child left alone is taken into the home of eager adoptive parents, a family unit is formed that is as absolute as any bound by ties of blood. Indeed, the dictionary knows what it is talking about when it says *to adopt* means *to embrace*.

So meaningful in Roman culture was the custom of adoption that Paul and other New Testament writers borrowed the concept to describe the relationship between God and those who believe in him through Christ. The Christian cries, "Abba," that is, "Father" (literally, "dad-da!" Cf. Gal. 4:6) because a new relationship exists between God and the believer, on the basis of the work accomplished by Christ on the cross. The believer has been freed from the chains of the power of sin, the curse of the law, and all fear. He is a son, not by nature or essence as in the case of "*the* Son," but by adoption. Through the Son we are sons and children adopted by God.

Just as a child adopted by human parents loves to hear about how he was "chosen," so does the child of God enjoy the proclamation of the good news of his adoption. In song and in simple testimony the Christian rejoices: "Once I was nobody, but now I am somebody. My heavenly Father wanted me; he chose me; he loves me; I belong to him!"

Some adults who contemplate the adoption of a child think that they would prefer to handpick their children rather than trust the placement to a social worker. We were glad that the selection could be made in an objective way. How would we have known what factors to consider if the choice had been left to us? Certainly outward appearances would not be the most important consideration. We can be thankful that our heavenly Father does not choose just the good and the beautiful in adopting persons into his family. He loves us in spite of our deficiencies and faults, as any good parent does — and even more so.

The true reward of parenthood is to behold the unfolding of each unique personality, not merely to extend parental egos. This human parent-child relationship has marvelous parallels in the God-made relationship. God's mercies are not dependent upon how well we respond to his demands. He pours out his love freely, and we can know its depth and height and breadth and length as we respond freely to his grace. What he has done for us is always so much more significant than what we do for him! Through Christ we receive his strength for our weakness; his wisdom for our ignorance; his holiness for our sin; his guidance for our confusion; his companionship for our loneliness; his fullness for our emptiness. What an inheritance!

Suggested activities

1. Make a visit to a children's home, if there is one nearby. Tour the facilities and visit with some of the boys and girls; then talk about the differences between "institutional" and family living.

2. Talk with a family in your community who have adopted a child (or children). The usual report is that a feeling of belonging and of "togetherness" is quickly developed, even when the adoption involves an older child or a child of another racial background.

3. There is a wide variety of hymns and gospel songs about our heavenly Father. "How Strong and Sweet My Father's Care" (No. 81 in *The Brethren Hymnal*) proclaims the assurance that God cares for us always and in all places. "How Great Thou Art" recounts

DAILY READING GUIDE — August 6-19

Sunday. Ex. 2:1-10. Moses was adopted by Pharaoh's daughter.
Monday. Esther 2:5-7. Esther was adopted by her cousin, Mordecai.
Tuesday. Hosea 2:19-23. God's chosen ones feel gladness and security.
Wednesday. John 1:9-13. If we receive Christ, he gives us power to become children of God.
Thursday. John 15:16-27. "I have chosen you," says the Master.
Friday. Rom. 8:12-15. Christians are fellow heirs of Christ.
Saturday. Rom. 8:18-24. We look forward to the completion of our adoption by God.
Sunday. Rom. 9:1-8. The children of God are children of promise.
Monday. Gal. 4:1-7. We are advanced from slaves to heirs.
Tuesday. Eph. 1:3-10. We are chosen for holiness.
Wednesday. 1 Cor. 1:26-31. God chooses the weak, the low, the despised.
Thursday. 2 Cor. 5:16-21. One who is in Christ has a new existence.
Friday. 2 Thess. 2:13-17. God chose you from the beginning.
Saturday. 1 Peter 2:1-4, 9-10. We are chosen to witness.

in a meaningful way the story of what God has done for us. "I'm the Child of a King" is a gospel song which focuses attention on the status and inheritance which belong to God's children.

4. An experience of conflict, expression of hostility, and the occasion for harsh discipline in the family can lead to moments of deep discussion and worship. Just as children need to be reminded that they are loved even when they are "naughty" and youth need to be assured that the lines of communication will remain open even when there are differences in values, so does the Christian need to reaffirm his faith in the forgiving heavenly Father. The feeling of estrangement from the family can remind us of our human predicament when we rebel against God.

5. Evaluate the testimonies given at a religious service which has a "holiness" emphasis. Does the recounting of one's experience of being adopted into God's family have a valid place in worship? What stories can members of your family tell about how they were chosen by God?

6. Family members might create a litany expressing concern for God's homeless children. In response to each statement of a circumstance which deprives a child of being a part of a human family, say in unison: "Grant the warmth of thy love and the security of thy care, O Father." — Berwyn and Kathryn Oltman

questions you ask

What is the explanation of the scripture which says, "If I do not wash you, who have no part in me"?

These words of Jesus to Peter recorded in John 13:8 have been variously interpreted, and there is no one clear and certain meaning in them which is apparent to all.

Some Brethren have taken this statement to be related specifically to the immediate situation, Peter's reluctance to have Jesus wash his feet, and have generalized upon it to infer that unless a person participates in the rite of feetwashing, he cannot have a part in Christ's mission of ministry. This interpretation is probably not warranted by the text, since it assumes much more than Jesus really says while talking only to Peter.

Many scholars have seen in this verse a reference to baptism, Jesus meaning that unless we are cleansed from sin we cannot participate in the life of Christ. This interpretation was common among the church fathers and among later biblical commentators. However, this view also probably reads more into the scripture than Jesus actually intends to say.

A simple understanding of these words would suggest that Jesus is saying to Peter and to all of his followers that it is important to accept his ministry in behalf of all. Brethren have been traditionally concerned about serving Christ and our fellowmen in the Master's name. We must recognize that there is also a required act of obedience in receiving thankfully what Christ has done and continues to do for us. In accepting this ministry to us we partake of his own life in a very real way.

The love feast, at which time we demonstrate our concern for our brother by serving his need, also gives occasion for recognizing that it is by our acceptance of Christ's ministry to us that we are bound to him.

In the new constitution recently adopted by our congregation, the following revision was made: "All financial officers shall give corporate security in amounts determined by the board for which premiums shall be paid by the congregation." Are not Brethren supposed to be honest and their word accepted as their bond? Does not this provision reflect upon Brethren integrity?

The constitutional provision which you quote is taken almost word for word from the plan of organization for the local congregation approved by the 1964 Annual Conference of the Church of the Brethren. The problem you raise is a good one indeed.

We should have to admit that the provision for bonding the fiscal officers of the church is a concession to sound secular business practices. Ideally, such a procedure should not be necessary, for the Christian should be honest and forthright in all of his business dealings, not just in his relationships with the church.

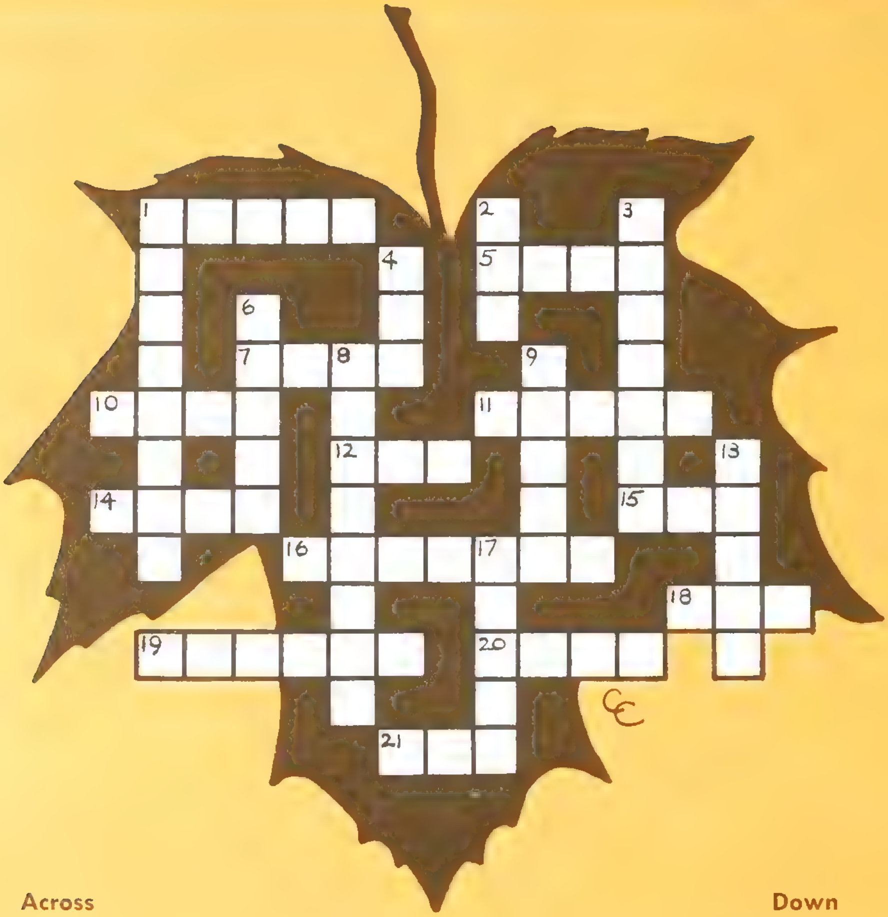
Unfortunately, there have been regrettable occasions when the temptation to misuse for one's own advantage church funds entrusted to their care has been too much for financial officers, and they have betrayed the trust placed in them. This constitutional provision, while it may seem unbrotherly, simply protects the church from any such unhappy incidents.

Most treasurers do not object to this procedure, and they often welcome it as a legal guarantee to the church of the faithful performance of their duties.

The bonding of financial officers of churches is probably increasing, not because treasurers are more dishonest today but because this practice so common in business is now also being accepted by the church. — Paul M. Robinson

OUR NORTHERN NEIGHBORS

by Carol Conner



Across

1. Canada's __________ are rich in gold, nickel, iron, uranium, and other minerals.
5. There are highways for __________ from coast to coast in Canada.
7. __________ 67 celebrates Canada's 100th anniversary.
10. Only one country in the world covers more __________ than Canada.
11. Huge harvests of wheat come from the __________ of the Prairie Provinces.
12. Another product produced on a large scale in Canada.
14. One of Canada's places to swim, canoe, sail, and go motorboating.
15. Stretching from _____ to _____, Canada has a longer coastline than any other country.
16. With its 60,000 miles of coastline, Canada is a great __________ country.
19. Most of the people in Quebec are __________-Canadians.
20. One of Canada's important forms of transportation.
21. Hudson __________, a big inland sea, was important to early fur traders.

Down

1. A 325-year-old city, site of the 1967 world exposition.
2. __________ hockey is one of Canada's favorite sports.
3. __________ live in the northern, colder part of Canada.
4. Canada has __________ official languages.
6. The U. S. and Canada have been at __________ for over 150 years.
8. One of Canada's divisions, such as Saskatchewan.
9. Much of the world's __________ is made in Canada.
13. Canada has many beautiful national __________ for outdoor vacationers.
17. __________ explorers were English and French.

ANSWERS

Across	Down
1. Mines	1. Montreal
5. Cars	2. Ice
7. Expo	3. Eskimos
10. Area	4. Two
11. Farms	6. Peace
12. Oil	8. Province
14. Lake	9. Paper
15. Sea	13. Parks
16. Fishery	17. Early
19. French	
20. Rail	
21. Bay	

A Genuine Longing for Peace

NUCLEAR WEAPONS: A CATHOLIC RESPONSE, edited by Walter Stein. Sheed and Ward, 1961. 151 pages, $3.50

NON-VIOLENCE AND THE CHRISTIAN CONSCIENCE, by Pie Regamey. Herder and Herder, 1966. 272 pages, $5.95

PEACE AND ARMS, edited by Henry M. Christman. Sheed and Ward, 1964. 243 pages, $4.50

RECENTLY A LETTER to this reviewer requested suggestions for a peace program to be pursued in a Church of the Brethren congregation. "We are thinking of forming a peace fellowship," said the correspondent, "because there is not much peace interest in our membership as a whole. Many of our people work in war-connected industries. They don't want to hear about peace. What can we do?" It was possible to offer her the dubious comfort that there are other Brethren congregations like that.

Are many of us tired of hearing about peace? Has this Brethren doctrine been drummed in our ears so long that we react negatively? If there is such a trend among us, it should be refreshing to some and instructive to all of us to learn that there is interest, perhaps growing interest, in peace in non-Brethren quarters. That is the impression created by these three books.

Nuclear Weapons consists of six essays by five British university professors, all Roman Catholics. A Brethren pacifist will find their logic curious if not confusing, but they come to attractive conclusions.

They subscribe firmly to the old Catholic doctrine of the "just war," but they make a strong case that modern war, especially nuclear war, cannot possibly qualify as just.

Pacifism, they say, is a mistaken doctrine, a false interpretation of the New Testament. God truly sanctions war in some instances, for example, to punish those who shed innocent blood. Rulers have the right and obligation to serve God in this way and to command the help of subordinates. The writers seek to prove this by the intricate, involved kind of reasoning traditionally used by Catholic scholastics.

But modern nuclear warfare, they continue, cannot stay within this sanctioned purpose. Today the shedding of innocent blood simply cannot be avoided. Therefore, modern war is contrary to the will of God. It is the duty of Christians to welcome all proposals for multilateral disarmament and, going further, to endorse unconditional disarmament and nonviolent resistance.

The weakest part of the book, obviously, is its defense of the "just war" concept. Unless one is steeped in reverence for time-honored Catholic dogma, one cannot seriously believe that earlier wars managed to spare the innocent.

Still, the surprising conclusions reached in these essays are to be welcomed. One suspects that the evils of war are becoming more and more obvious to sensitive consciences. We seem here to have obedient Catholics who cannot make a sharp break with their church's established dogmas and yet feel a heavy pressure for some kind of adjustment.

In *Non-Violence and the Christian Conscience* Father Regamey, a French priest, takes a broader and perhaps more tenable position. He does not base his argument as completely on the new horrors of nuclear warfare, though he agrees that war's evils are becoming ever more intolerable. He pleads, rather, for a growing commitment to nonviolence, though again with reservations rooted in past Catholic teaching.

His reservations are of two sorts. First, he defines violence in a very inclusive fashion. There is good, even holy violence, the kind exercised by Christ and appropriately by his followers. This evidently is not a physical violence but, rather, a spiritual insistence or pressure to make the good prevail, as in an effort to win a soul.

But, second, there is also justifiable physical violence. Father Regamey too pays left-handed compliments to absolutist conscientious objectors. He seems to have more doubts about the "just war" doctrine but still believes that at times violence exercised by the nation may be God's will. He admits that it is hard to distinguish between occasions when this is so and when it is not.

The main argument, strongly presented, is that we must now move steadily away from violence, even the justified kind, and increasingly practice nonviolence. The burden of the book is to explain the nature of nonviolence, its philosophy, theology, techniques, difficulties, and certainties.

Father Regamey greatly admires Gandhi and devotes a substantial portion of the book to him. Though critical of the Mahatma in a few respects — his syncretism, for instance — the writer believes that Gandhi gave us the most convincing demonstration in history of the power and advantages of nonviolence.

The style of this book is decidedly discursive. If a reader prefers a concise, clearly presented thesis, he may become impatient with what seems an excess of pious sermonizing with many classical allusions. On the other hand, the book's style is that of many works of meditation and devotion, and some readers may enjoy this very feature.

Here, then, is another obedient son of the Roman Church who does not make a complete break with "just war" but seems on the way.

Peace and Arms is a book of quite an-

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other kind. It is a collection of articles which originally appeared in *The Nation*. Many were written by that magazine's staff or its regular contributors. Others come from a wider circle, including Senator William Proxmire of Wisconsin, the British writer, J. B. Priestley, various college professors, journalists, and the like.

Two elements detract from the book. One is that the materials are somewhat out-of-date. It is disturbing to read references to President Kennedy in the present tense. Some of the issues discussed have now faded from public attention.

The second element is the extremely mixed character of the topics and treatments. The conscientious reader must plow through discussions of defense spending, military propaganda, the sillier side of Civil Defense, prospects for disarmament, and stories of various peace demonstrations.

Out of all this, however, comes a powerful impression of the stupidity, the waste, the basic dishonesty – in sum, the pervading wickedness – which war involves and encourages. Perhaps this theme has not been stressed enough. Perhaps peace people should use it more. If so, this book helps to point the way.

It is evident that *The Nation* represents a segment of our society deeply concerned about what war and war mindedness is doing to us. Here again is a genuine longing for peace. – LORELL WEISS

REVIEWS / FILMS

El Greco

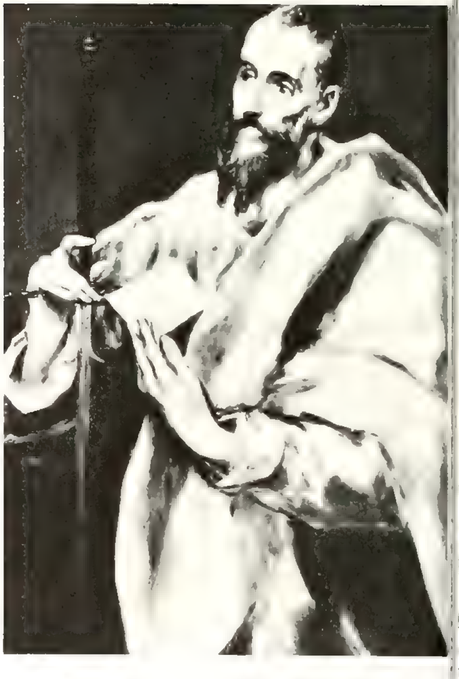
ONE PHENOMENON of recent times in movie economics has been joint productions by several cooperating countries. U. S. producers, in particular, have found that it cuts costs to work in a European setting and to divide production responsibilities – in the present case Italy and France are working with 20th Century Fox, with location work being done in Spain. Unfortunately, this economic practice – ecumenical though it may be – leaves a lot to be desired in terms of artistic merit.

"El Greco" is the latest case in point. There are ingredients in the life of this sixteenth-century painter that could provide significant drama – specifically his confrontation with the Spanish Inquisition. Yet, almost all elements in the present film combine to invalidate what potential drama his life contained.

"El Greco" is screen biography in the standard sense – broad sweeping pageantry (the shots of cathedrals and the art work are the most beautiful aspects of the film), an intense but ill-fated romance, tragedy, defeat, and resurrection. All this, however, is on the surface. Never do we plunge into the depths of El Greco's character – the script and the acting combine to keep that from us.

Domenico Teotocopulo (Mel Ferrer) is a Cretan who comes to Toledo, Spain, in 1576, by way of Venice and Rome, in order to paint several commissioned works for the aristocracy. He is dubbed *El Greco* (The Greek), and from the beginning he has difficulty fitting in with the authoritarian posture of this center of the Spanish Inquisition. He hopes for royal patronage from King Philip, falls in love with Jeronima (Rosanna Schiaffino), and is eventually brought before the Inquisition on trumped-up charges of witchcraft.

Potentially, then, we have here a complex character who wants to act with integrity and yet who is willing to plot for patronage and to take a woman away from her fiance. As Mr. Ferrer gives El Greco substance, however, he comes across as sentimentally saccharine, incredibly simple, angelically good (you almost expect to see him riding off on a white horse at the end).



"Paul" by El Greco

This is not entirely the fault of Mr. Ferrer, the actor. Guy Elmes' script is hopelessly clichéd. The editing and shifts between shots give an episodic sense to the viewer with much left unexplained (for example, the cause of Jeronima's death). Luciano Salce's direction demonstrates little sensitivity to the nuances of individual confrontation and is effective only in the scenes of pageantry. However, all this can be laid in the lap of Mr. Ferrer, the producer, and we must assume that language and other barriers of three-nation production were too much to overcome.

The conflict of individual conscience with an autocratic and intolerant church (or state) is a significant conflict that should never be lost from view. Certainly, the Inquisition is one of the darkest pages on the church's books. In terms of the individual, however, this conflict has been admirably presented in "A Man for All Seasons." And in terms of the effects of fearful witch-hunting, the issues have been adequately posed in Arthur Miller's drama, "The Crucible." "El Greco" adds nothing to our understanding which these works of art have already explored, and even as screen biography it falls far short of any artistic mark. – DAVE POMEROY

READERS WRITE / *continued from inside front cover*

ANOTHER LOOK AT THE "MIND BEHIND THE UNIVERSE"

In the June 22 MESSENGER, Gilbert L. Betts became intrigued by the improbability of the creation of the works of Shakespeare by chance. From this, he wanted to infer that it was highly improbable that the universe could have been created by chance, and, therefore, there must have been a mind behind the universe.

Betts concludes that a five-word excerpt from Shakespeare could occur by chance once in three trillion trillion trillion times. He then notes that Shakespeare wrote thousands of words and that the universe is vastly more complex than Shakespeare – each fact giving evidence to his assumption that it is "unreasonable" to expect the creation of the universe by chance. Betts' reasonable alternative is that, given the improbability of the universe being created by chance, there must have been a "mind behind the universe."

To my knowledge, Mr. Betts has not considered some aspects of chance and nature which would drastically change his probability. They are:

1. How many possible "universes" would classify as "a universe"? We could think of trillions of changes in the atom structure of the universe which would continue to allow life as we know it. This number approaches infinity and would vastly increase the probability of "a universe" happening by chance.

2. The evolutionary process is selective. Nature is pragmatic. Things which do not work do not survive. Therefore, all those combinations of elements which have not worked are eliminated. Each elimination of an unworkable combination increases the probability of a workable combination being found by chance.

3. Not only has this evolutionary, pragmatic approach increased the probability of a universe being created, it also continues to work at the present in a universe which is continuing to change.

4. Events which are highly unlikely do occur. For example, the chance of dealing a game of bridge where person A gets all spades, person B gets all hearts, person C gets all diamonds, and person D gets all clubs is less than once in one billion billion billion times – and yet this has occurred!

Based on the above considerations, I suggest that it is entirely possible, plausible, and even probable that the universe could have been created by chance. I further suggest that when we are attempting to rationalize the existence of God, we avoid science and mathematics as much as possible because these disciplines have consistently offered possible, plausible, and even probable alternatives to the existence of God.

RICHARD A. ZELLER

Madison, Wis.

IRRELEVANT, IMMORAL

I have just received the April 27 MESSENGER containing the "Letters to Our Daughters" on the subject of interfaith marriage. Such advice can make sense only if one finds the essence of his faith in such things as which creed he recites, which church he attends, and which statue he kneels in front of. If, however, one finds the deepest expression of his faith (whether it be Brethren, Catholic, Buddhist, or humanist) in a concern for persons that leads to a sharing of lives, a communion with others, and a striving for reconciliation and justice among all men, then such advice is not only irrelevant but immoral.

If the church persists in advising us not to "learn to care" for a certain class of persons because of something so trivial as their attitude toward the Virgin Mary, we must turn elsewhere for spiritual fellowship.

JOHN WEST

Berlin, Germany

CLASSIFIED ADS

WANTED — Housekeeper for Church of the Brethren parsonage with 4 children, ages 2½ to 9. Needed about Sept. 1 or as soon as possible thereafter. Could live in or out. Willing to negotiate all terms. Contact: Rev. Irving R. Glover, 1131 Hoover Pl., N. W., Canton, Ohio 44703. Phone: 216-452-6611.

WANTED: A retired Brethren couple to manage a modern motel in western Pennsylvania. Liberal salary plus living quarters. Write: Box 10, 1451 Dundee Ave., Elgin, Ill. 60120.

YOUR WILL — Get answers to these questions — Where should I keep my will? What does my executor do? What does "probating a will" mean? What is the approximate administrative cost? What are some common reasons for a will to be declared invalid? What are some consequences of not having a will? Send for "What Happens to Your Will If Something Happens to You." You incur no obligation in requesting this informative piece. Write to: Harl L. Russell, Director of Special Gifts, 1451 Dundee Ave., Elgin, Ill. 60120.

IN THE WAY HE SHOULD GO
— Proverbs 22.6

Today, more than ever, the precept holds good: *train up a child in the way he should go.* There can be no better way, there can be no better book, than the Bible. For over three centuries fine Bibles have been carefully made at the Cambridge University Press. In a Cambridge Bible, there is no compromise with quality.

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in brief

PERSONAL MENTION

The pastor of the Cooperative Church of the Brethren at Columbus, Ohio, **Darrell R. Murray,** retired in June after forty-six years as a teacher. A teacher of history to two generations of boys and girls, Mr. Murray began his teaching career in the industrial arts field; he also taught mathematics in the Twilight School of Ohio State University.

Robert Gemmer, Church of the Brethren minister and executive secretary of the Greater St. Petersburg (Fla.) Council of Churches, is serving as a member of the National Protestant Committee on Scouting. . . . On June 12 the Pueblo congregation, Colo., honored **Russell G. West** upon the completion of his fifty years in the ministry. Elected to the ministry in Virginia, he has served churches in Illinois, West Virginia, Virginia, Texas, and presently in Colorado. For four years, 1956-1960, Mr. West was in a nationwide preaching mission throughout the country.

. . .

William T. Snyder, executive secretary of the Mennonite Central Committee, was recently elected chairman of International Voluntary Service. IVS is a nonprofit agency, of which the Brethren Service Commission is a member, which sends young Americans to work overseas in development projects alongside counterparts in other countries. The agency works closely with the U. S. Agency for International Development. . . . **William Schuhle,** professor of history and political science at Manchester College, Ind., will spend five months in Washington, D. C., as a representative of the Methodist Church, beginning Sept. 1.

The director of the Brethren Colleges Abroad program for 1968-69 will be **William A. Keip,** assistant professor of French and German at La Verne College, Calif. He will reside in Marburg, Germany. . . . **H. Spenser Minnich** has been appointed secretary of the University Club of Claremont, according to president Harold Harris. Mr. Minnich is a counselor in planned giving for La Verne College and for many years served the Church of the Brethren in various capacities.

. . .

Two couples recently celebrated their sixtieth wedding anniversaries; they are **Mr. and Mrs. John Christy,** Garrison, Iowa, and **Mr. and Mrs. J. Z. Herr,** Elizabethtown, Pa. Those who have observed fifty years of marriage include: the **Ray Suters,** Mt. Morris, Ill.; the **George W. Phillips,** La Place, Ill.; the **Glenn Snavelys** and the **Raymond L. Youngs,** Marion, Ohio; the **John Cleveland Andersons,** Roanoke, Va.; and the **Clarence Mathers,** Hutchinson, Kansas. **Mr. and Mrs. Otis Bowman,** Alliance, Ohio, celebrated their fifty-fifth wedding anniversary the last of June.

PASTORS AND PARISHES

Paul White, who resigned as pastor of the Ninth Street church, Roanoke, Va., has accepted the call to the Somerset church, Western Pennsylvania. . . . **Donald Jordan,** who has been minister of education at the Elgin church, Ill., will become pastor of the Lafayette congregation, Ind., on Aug. 15.

After six years with the Winter Park congregation, Fla., **J. William Stoneback** will move to the Bedford church in Middle Pennsylvania on Sept. 1, succeeding **Joseph M. Mason,** who becomes executive secretary of the district. **Bernard N. King,** who has been district executive, has accepted the call of the Winter Park congregation. . . . On Sept. 1 **Ronald A. Beverlin** begins his work with the Rockhill church, Middle Pennsylvania; he has been serving the Immanuel congregation, Elkton, Md. . . . **R. Eugene Miller,** having resigned as pastor of the Waterside church, Middle Pennsylvania, will continue his work of construction.

. . .

A former Lutheran minister who has transferred into the ministry of the Church of the Brethren, **James T. Costanzo** of Aurora, W. Va., began work with Altoona First church, Pa., in June.

James Smoker was licensed to the ministry by the Lancaster church, Pa. . . . **Wilbur Fischer** was licensed by the Hurricane Creek church, Southern Illinois. . . . **Eugene Roop** and **George E. Mendenhall** were ordained to the ministry in the Lincolnshire church, Ft. Wayne, Ind.

THINGS TO COME

The **Sugar Creek congregation,** Tunker, Ind., will celebrate its centennial on Sept. 17. . . . Dr. Earl Van Doren, executive secretary for the Christian Churches in Washington state, will be the guest leader at the Oregon-Washington district conference, to be held at Forest Grove, Oregon, Aug. 25-27.

An invitation is extended to chess players of the Church of the Brethren to enter the **postal chess tournament,** which begins a new round approximately Oct. 15. Entries will be accepted up to Oct. 1. If interested, send your name and address and estimated strength as a player to the tournament director, Ward B. Crabill, 11819 Mentone Road, Silver Spring, Md. 20906. Winners in each of the sections of the tournament which began December 1965 have recently been announced; they are Samuel A. McDaniel, a retired telephone company employee; Steven Wampler, high school student at Bridgewater, Va.; and G. Lee Walker, a member of the Peach Blossom church at Easton, Md.

The **Virginia Tri-District leadership training conference** will be held on Sept. 9, at the Bridgewater Church of the Brethren, beginning at 9:00 a.m., DST.

ON THE AIR

On July 2 Bishop James A. Pike began a thirteen-week series of talks on **"The Art of Living"** program (NBC, 9:15-9:30 a.m., ET, Sunday). Beginning with Aug. 6, the remaining subjects are: "Things and Persons," "What Best Serves Persons," "Healing With Love," "Judging Others and Yourself," "Deciding for Yourself," "Structure and Conscience," "Man for Others," and "Being Responsible in Context."

Dr. Robert J. McCracken, minister emeritus of Riverside church, New York City, is the minister for the **"National Radio Pulpit,"** for a thirteen-week series which began on July 2. Remaining subjects, beginning Aug. 6, are: "The Power of God," "Getting Rid of Our Masks," "Overcoming the Sense of Personal Insignificance," "Coping With Frustration," "The Wish for a Tough Assignment," "On Achieving Maturity," "The Unpopularity of Christians," and "The Unattractiveness of Christ." The program is broadcast over NBC, 10:05-10:30 a.m., ET, Sunday.

Mark Van Doren and Maurice Samuel, two leading men of letters, began their fifteenth year of summer table talk on the **"Eternal Light"** program (NBC, 12:30-1:00 p.m., ET, Sunday) on July 2. The subject of the series is "Life and Livelihood in the Bible." The topics for Aug. 6 and following Sundays are: "Water and Wells," "At the Gates of the City," "Trades and Professions" (parts one, two, and three), "The Laborer and His Hire," "The Laws," "Law and Government," "Magicians and Prophets," and "Prophets."

On Aug. 6 the program, **"Directions '67,"** will repeat part I of "Apache Bootstrap," the story of the ministry of Wendell Chino, ordained Reformed Church minister and head of the Mescalero Apache Indian Council in New Mexico. Mr. Chino is helping his tribe to economic and humane self-support. The ABC-TV release time is 1:00-1:30 p.m., ET. Check your newspaper for the time and station in your area.

. . .

A four-hour **special on Africa** is scheduled for Sept. 10, 7:00-11:00 p.m., over the ABC-TV. This is more than the usual picture of Africa's lions, jungles, and dancing tribesmen. Its four hours includes hard news and presentation of controversial questions. Because the original showing is for Sunday night, National Council of Churches officials encourage church members to watch the program together. U. S. church involvement with the major Ecumenical Program for Emergency Action in Africa should heighten church interest in the special. The Division of Overseas Ministries (NCC) urges viewers to write their reactions of the program to ABC. Should churches decide to study Africa, the division's promotion section has fact sheets prepared on Congo, Nigeria, Tanzania, Burundi, Rhodesia, Zambia, Malawi, South Africa, Ghana, and Mozambique.

NOTEWORTHY

The Church of the Brethren is continuing in the **campus ministry at Ohio State University,** with Kenneth I. Hartman beginning his second year as the Brethren representative on the staff of the United Christian Center. Two freshman camps are being planned by the Campus Ministry Association for Sept. 19-21 and Sept. 22-24. Churches having freshmen at Ohio State this fall should send the names, home and college addresses, and phone numbers to: United Christian Center, 66 E. 15th Ave., Columbus, Ohio 43201. Church of the Brethren members of the United Christian Center board of directors are Dr. Ruth Tandy, a member of the university faculty, G. William Sayers, pastor Albert Guyer, and student James Klingler.

The **York Center congregation,** Ill., is one of the sponsors of the Villa Park Coffeehouse for posthigh-school youth and young adults. Ruth Ann Conrad is the church's representative on the board of directors.

DEATHS

Adams, Belle M., Modesto, Calif., on July 3, 1967, aged 62
Barkley, James H., Melcroft, Pa., on Feb. 11, 1967, aged 62
Baschore, Levi W., Palmyra, Pa., on Dec. 7, 1966, aged 93
Beck, Emory Hughes, Tiffin, Ohio, on May 23, 1967, aged 84
Beckner, Daniel L., Sr., Roanoke, Va., on June 1, 1967, aged 82
Berkheimer, George F., Hollidaysburg, Pa., in May 1967, aged 65
Brandenburg, Lloyd R., Myersville, Md., on Sept. 2, 1966, aged 71
Brune, Harvey, Albia, Iowa, on April 16, 1967, aged 76
Buck, Anna Mae, Franklin Grove, Ill., on Dec. 11, 1966, aged 81
Chambers, Kenneth, Winter Park, Fla., on Jan. 27, 1967
Chambers, Ruth, Winter Park, Fla., on April 13, 1967
Cleaver, Doris Jean, Carlisle, Pa., on March 26, 1967, aged 22
Dedrick, Earl W., Bridgewater, Va., on June 21, 1967, aged 61
Diehl, Cary G., Brookville, Ohio, on June 15, 1967, aged 75
Dively, Charles E., Riddlesburg, Pa., on May 1, 1967, aged 57
Edwards, Leola, Penn Laird, Va., on June 10, 1967
Erbaugh, Irvin S., Brookville, Ohio, on June 9, 1967, aged 84
Fidler, John W., Greenville, Ohio, on June 6, 1967, aged 92
Finnell, Lucinda A., Morgantown, W. Va., on June 15, 1967, aged 86
Forney, Cora, Dixon, Ill., on April 6, 1967, aged 72
Gardner, Hassie R., Bridgewater, Va., on June 7, 1967, aged 81
Gosnell, Olga Jane, New Windsor, Md., on June 2, 1967, aged 77
Helm, Mary Berdine, Ashland, Ohio, on June 15, 1967, aged 91
Hendricks, Warren D., Lansdale, Pa., on April 19, 1967, aged 78
Hershberger, Bertha, Dayton, Ohio, on June 18, 1967, aged 88
Hertzler, Anna, Cordell, Okla., on April 14, 1967, aged 94
Hutchison, Ella V., Thomas, Okla., on May 27, 1967, aged 95
Lehman, Elby P., York, Pa., on June 28, 1967, aged 71
Mick, Phebe E., Wiley, Colo., on June 3, 1967, aged 80
Morrow, Robert W., Newville, Pa., on June 28, 1967, aged 77
Moyer, Aubrey L., Broadway, Va., on June 13, 1967, aged 18
Moyer, Sallie, Boones Mill, Va., on July 1, 1967, aged 79
Roberts, Martin, Albia, Iowa, on June 2, 1967, aged 58
Royer, Florence, Canton, Ohio, on Aug. 7, 1966, aged 71
Royer, Frank, Syracuse, Ind., on May 23, 1967, aged 77
Shank, Eric, West Carrollton, Ohio, on Nov. 11, 1966
Shank, Fannie, West Carrollton, Ohio, on July 5, 1966
Showers, Eugene W., Palmyra, Pa., on Dec. 1, 1966, aged 79
Sink, Winfield S., Sebring, Fla., on May 6, 1967, aged 82

[illegible]

Aug. 4-6	**District conference, Western Canada, Arrowhead, Alberta**
Aug. 4-6	**District conference, Middle Indiana, Manchester College**
Aug. 5	**Closing out district conference, Northern Virginia, Mt. Zion**
Aug. 14-16	**District conference, Tennessee and Alabama, Camp Placid**
Aug. 17-19	**District conference, Southern Missouri and Arkansas**
Aug. 17-19	**District conference, North and South Carolina, Melvin Hill**
Aug. 18-19	**District conference, Southern Indiana, Muncie**
Aug. 18-20	**District conference, Illinois and Wisconsin, Illinois Wesleyan University, Bloomington, Ill.**
Aug. 18-20	**District conference, Colorado, McPherson College**
Aug. 18-20	**District conference, Northern Indiana, Camp Mack**
Aug. 18-20	**District conference, Kansas, McPherson College**
Aug. 24-27	**District conference, Michigan, United Brethren Camp Grounds, Carson City**
Aug. 25-27	**District conference, Iowa and Minnesota, Cedar Falls**
Aug. 25-27	**District conference, Northern Ohio, Ashland College, Ashland**
Aug. 25-27	**District conference, Oregon-Washington, Forest Grove, Oregon**
Sept. 3	**Labor Sunday**
Sept. 15-16	**District conference, West Marva, Westernport, Md.**
Sept. 15-17	**District conference, Missouri, Warrensburg**
Sept. 17	**Brotherhood Fund Achievement Sunday**
Sept. 22-28	**District conference, Southern Pennsylvania, Black Rock**
Sept. 24	**Christian Education Sunday**
Sept. 24-30	**Christian Education Week**

The doors are open—how open are we?

The Eugene Conference should have removed some of the confusion that lingered long after Louisville as to where the Church of the Brethren stands on matters of merger and ecumenism.

With regard to the Consultation on Church Union it is now evident that the vote last year not to become a participant "at this time" did not close the door on discussion and debate. On the contrary, COCU has made it clear that observer-consultant churches are urged to share in discussions, to make suggestions, and to "feed information" to its study commissions. Specifically the consultation would welcome reactions to its principles of church union.

The Eugene Conference also heard reports on conversations with groups considered to be "like-minded," such as the American Baptists and the Churches of God in North America. Despite some encouraging aspects of these talks, the Conference showed no more enthusiasm for these explorations than it did for other developments that might eventually lead to merger.

To this observer it appeared that Brethren are hampered in discussing ecumenical concerns by a kind of anxiety based more on vague fears than on any careful look at what is actually happening. Although there was cautious restraint in the discussion of church union this year, one could sense the underlying emotions that have survived since Louisville. It is helpful to have the air cleared of confusion, but what it clearly reveals is that most of us have not yet begun to take on the hard, sober, thoughtful work that will be required before we act responsibly in ecumenical matters.

We hesitate to state it so bluntly, but frankly we were surprised to note again how strong is the sectarian spirit in our Conference. Part of this is due primarily to the "family" nature of our annual meetings. We are clannish. One wonders how a stranger, thinking only of himself as a Christian, would feel if he were dropped in the middle of a noisy postsession crowd at Conference. If he did not have a traditional Brethren name, if he had not attended a Brethren institution (the educational dinner at Eugene revealed how we like to applaud our own schools), if he were not on exhibit as a "product" of our "program," if, in other words, he just happened to be there as a Christian, would he feel that he was a welcome member of Christ's church — or a stranger at a family reunion?

The sectarian view of the church was set forth in more responsible ways by a number of articulate spokesmen, among them some of our most alert and progressive pastors. They frankly contend that the Church of the Brethren should be reluctant to consider any kind of merger or union that might limit its radical discipleship, its devotion to such convictions as brotherhood and peace, or its emphasis upon a down-to-earth, practical Christianity. If you were to buttonhole one of these brothers and ask him straight out, "Why Brethren?" you would get a number of respectable answers, telling you why our Brethren heritage is not only relevant but urgently needed today.

Many of us share the concerns they express. We too would like to see a stronger emphasis on a radical church committed to a New Testament faith. But we wonder if God is as much interested in the labels we apply as he is in the *quality* of our discipleship or our witness for peace. These values are important not because they are Brethren but because they are Christian. And there are many Christians in other denominations who are far more serious about these values, who are even more faithful in their testimony for peace than are the majority of Brethren. This suggests that we do not fulfill our heritage simply by throwing up our hands in horror at every mention of merger, as if that would be a betrayal of our history. We honor our heritage most when we join with other Christians in any endeavor that will call the whole church to a deeper loyalty to Jesus Christ.

Does this mean we should immediately accept every invitation that comes along to merge or unite? Of course not, but it surely means that we should be willing to look at proposals on their merits, soberly and responsibly, not reacting according to fears or anxieties, but according to the leading of God's Spirit.

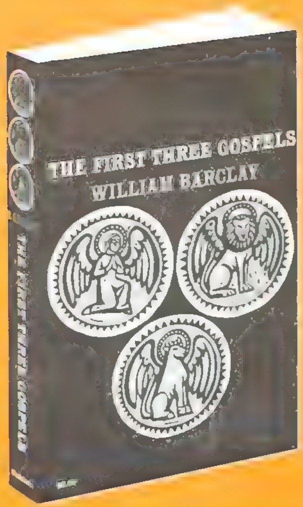
And while we continue to study and search for guidance, there are forward steps we can take. Let us get in on the grass-root conversations in many communities where Christians, in or out of COCU, will be discussing principles of church union. Let us initiate conversations with other Christians in our home communities. That is where ecumenicity counts, and that is where the church most desperately needs to rediscover and to respond to its mission. — K.M.

BOOKS ON THE BIBLE

The First Three Gospels

William Barclay $2.65 paper

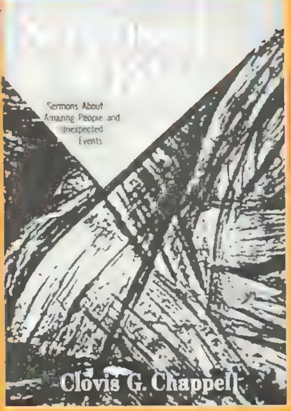
Dr. Barclay sees the Gospels as both the product of the faith of the early church and the reliable record of the events on which that faith is founded. He examines the Gospel material in both its unwritten form, as the preaching material of the early church, and as it appears in the New Testament. He compares and contrasts the three Gospels, showing both their similarities and differences. He then examines each Gospel in detail, discussing its author, origin, place in history, language, style, motives, contents, and its importance for us.



Surprises in the Bible

Clovis G. Chappell $2.50

Twelve new and fresh sermons by this well-known preacher develop the theme that what we see as unusual in ordinary terms takes on new meaning when viewed through our knowledge of God and Jesus Christ. Developed with Dr. Chappell's characteristic wit and penetration, they range from Moses through Paul, but center on amazing aspects of the ministry of Jesus, climaxing with the resurrection, "The Supreme Surprise."

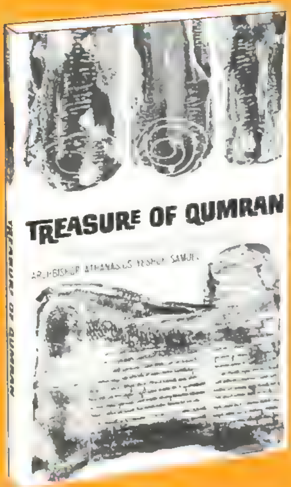


Treasure of Qumran

My Story of the Dead Sea Scrolls

Archbishop A. Y. Samuel $2.65 paper

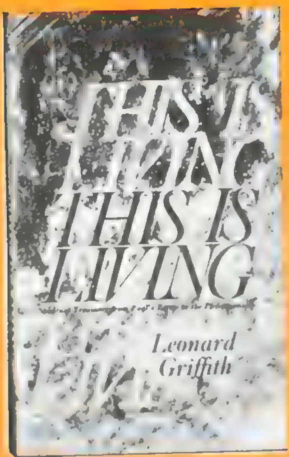
This is the moving autobiography of the man who purchased the first of the Dead Sea Scrolls which were found by the Ta'amireh bedouins in the Judean wilderness. Autobiographically, the book tells the story of a poor farm boy who fled the Turks, was educated by the Syrian Christian Church, and became its first American Archbishop. Theologically, it traces the Dead Sea Scrolls from their discovery, through their study by the American School of Oriental Research in Jerusalem, to their sale through the Wall Street Journal, and their subsequent return to Israel.



This Is Living

Leonard Griffith $3.00

A devotional interpretation of Paul's letter to the Philippians that speaks in the straightforward and practical way to the central concerns of the Christian life. The author believes that such an interpretation provides a devotional exercise that reveals the realism of Paul's inner spirit and gives the contemporary reader inspiration and challenge to fulfill his Christian duty.



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LOOK FOR THESE FEATURES IN THIS messenger

The Church: Agent or Victim of Change? *A special report, accompanied by pictures, reviews what was said and done at the Eugene Annual Conference.* page 1

The Church and Transition. *An abridgment of the moderator's address takes account of the state of the church, especially as it seeks to respond to change.* by Raymond R. Peters. page 12

The Gospel Is in the Verb. *To practice the faith one professes is to translate beliefs into action during the twenty-four hours of every day.* by John C. Middlekauff. page 14

Younger Than His Years. *This is the story of Robert E. Mohler, who "retired" fifteen years ago but who continues to be active as minister, farmer, businessman, and counselor.* by Irene Shull Reynolds. page 18

The Christian's Use of Modern Literature. *Secular writers help readers understand the predicament of man in today's world.* by Vernon Burrow. page 21

OTHER FEATURES include a report on the reponse to a series on "Man and His Art" at Annual Conference (page 10), a guide for family worship (page 24), a page for children (page 26), reviews of three books on peace, by Lorell Weiss (page 27), and a review of a recent film, "El Greco" (page 28).

COMING NEXT

Harry K. Zeller's Annual Conference address, "Pilgrimage to Freedom," encourages a move away from stability, authority, and status in the direction of a new awareness and a new acceptance. . . . Theresa Herr describes the contribution of a Brethren family to the economy and the life of the evangelical church in Ecuador. . . . Franklin Littell contributes the first of a series of articles on extremist groups, especially those active in church struggles. . . . Pearl Gibbs offers advice to parents in "Teach Your Child to Love and Trust."

PHOTO CREDITS: Cover, 1, 2, 4, 5, 6, 7, 8, 9, 10, 12 Don Honick; 18, 20 Larry Marcellus, courtesy of McPherson College; 28 Three Lions

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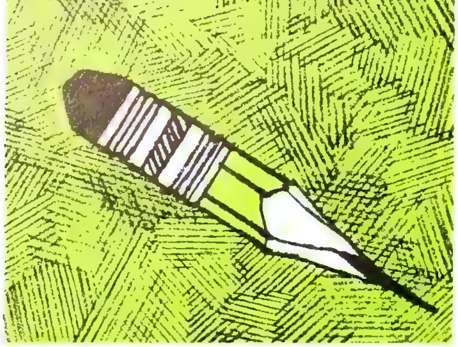
VOL. 116 NO. 1

messenger
CHURCH OF THE BRETHREN 8/17/67

La Quiteña: International Contribution



readers write

VIETNAM POLICY IS SUICIDAL

To those who are still not convinced that the United States is on a mission of disaster in Vietnam, I strongly recommend the book, *The Arrogance of Power,* by Senator J. William Fulbright.

Because of our massive military and economic intrusion in Vietnam, Senator Fulbright states that "the American effort to build the foundations of freedom in South Vietnam is thus having an effect quite different from the one intended."

Just on the basis of national self-interest, our rape of Vietnam is suicidal. Senator Fulbright examines a number of areas.

The first is the tremendous damage to East-West relationships, relationships that were beginning to thaw before our escalation of the war. The second is loss of trust among our allies. " . . . the violence and inconclusiveness of the war have raised doubts in many minds abroad as to whether it is not worse to be saved than to be abandoned by the United States."

A third area is the damage to social progress at home. Educational programs and the war on poverty are greatly affected. He states, "An effective policy abroad depends upon a healthy society at home."

Another disturbing effect "is the stirring up of a war fever in the minds of our people and leaders." As war fever mounts, we dehumanize the enemy. We patriotically support the war machine as it massacres not only soldiers but women and children. Senator Fulbright boldly states, " . . . in the course of dehumanizing an enemy – and this is the ultimate fallout from any war – a man dehumanizes himself."

I am convinced that the responsible American patriot must oppose the war in Vietnam. But there are even better reasons to oppose the Vietnam war than national self-interest, as any follower of the Prince of Peace can point out.

Ralph Detrick
Waynesboro, Va.

OPPOSITION TO FILM

Because it seems to glorify violence, I feel rather strongly against the showing of the movie, "The St. Valentine's Day Massacre." Therefore, I called the manager of the Roosevelt Theater, here in Chicago, and also the manager of the booking department.

Before I was permitted to speak with the manager I had to give my name, and he wanted to know what business enterprise I represented. I simply told him I was a citizen of Chicago and a professional nurse. When I asked the name of the manager, the question was ignored. The manager said he had no control over the films to be shown and that I should speak with a Mr. W. When the phone call was transferred to Mr. W.'s office, the secretary asked who I was, what I wanted, and how did I get Mr. W.'s name. After I waited for approximately five minutes, Mr. W. answered.

When I explained my opposition to the film, he stated that this is the kind of picture the public will pay for and that it was important for them to make money. He said that the first showing would be on June 30. I had the feeling he did not like my opposition, and he hung up abruptly after making the statement that he would give my complaint to his superior. Who this may be I do not know. Twentieth-Century Film Corporation has an office at 550 W. Jackson here in Chicago. I think I will drop them a letter.

Bessie M. Crim
Chicago, Ill.

A BETTER WAY THAN WASTING FOOD

As young dairy farmers we are writing in regard to your news report, "Spilled milk: Can It Be Justified?" in the June 8 Messenger. The report surely seems to justify the wasteful dumping of this milk in the recent strike by the National Farmers Organization from every angle except the Christian one which we feel should be first. Your report mentioned that unsuccessful efforts were made several weeks before the strike through Church World Service to use this milk to feed the hungry. Why in the world weren't these efforts made months before? The National Farmers Organization has talked of a milk strike for several years. There are many processing plants standing idle that could have been used for this purpose. We are sure that if a plan of this type would have been carried out the American people would have much more respect for the dairy farmers.

As Christians we believe that such a waste is sinful. Jesus taught us to feed the hungry. John 6:27 reads: "Do not labor for the food which perishes [wealth], but for the food which endures to eternal life, which the Son of man will give to you, for on him has God the Father set his seal."

We need a better price for our milk, but we sincerely believe there is a better way to get it than wasting good food when people are starving.

Ben and Kay Sarver
Caledonia, Mich.

A CHILD'S REACTION

To the dear brother who felt that telling stories from the pulpit for children was time ill-used – I felt deeply grieved. Somehow can we not take a tip from Jesus, always to "let the little children come to me," and recognize our children in some way in every church service? I have yet to hear a children's story during a church service that did not reach me. Were we only to find more time for our children in the church program, our worship would be brighter, our lives richer, and the church stronger. Pity the day when we fail to profit from the wisdom of a child's reaction to a worship service, whether in story form, music, or any small jesture – the eagerness, simplicity, and sincerity of a child is unequaled by an adult.

Mrs. Della Prather Wellington
Mound City, Mo.

BYLINES: With her husband, John, **Theresa Herr** has been serving the church in Ecuador, where she has been doing community work. The Herrs will be returning to the States later in August. . . . A former member of the faculty of the Chicago Theological Seminary and author, **Franklin H. Littell** is president of Iowa Wesleyan College at Mt. Pleasant, Iowa. . . . **Geraldine Crill Eller,** homemaker and wife of a Church of the Brethren minister, lives at Wenatchee, Washington. . . . **Carl F. Burke** is executive director, department of social services of the Council of Churches of Buffalo and Erie County, New York. . . . Pastor of the La Verne church, California, **Harry K. Zeller, Jr.,** was recently elected chairman of the General Brotherhood Board. . . . **Pearl Gibbs,** a free-lance writer, lives at Lakewood, Ohio. . . . **Edward K. Ziegler,** former missionary to India, member of the General Brotherhood Board, and editor of "Brethren Life and Thought," is pastor of the Bakersfield congregation, California.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

As their candy business grows, so does the number of Ecuadorians the McDaniels hire

McDaniels inspect their finished product

LA QUITEÑA: CONTRIBUTION TO INTERNATIONAL DEVELOPMENT

Hardey and Vi McDaniel are participating in the economic development of Ecuador. But at the same time they are contributing to the life of the evangelical church there

by THERESA HERR

The unimposing sign above the small side door says quite simply, *"La Quiteña"* (a shop named for the city, Quito), not much of an indication of the busy hands inside, nor of the delicious products that pass from those hands to a market that now includes most of the country of Ecuador. Nor does it hint at anything about the owners of this small candy factory, nor of the turmoil that preceded its birth, the struggle, the decisions, the trial and error, the determination of Hardey and Vi McDaniel.

The McDaniels, formerly of Indiana and Illinois where Hardey had been a Church of the Brethren pastor and prior to that a chemical engineer, had long thought of living and working in another country where they could contribute to the welfare of the people. They chose Ecuador mostly because of MESSENGER articles they had read and of contact with missionaries. They joined the 1964 mission tour to Ecuador with the idea of staying on and finding something to do there

LA QUITENA / *continued*

to earn a living and make a contribution to this developing nation.

But what to do? This was the problem, and for many months they searched for just the right business. Hardey finally found employment in a laboratory where he worked for four months. With these contacts and with his background in product development, they thought seriously about manufacturing cosmetics. For this reason, Hardey returned to the U. S. for more information, and, while he was gone, the idea of making candy crystallized in Vi's mind, and plans were changed.

Why candy? Well, there were few candies in Ecuador of top quality, and imported chocolates were fantastically expensive; so there was a market for a superior product. Add to that the low price of sugar, the availability of cocoa, fresh fruits, and nuts all year round — and the answer was a positive yes, make candy!

So they came back to the U. S. to attend a cooking school in Chicago, where they learned the fine art of dipping chocolates, and to talk with a friend in a candy company who advised them on many details.

They returned from the U. S. in June of 1965 and in October sold their first product, *relleno de banana*, bits of dried bananas dipped in chocolate — an instant success. Their first "factory" was in the home of Cesar Calderón, where they were living at the time. Hardey worked on perfecting the product, and Vi spent hours pounding the pavements marketing the new candy. The first two people hired to mix the concoctions and dip chocolates were from the Calderón area where the Church of the Brethren mission is located. One of them, Melida Navarro, the daughter of the former pastor of the Calderón church, lives with the McDaniels and "has become almost like a daughter to us." She is studying English and going to night school, in addition to her job of overseeing the work of making candy and the seven employees.

Some of Ecuador's best candy being made

Now in its second year, *La Quiteña* is beginning to show a profit, and from that humble beginning of one little chocolate-covered banana has resulted two candy bars — an English toffee and a caramel nut bar — chocolate and vanilla caramels, after-dinner mints, peanut brittle, assorted chocolates, salted peanuts, three different syrups — molasses, corn, and maple — and vanilla and maple extracts. Toppings for ice cream — hot fudge, strawberry, and pineapple — are now on the market. Future plans include a coconut candy bar.

In addition to the sixty or seventy retail outlets which are scattered all over the country from Guayaquil to Cuenca to Quito, they also sell their products to hotels and restaurants.

Do the McDaniels have any advice to pass on to others who perhaps have the same dream as they had? They both declare emphatically that it is most important to have faith — faith in your dream, faith in your ability to start a business in another country, faith in God.

Hardey feels that what they have done could be one solution for progress in the world — if enough experienced U. S. citizens could share with other countries their knowledge of Christian ethics and sound business practices. The McDaniels think of themselves as a sort of "private agency for international development"; they are giving people jobs and providing healthy competition for Ecuadorian firms which have begun to upgrade their candy products.

Are there any problems, any disadvantages to their life as it is now? The biggest problem they mentioned was that the business is growing so rapidly and orders are coming in so fast, that they have had to spend all their time producing sufficient quantities of candy and, consequently, have lost touch with their friends. It is difficult to be in a full-time business and to socialize as well — at least until the business is well-established. And, of course, being so far from their children and grandchildren, all of whom are in the United States, is a definite disadvantage.

In talking with the McDaniels, however, one feels distinctly that they have surmounted the difficulties, pushed aside the personal disadvantages, and are well on the way to making *La Quiteña* a success. "God works in mysterious ways," says Vi McDaniel, as she tells how, after they had perfected a new candy bar but were too busy to market it, they encountered the chairman of the committee sponsoring a big trade fair for Quito Day in December. He was looking for a new product to carry the name of the fair and to be the official candy product of the exposition. They hurriedly made him a sample, and he, impressed, ordered 300,000 bars! Fortunately for the McDaniels, not that many were sold; it would have been virtually impossible to supply the demand. But the product was well-launched and is now sporting its eye-catching orange wrapper in stores throughout the country.

Truly, "God works in mysterious ways," and the story of Hardey and Vi McDaniel and *La Quiteña* is just one more chapter on faith in this business known as life. ☐

THE CHURCH STRUGGLE IN AMERICA

Attack from without – apostasy within

by Franklin H. Littell

Christians in America have been accustomed to think of the struggle for the integrity of Christian faith as something that goes on in communist lands. A few remember Bonhoeffer and the church struggle against Nazism. A few more know the story of Pastor Niemoeller's eight and one half years in concentration camp. Very few, however, have yet realized that the same struggle is beginning in America.

The major issue of the twentieth century, the encounter with totalitarian ideologies and systems, will not pass by the churches in America. Across the ages, the fourth and fifth centuries are remembered as the time when the Christian church arrived at the classical confessions of faith. There were alternative systems then, and the Christians had to resist their attacks and also the tendency to compromise with the sub-Christian. The twelfth century is remembered as the age of the Crusades. The sixteenth century is now celebrated, by Catholics as well as Protestants, as the age of the purification of doctrine and cultic practices. The nineteenth century stands in Christian history as the Great Century of Christian Missions. The twentieth century will be remembered as the Century of the Church Struggle.

That struggle is beginning to rage in America. In Mississippi alone over 50 churches have been burned, and over 100 preachers in one denomination have been forced out of their pulpits. In 1965, one seminary of another denomination counted thirty-one of its alumni who had been forced to move that year by anti-Christian pressures. In yet another denomination, benevolence giving fell $900,000 in one year because of attacks on the church's leadership and programs. Ideological groups of the fascist type have expanded their budgets from slightly over $1,000,000 to nearly $30,000,000 in four years, and the fight for the faith is now raging with increasing ferocity in congregations throughout the country.

Just as every age has its dominant theme, every era has its representative personality type. The martyr, the crusader, the reformer, the missionary – each is a figure representing a Christian response to challenge. The adversary is also typed by the shorthand of human memory. Nero, Suleiman, Alexander VI, Hitler, and Stalin have all served this function in Christian history. The persecutor is a familiar figure to Christians. Being often encountered, he presents no grave theological challenge. As the late Bishop Otto Dibelius, the great churchman and opponent of Nazism and communism, once put it: "You winter through *(durchwinter)* persecution."

The church struggle has a peculiar character, however. The encounter is not only with the attack from the outside. Far more sinister and dangerous than the persecutor is the apostate. As Arthur Cochrane, author of *The Church's Confession Under Hitler,* has pointed out so well, the church struggle is "essentially a struggle of the church against itself for itself." In other words, the encounter with anti-Christian ideologies and systems is different from simple opposition and sometime persecution; a desperate internal struggle also ensues. In the twentieth century the worst enemy of the Christian faith is not the persecutor, whom the church understands how to engage. The worst enemy is the betrayer, the apostate, the one who seems to circulate within the fold but is actually an agent of the enemy. This is the one who often uses orthodox language to undermine and destroy morale.

The League of Progressive Pastors (fronting for the communists in East Germany), the Association of Progressive Catholics (fronting for the communists in Poland), and fascist-type operations in the United States – the so-called "Christian Crusade" (Billy James Hargis), "American Council of Churches" (Carl McIntire), and "Church League of America" (Edgar Bundy) – all carry the mark of Cain on their foreheads. They use the church's language to undermine the

THE CHURCH STRUGGLE / *continued*

Christian movement. They present a challenge which the church has not yet learned how to handle, the challenge of the "double agent" who carefully uses the official language to maintain his cover but is, in fact, serving another master.

Both communist- and fascist-type ideologies and movements present a double challenge to the church: attack from without and apostasy within. The Nazis used the double-pronged attack in the Third Reich; some officers attacked the church while others trained infiltrators. The communists use the same double-pronged attack in East Germany; some agencies attack, while others encourage disloyalty and defection. This is precisely the double challenge of the church struggle: persecution and apostasy. Of the two, apostasy — the attack from within — is far more difficult to handle.

In the middle of the night the telephone rings; answering, the minister's wife is assaulted with a torrent of obscene and abusive attack on her husband and the church's leaders. Dialing a telephone number given him by a "good layman," the minister finds himself listening to a program sponsored by the John Birch Society — with minutes of slander and malice against Christian leaders dinned into his ears. Opening a meeting for neighborhood discussion, the Ministerial Association finds sitting in the midst a hard-faced cell which heckles the guest speaker and finally tries to break up the meeting. Often without being recognized as such, the church struggle in America is on again.

For the sincere Christian, who cultivates humility of manner and modesty of assertion, such encounters are incredible and disconcerting. After all, the commandment, "Thou shalt not bear false witness. . . ," has not been repealed. In several places in the New Testament this admonition appears: "Never admit any charge against an elder except on the evidence of two or three witnesses" (1 Tim. 5:19; cf. 2 Cor. 13:1). Yet, with monstrous effrontery, renegade Christian groups attack his church leaders in voice and in print, lie about his denominational agencies, repeat their lies after correction and rebuke, and fan rumors against the ecumenical movement that run like fires through the underbrush. But the loyal Christian is not without spiritual weapons appropriate to the hour. In the New Testament (Matt. 18:15-19) and in church tradition there are sound ways for dealing with the rebel and apostate. The problem is that, after well over a century of dramatic expansion and success, the measures of church discipline have been neglected, and many have forgotten that the battlefield as well as the harvest field is a Christian image.

The most serious battlefield is that which rages within Christendom itself, for today the betrayer from within is a far more serious enemy of the faith than the persecutor from without. It was not the persecutor but the apostate who caused such keen minds and spirits as Karl Barth and Dietrich Bonhoeffer to see the apparition of the Antichrist hovering over the church of the twentieth century. The mortal danger to the church in the church struggle is the one who uses the language of "spirituality" to destroy the integrity of Christian confession of faith. His slogan is "nonsectarian religion," "positive Christianity," "militant Christianity," or perhaps "Christian America," which on closer inspection shows neither clarity nor precision.

Article 24 of the Nazi Party Platform (adopted in the early 1920s shows the skillful use of slippery and deceiving words: "We demand the freedom of all religious confessions in the state, insofar as they do not imperil its stability or offend against the ethical and moral sense of the German race. The Party, as such adopts the standpoint of a positive Christianity, without binding itself confessionally to a particular creed." The last phrase is the important one; "spirituality" is affirmed, without, however, any objective standards from the Bible or historic confessions of faith.

In the church struggle in America the same inner dissolution of integrity is proposed by Robert Welch, dictator of the John Birch Society. In *Blue Book* page 63, we read as follows: "I believe there is a broader and more encompassing faith to which we can all subscribe without any of us doing the slightest violation to the more specific doctrines of his own creed or altars of his own devotion. And I believe it is an ennobling conception, equally acceptable to the most fundamentalist Christian or the most rationalistic idealist, because its whole purport is to strengthen and synthesize the ennobling impulses of his own personal religion."

A spirit without a body is a ghost; "spirituality" without a church, without history, without objective confession of faith is a trap laid for the feet of the unwary.

The answer to a vague "spirituality" which undermines the integrity of any faithful Catholic, Protestant, or Jewish community of belief and action and which, in fact, serves the interests of an anti-Christian ideology and system can only be a resounding "NO!" Since a vague culture religion is the enemy, often combined with racist or tribal motifs, the contribution of the faithful communities to the city of brotherhood is first to look to the integrity of their own memberships. Allowing servants of the Master of Lies to circulate unchallenged and unrebuked in the congregations is the worst disservice to the Christian movement and to interfaith dialogue. □

When a prison camp moved next door, the Whitestone congregation adjourned its evening sessions and reconvened with its new neighbors

Service, Not Size, Is the Measure

by Geraldine Crill Eller

Aesop's fable of the lion and the mouse proved that the measure of worth is not that of size alone. The principle applies also to churches. Consider just one example which can be described as follows: Classification, Brethren; genus, small church; species, Whitestone; ecology, a "cow county" in the highlands of the Northwest.

The Whitestone church is located about

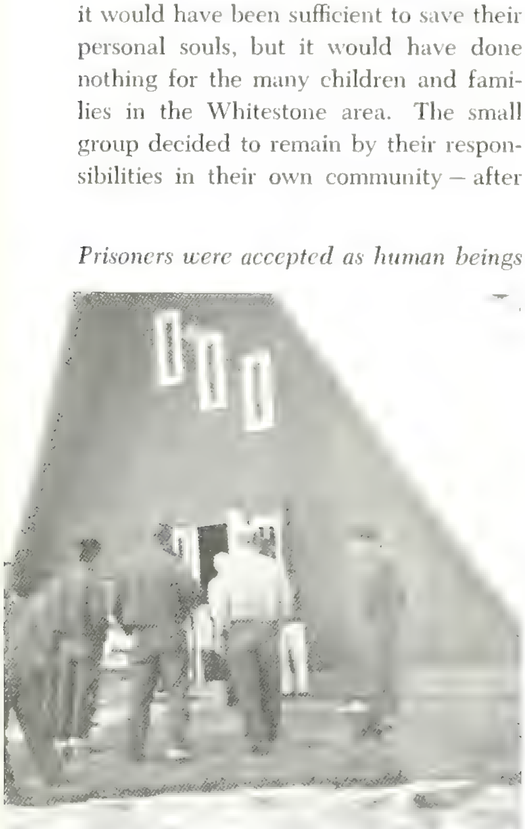
It may be the only place in the state penal system where a total church worships with prisoners

SERVICE, NOT SIZE / *continued*

fifteen miles from a small town in a valley born of volcanic fires and scrubbed by glacial ice in the highland plateau east of the Cascade Mountains in Washington state. Even on the opening Sunday of the fishing season, the census count for cattle would outnumber that of the people; hence, the Western sobriquet of a "cow county." If one is an early riser he often may see the farm dog frolicking with the wild coyote. The orchards must be fenced, not to keep the farmer's trees in but to keep Uncle Sam's deer out. In the spring bluebells bloom among the sage, and the grouse dust there in the summer.

In this setting the Whitestone church is the only congregation to serve the entire valley. A mere few of the members were ever baptized old-line Brethren. The few actual Brethren could have hopped into their cars and sped off for services with their kind in the Ellisforde area. Perhaps it would have been sufficient to save their personal souls, but it would have done nothing for the many children and families in the Whitestone area. The small group decided to remain by their responsibilities in their own community – after all wasn't Jesus once asked, "Who is my neighbor?"

Prisoners were accepted as human beings



While other churches in the district have been built, carried, and partially supported through these past fifty years by Brotherhood or district grants, loans, and aid, the Whitestone church has never asked for a penny of aid or been on the district dole. The entire community has turned out on set workdays. What they could not afford, they did without until they collected the money. They never have been able to support the work and a full-time pastor too; so they gave preference to the work. They have traded barter for services rendered under a free minister. They have filled the pulpit themselves, both men and women. They have borrowed ministers from other denominations and have worked in a yoked pastorate with their daughter congregation at Ellisforde.

Through it all the Whitestone congregation has provided a Christian nurture center in the neighborhood. They have provided vacation Bible schools, church-sponsored camping, drama experiences, musical recitals, songfests, and community social life. Members from this small rural center have rendered service all through the district, through the Brotherhood, around the world. Their members serve on the district board of administration, on the district camp council for Camp Koinonia, in state and county councils of churches and Church Women United. Members from Whitestone have given their talents to China, to Africa, to Sardinia, to the Florida Everglades, and to the inner-city missions of our big Midwest metropolis. Their youth have attended several Brethren colleges and Bethany Seminary, as well as other colleges and universities in the Northwest. Whitestone has planted seed-Christians who have taken root and flourished from California to Alaska and from Washington to Maryland. In proportion to the membership it has probably furnished more BVS and BSC workers than any other congregation in the district.

While Washington state does not have as high a criminal rate as some, it doe need a penal system. It has a penitentiary at Walla Walla, and, being as modern as most, it has various divisions and subdivisions at other sites in the state. When the governor signed an order establishing an honor camp for convicts to work in the woods back of Whitestone, he soon heard from citizens he did not know he had: "Convicts go home!" "We don't want prisoners in our neighborhood!" "Take them away!" He had no trouble in knowing what they were saying.

While the Whitestone congregation is a small church with sixty-nine members, i remembered that it had a directive from the scriptures. It read something about the dividing of the sheep from the goats not graded by size but on the basis of service rendered to their fellowmen. The list included somewhere a reference to "I was in prison and you came to me."

Upon invitation of the prison chaplain that "small church" adjourned its Sunday evening meetings. The members recognized that they had new neighbors from Walla Walla who were not allowed to leave their grounds. Then Whitestone reconvened its congregation inside the compound. They went as the structured church, with no looking up or down to anyone either inside or outside the gates. If Christ had told the woman at the well that worship need not be in Jerusalem or in the mountains of Samaria, then they assumed it need not be in a dedicated church building either. It could take place inside an honor camp.

No special arrangements were made for baby-sitters or age-group divisions. The Whitestone people simply took them all along, the total church. The Whitestone families arranged to bring their favorite baked goods with them. The prisoners furnished the coffee or milk so that they might have a social hour and coffee klatch for visiting, as Brethren have been wont to do after services.

After their first surprise, the prisoners literally and figuratively ate it up. They soon volunteered to add to the worship also, with all the singers, instrumentalists, and soloists they could muster from among their ranks. Some of the men dangled the babies on their knees, showed the youngsters their craft hobbies, and explained that this was the first time in their penal experience that they had felt like human beings. The Washington system, like all others, provides a chaplain and divine worship for its prisoners. Everywhere else he comes alone, does his duty, and returns to his office. Loomis Honor Camp, so the men report, is the only place in the penal system where a church worships with convicts.

Men in prison are not allowed to carry on a correspondence with any one, unless that person files with the officials an application to do so. When the men leave the Loomis area in the fall, some of them have requested some of the Whitestone Brethren to file such petitions so that they may keep in touch with them. The Brethren have complied. After their terms have been served and their releases signed, some of the men have driven across the state to "come home" to Whitestone to introduce their families to their friends.

This small church has carried on this work for some years as quietly as a mouse. The big churches in their own district likely do not know about it. The Whitestone people put the New Testament and Brethrenism into action and witness. They follow Gandhi's advice, "If Christians would stop talking long enough to start witnessing, they would permeate the earth as the fragrance of a rose permeates the air."

Escil Hiser is the present pastor serving the churches at Whitestone and Ellisforde in a yoked fellowship. Edgar Wood is the United Church of Christ minister who acts as chaplain for the camp services.

The Rich Creep Has It Hard

(Mark 10:17-31)

One day a rich creep
Came fast lamming it up to Jesus.

He said,
"Hey, good man,
What I gotta do to live forever?"

Jesus says,
"Why ya call me 'good,' man?
Only God's good.
You know
You're not supposed to steal
Or rub out or lie."

"Ya, I know," says the rich creep,
"But I still ain't got it."

But Jesus still likes the creep
So he tells him,
"Get rid of all your apartment houses
And 'rent-a-trucks'
And give lots of money to the poor.

"Then you will be happy
And come on back
And join my gang."

The rich creep says,
"Ah, no, ya don't,"
And does a slow lam out of there.

Jesus was not happy
And said, "It ain't easy for a rich creep to get in heaven."

He liked what he could see better than God
And he would always feel empty inside.

It's like the feeling you have when you skip school
Or when you ride in a stolen car
Or stay out late.

No, it's more like always wishing
You had done the other thing.

Reprinted from the book *God Is for Real, Man*, by Carl F. Burke published by Association Press (paper $1.75, cloth $3.50). The book is a selection of Bible passages as they have been translated by youth from city streets into their own language.

PILGRIMAGE TO FREEDOM

by Harry K. Zeller, Jr. / This pilgrimage involves a long journ

One hundred fifty years ago there lived in Dorset, England, a printer named George Loveless. One night in his home Loveless was telling his tale of misery and want to the five men who worked in the same printshop with him, men who shared the same misery and want. That night they determined to ask their employer for a raise in pay – mere pennies per week – and they agreed that they would not deal separately in this request. Their employer was aghast at their impertinence, but he was spared any inconvenience when his attorney discovered an old law which held that if men covenanted together secretly they were guilty of sedition. The men were found to be guilty and sentenced to permanent deportation to Australia.

The harshness of the sentence aroused a storm of protest. Eventually word was sent to Australia to return the men to England, but, since they had been dispatched long since into the vast hinterland, the word was disregarded. Communication was slow and time wasted away, but the fury of the poor rose more violently on behalf of the Tollpuddle martyrs. The crown sent a command, "Release the Tollpuddle martyrs." Bureaucracy has fascinating ways of carrying out its duties. The governor general simply posted a notice of their release in a public place and had it printed in the official newspaper record. More than two years elapsed. Then one day, while the men were eating lunch in the interior wasteland, a gust of wind blew a piece of newspaper within the grasp of George Loveless, who picked it up. He had little interest in what was going on in the world and glanced at it idly until his eyes fell on his own name, the public notice that he had been freed, dated two years earlier. All the while he was free, yet he was not free.

This same paradox seems to be the fate and fortune of mortal man. He is born free, born to be free; yet he is bound, ever bound. There is a word of Jesus which, like so many words of Jesus, strikes a universal chord in human experience, "You will know the truth, and the truth will make you free." In his words are two imperatives: First, truth will out. It is bound to arrive. It cannot be concealed for long. The universe and human life are so created that "you *will* know the truth." Second, this truth *will* make you free. The nature of truth is such that it can be threatening. The advent of atomic fission with its potential for the extinction of the race and the impact of the Freudian insights so brutally shaking the emotional structure of man, like almost every trailblazing breakthrough in man's search for truth, brought alarm and even chaos. But no matter how threatening truth first appears to be, it really liberates; it actually releases; it sets us free. "You *will* know the truth, and the truth will make you free" (John 8:32).

Our lives are a pilgrimage to this kind of truth-filled freedom. The intent and purpose of being are that we may know the truth, capital *T* or lower case, as you will. Call it the nature of eternal reality, call it the ground of our being, call it the truth that is in God and is God (Jesus said, "I am the truth"); describe truth as you will, but that truth *we will know* and so knowing will be made free. The gamble and glory of life are that God has so made us, turning us loose in a fractured world among people like ourselves, in whom estrangement is so compelling that we are sinners all and yet in whom love is of such great potential that we are all children of God.

Three areas of this pilgrimage demand our attention.

I

This pilgrimage to truthful freedom moves us from reliance on stability to acceptance of change. I like a safe mooring, a solid place, a firm foundation, a sure guarantee. This desire for security and stability is deeply rooted in each of us. When the changes which are sure to come do arrive, we yearn for the familiar, and we yen to go home again. But, as Thomas Wolfe wrote, *You Can't Go Home Again*. When we do go home again, as all of us know who have returned to the old stamping grounds, whether it is the hometown or the college campus or the church of our childhood, what we seek is not there. Life moves along so rapidly that we are strangers here, pilgrims in a foreign land.

When dealing with Christian experience especially there is a deep desire for what is fixed and final, like the faith that was once and for all delivered to the saints. We want to get back to the New

n relying on the assurance of authority to the openness of awareness

Testament church, for example, to a spiritual church which was not institutionalized and which would last forever. The more I study that New Testament church the more amazed I am at how institutionalized it was. I realize, also, that there was not one spirit, but many spirits. Far from lasting forever, the New Testament church is gone. It is restored in Jerusalem. It is a pile of stone in Antioch. They cannot even stake out its location in Ephesus. Laodicea is an open field. Form and function, like structure, no longer exist.

We sing, "Change and decay in all around I see," and then utter the plaintive plea, "O Thou, who changest not, abide with me," forgetting as we pray that Christ meets every man on his own level and each age according to its specific needs. That is why the Brethren have always held that the living Christ is the creed of the church, not the fixed Christ, but the living Christ; not the first-century Christ, but the twentieth-century Christ.

We sometimes assume that the kind of stability which inert things have is what keeps us steady so that we shall not be moved. Freedom is not in the static, in the immutable, but in the creative, even in the chaotic. This is one of the reasons we "ouch" so much when our young people sing the folk song, "The Times They Are A-Changin'." The essence of life is not in its fixity, but in its growth; not in its changelessness, but in the fact that tomorrow will be much different from today.

II

This pilgrimage to freedom involves a long journey from authority to awareness. A friend of mine keeps saying that the authority figures are having a tough time in our world. In virtually all areas mankind is struggling to make this formidable journey from relying on the command of authority to the openness of awareness. The nature of our world and the continued complexity of the problems plaguing humanity begin to make all forms of authority and all shows of assurance hollow.

Bull O'Conner knows how to handle a race riot with police dogs and electric prods, methods that are sure to keep people in line, especially dispossessed people who have been kept in line for generations. But the problem of racial injustice outcrops elsewhere and yet elsewhere and finally all over until we know that we do not know how to deal with it, and we begin to realize that the only way we are ever going to get anywhere is in some awareness of the immensity of the tragedy we have created for black skin. Secretary of Defense McNamara's prophecies during the last few years on what we can expect in Vietnam are a parade of assurances overwhelmed by unknowns and producing such enigma's that the credibility gap becomes too great to spark. He would do well to repeat daily the word of one of his colleagues, General Maxwell Taylor, "Anyone who understands Vietnam is misinformed."

I sense that there is a kind of revolution going on in the teaching process at all levels. Marshall McLuhan writes that if we think of the teach-ins as related only to Vietnam we are missing the greater truth, for the teach-ins have no more to do with Vietnam than the dropouts have to do with Vietnam. The teach-ins, he insists, are merely a rejection of all methods of manipulating the educational process. They represent a creative effort to switch the educational technique from dominance to discovery.

Thus the teacher is not one who has everything to tell a class but one who is involved with them in learning the truth, an awareness that is awesome for both professor and student. Robert Oppenheimer, the preeminent physicist, once said, "There are children playing in the streets who could solve some of my top problems in physics because they have modes of perception that I lost long ago." That sounds strangely like another word of the great Teacher, "A little child shall lead them." Our way of life so loads us with excess baggage and the complexity of life is such a malignancy that the openness and awareness of children can provide greater insights into truth than the vaunted wisdom of age.

Assurance and authority have been the trademark, the unfortunate trademark, of most Christian doctrine and concerns. In recent years, theology has become much more the contemporary search of the inquiring mind, but, traditionally, theology spoke from assumptions and authorities. At almost all critical points in Christian doctrine natural theology based on man's experience with reality was thrown back on dogmatic theology, authoritatively given and positively held. The rule was fixed, "It's in the book." A different mood is abroad in the land. My generation may have questioned the answers; this generation questions the questions. Nothing is sacred or out of the purview of modern man. He will peep and botanize. He will scrutinize and analyze. He will do all this with rigor and rhapsody!

Until quite recently the only posture a minister could take in these matters was to exude assurance, sometimes to pontificate, but always affirm. He must never, never, we were admonished in seminary, telegraph back to his congregation any symptom or evidence of the struggle of faith that might be going on within him. Now we can no longer act as though this struggle does not exist; nor can we avoid the agony that goes with it. Once again, the medium is the message. A minister must be a searcher with his people, who likewise search for truth. Final answers are not his to give, but theirs to seek together. Men are up to their eyeballs in the abstract and the absolute. They now yearn for the openness and awareness which affirms the doubts which course through modern man and, having affirmed them, are therefore able to search beyond them.

III

Our pilgrimage to freedom involves the move from status to acceptance. Status is our way of life, but status is the great separator. It separates first class from second, rich from poor, collegiate from noncollegiate, black from bleached, ins from outs, haves from have-nots. It is the fortress of privilege. It relies on preference. It is careful of prerogatives. It separates humanity, the world, and persons into little pieces. Status is the fracturing agent in our fractured world.

This status syndrome has characterized the life of the church in its environing society. Much of the effort of the church has been to keep itself pure and unspotted from the world. For most of its existence the church has been an enclave set over against the world. Happily, the church is often where the action is, but even so the church cannot quite divest itself of this set-apartness.

There has been no insight into the vast imponderables of sin and salvation more helpful to me than Tillich's penetrating sermon, "You Are Accepted." He redefines sin as estrangement: estrangement from self as depicted in the faceless man, estrangement from others as evidenced by the broken fabric of society, and estrangement from God as revealed in the aloneness, the eternal aloneness of soul. Tillich refocuses salvation in terms of acceptance with its glorious insistence that we are accepted by God, since we are, as we are, because we are. We are not accepted because we do something or understand something or because we seek. We simply accept the fact that we are accepted. And this is God's greatest gift to us – he accepts us and thus makes us able to accept ourselves, to accept one another, to overcome the estrangements of the generations, of the nations, and of the races, and, even more, the estrangements within our own beings.

In the experience of Christ, this was the stuff that made life whole. Zacchaeus was a skinflint, outcast, traitor, lower than a dog. One day he took a look at Jesus – just a look. He ran ahead and climbed a tree. From the path below Jesus looked up and saw him. What the Master of men might have expected to say if he had been pastor of a church today is jarring. But there was nothing. No requirements like "Chuck that scummy job." No prod to confession. No hint that Jesus must protect his movement from the notion that anybody could get in. Nothing, but Jesus' complete acceptance of Zacchaeus as he was. Jesus asked for nothing, save Zacchaeus only. "Hurry dow I'm your guest today." Knowing the Jewish fetish about food and strangers, or senses what a vast taboo Jesus crosse over in sitting down to eat with Zacchaeus where nothing could be koshe For the Jew, to break bread togeth symbolized an identification going bac to the mother's breast. This is complet acceptance, as a mother accepts a newborn babe who hungers. In such a spir it is crass to think that Jesus extracte any negotiated commitment or any requirement from Zacchaeus. Zacchaeu made ample restitution, giving himsel

In like manner was Jesus' dealing wit the woman taken in the very act of adultery. She was not only topless but bottomless, denuded of any human or lega rights. The law was clear. Stones wer to wrack the body for the sins of the flesh Those who accused her must have ha some guilt about the severity of the punishment, else they would not hav brought her to Jesus and have asked hin what they should do. Jesus employed little gimmick to stimulate the curiosit of self-awareness. We do not know wha he wrote in the sand. Perhaps it wa the names of those who shared her pleasure and intimacy so casually. People wh live in glass houses ought not to throw stones. For this or some other reason each of the men melted away into the atmosphere. When Jesus looked up, ther were none to throw stones on her, breaking the bones of her. "Where are they Does no one condemn you?" Then thi much used woman realized that in Jesus acceptance her accusers were no longe accusers. "Go and live as a new woman.

Touch Christ at any point, in any manner, and we find this acceptance, which i grace, grace that is greater than all ou estrangement, grace that is greater tha all our aloneness, grace that is greate than all our emptiness, grace that i greater than all our sin. □

news

Revised salary basis set for missionaries

A NEW SALARY BASIS for missionaries, one that seeks to provide adequate support "in the least paternalistic manner possible" and on a par with compensation for pastors, will be inaugurated by the Church of the Brethren.

The new approach was among actions taken by the General Brotherhood Board and its commissions in meetings at Eugene, Oregon, at the time of Annual Conference.

Plans for the new salary approach were reviewed by the Foreign Mission Commission staff with a dozen missionaries in attendance at a retreat in Eugene. Subsequently approved by the total Board, the missionary salary scale is related to the Annual Conference's recommended salary schedule for pastors.

The new plan means that special allowances for children, vacation, and furlough will be eliminated, that participation in group life insurance, Social Security, and the Brethren Pension Plan will be on the same basis as Brethren pastors, and that individual salaries will be reviewed annually, taking into account experience, education, and type of responsibility.

The recommended scale for mission workers ranges from $4,200 to $8,000. A cost of living index will be applied, adapted to the locale where each missionary serves.

The new policy will be implemented over the next several years, following a principle of no reduction in overall salary from what is received at the time of transition from the present plan.

Among other actions the General Brotherhood Board and/or its commissions . . .

. . . authorized explorations on the possible building of a 100-bed hospital at Garkida, Nigeria.

. . . set modest price increases for MESSENGER, *Leader*, *Journeys*, *Tell Me* and *Adult Quarterly* beginning on renewals after Jan. 1, 1968.

. . . approved tentative plans for a third theological conference next year.

. . . approved merging the trustee board and the advisory committee of the Germantown, Pa., properties and program into a single board next April.

. . . appropriated $5,000 from the Emergency Disaster Fund for refugee assistance in the Middle East and nearly $6,000 additional for India famine aid.

. . . deferred, for lack of time, discussion and action on a proposed statement on firearms control legislation.

. . . heard a deputation report on the Castañer, Puerto Rico, project, in which the intention of turning the hospital over to the people of the community was reaffirmed, but which outlined also that "for the next several years, perhaps a decade or longer," the Brotherhood continue ownership and management of the hospital.

. . . supported to the extent of $500 a program of the Religious Facilities Corporation at Columbia, Md., to launch a separate corporation to provide initial funding for low income housing.

. . . examined proposals for participation in a program of joint planning for the 70s, an endeavor of many denominations to cooperate in setting goals and implementing program in concert.

Bihar state remains in clutch of famine

DROUGHT-STRICKEN BIHAR in northern India is growing drier by the day.

According to Jaya Prakash Narayan, chairman of Bihar's Famine Relief Committee, of the 52,000,000 people in Bihar, 40,000,000 are in the clutch of famine. Drinking water is becoming increasingly scarce, in spite of efforts at well drilling and the damming of rivers.

The west wind sweeps relentlessly across the state, much of it a flat plateau, carrying clouds of dust. Even before the summer was far along, Mr. Narayan said, people were walking miles to fetch drinking water. Wells not already dried up have become muddy and the water unfit to drink.

What it means: In some areas the shortage is so acute that people suffering from sores and other skin diseases are not getting enough water to wash themselves once a week.

Reported New Delhi's *Hindustan Times* several months ago: "Bihar is facing one of the worst droughts of decades. Children are eating the pulp from a palm tree trunk."

Low resistance to infection, a result of undernourishment, has left the population much weakened. Mass diarrhea is threatening to take a heavy toll of lives in the affected areas where dispensaries are running without vitamin tablets and medicines for vaccination and inoculation.

Winter crops dried up as the drought advanced into its third year. The Indian Food Ministry is optimistic, though, that with foreign assistance and an early harvest of the summer crop, Bihar may still recuperate.

Indian officials consider the U. S. insistence on "matching assistance" for future grain shipments, aimed at stepping up the pace of aid from other sources, to be not very realistic under present circumstances.

Brethren response: The Church of the Brethren General Brotherhood Board in a recent action dispatched $3,500 for India famine relief, along with $2,490 contributed through Northern Indiana's Lenten project of sharing for food ministries. Since 1965, approximately $25,000 has been allocated by the Church of the Brethren for famine assistance in India. Additional funds will be shared as donors respond through the Emergency Disaster Fund.

Nonurban renewal: Is change possible?

An urgent look at the need for renewal and ministry in nonmetropolitan America – areas outside cities and the urban fringe – will be taken by the National Consultation on the Church in Community Life, to convene Sept. 5-8, Columbus, Ohio. The Church of the Brethren is one of fourteen sponsoring groups.

At least twenty Brethren are registered and still more are expected to register, according to Carl E. Myers, the Brotherhood's Mission One coordinator and member of the steering committee for the consultation. Among leaders of the Brethren delegation will be Leon C. Neher, North Manchester, Ind.; Dan West, Goshen, Ind.; and John D. Metzler, Jr., Nappanee, Ind.

The consultation will point up the need for planning to take an ecumenical shape in approaching the needs in town and country locales. It also will delineate central issues confronting a rapidly urbanizing and secularizing society.

Among the provocative propositions to be explored are the following:

1 "Denominationalism is incapable of developing either a local, regional, or national Christian witness adequate to speak prophetically and to serve redemptively in the emerging secular society in the last third of the twentieth century. Therefore, ecumenicity is imperative.

2 "Emerging regionalism and multiple community relationships have displaced neighborhoods and village communities as dominating units of society.

3 "In nonmetropolitan areas the surviving people and institutions, in search of security in the dynamic movement of society, become defensive, provincial, impotent, and lack a sense of the growing edge. Therefore, the church must become the agent of change.

4 "Nonmetropolitan areas are experiencing an out migration of creative leadership and are unable to attract or trust the reliable outside leadership capable of reversing the trends.

5 "Ancestor worship and idolatry are expressed in the extreme devotion of church members to the ecclesiastical facilities to such an extent there is widespread inability to distinguish between symbol (church buildings) and gospel (message and mission). The church must make the message and the mission paramount.

6 "Protestant ministerial leadership is so caught in the web of institutional expectations that it is functionally immobilized. A radically new understanding of the nature of the ministry is imperative."

"The church can no longer afford the luxury of traditional institutional forms," asserts one of the preparatory documents. "To be traditional in either metropolitan or nonmetropolitan America will probably mean that the church will be nonexistent as the redemptive agent in society (which it is called to be) in the next generation! There must be new creative ideas, no matter how unrealistic they may seem, which will enable the church to communicate its message in this changing world. If the right dreams can be dreamed, the means to bring those dreams to reality will be found."

Beyond the consultation itself is the intention of sparking a continuing process of interplanning for mission throughout the churches.

Persons interested in attending may send their names and registration fee of $12.50 to Carl E. Myers, Church of the Brethren General Offices, Elgin, Ill. 60120.

Are traditional institutional forms a luxury, as the Columbus consultation asks?

Speaking of change

Attending the Eugene, Oregon, Annual Conference this year was Howard Michael of Olympia, Wash. When Howard was seven years of age, the Michael family, along with other families of Missouri, traveled by wagon train over the Oregon Trail to pioneer in the great Northwest. The grueling trip took four months.

In coming to Conference this year Howard Michael took the same trip by plane. The time was four hours.

In recounting the story B. Wayne Crist, a Los Angeles pastor, commented:

"It is almost in the realm of the unbelievable that in the lifetime of one person travel time has been cut from four months to four hours over the same distance. The Michael family first traveled over the Oregon Trail in almost the identical way Abraham left Ur of the Chaldees – by animal-drawn vehicles. Our mode of transportation changed not one iota in 4,000 years. Now in our own generation, we have moved from steam train to automobile to jet plane to space ships.

"Is it not a miracle? Is it not an act of God – God's gift for our time?"

SPECIAL REPORT / *"The act is small but the meaning is large. It clearly says that this war is not our war."*

THE CAMPAIGN TO HANG UP ON WAR

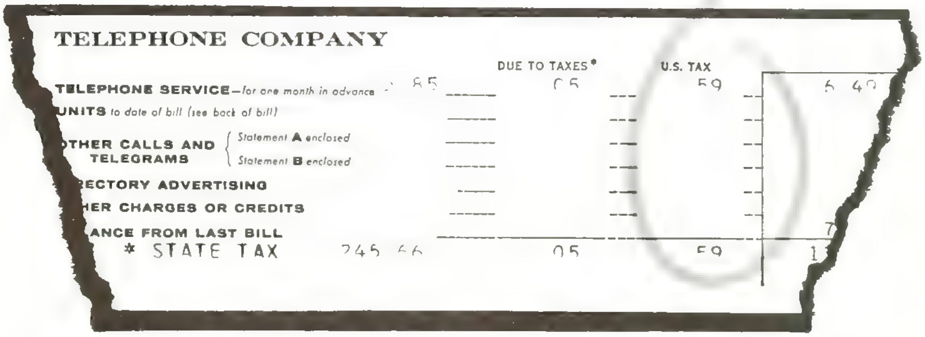
In its "Call for Peace in Vietnam" (see p. 25) Annual Conference in June urged congregations to oppose legislation which would increase taxes designed specifically to support the war in Vietnam.

One such tax already enacted (though not mentioned in the Annual Conference statement) is the ten percent federal excise tax on telephone charges. The tax, which once had been reduced to three percent and was due to be dropped entirely in 1969, was reinstated in April 1966. Rep. Wilbur D. Mills (D., Ark.), who managed the tax legislation in the House, is quoted in the *Congressional Record* (Feb. 23, 1966) as saying: "It is clear that the Vietnam and only the Vietnam operation makes this bill necessary."

War protest: In protest to the Vietnam "operation" – particularly the mass bombings, napalming, support of the Ky government, and other aspects of U. S. military involvement – a group of several hundred persons have begun boycotting the telephone tax on the grounds that it is singularly a war tax. The refusal is treated by phone companies as a matter between the individual and the government, and phone service has not been interrupted. In fact, according to some sources, the telephone company has rather welcomed the protests, for it has long opposed the excise tax, though for a different reason.

At Staten Island, New York, the telephone company reportedly reminded a tax-refusing customer that she had neglected to withhold the tax in one payment, and it credited her account with the amount of the tax.

Sponsor: Promoted by the Committee for Non-Violent Action (5 Beekman Street, Room 1033, New York, N. Y. 10038), the campaign of telephone tax refusal has been dubbed, "Hang Up on War!" According to CNVA staff member Valerie Herres in New York, some 800 persons have made known their refusal to CNVA. Colleague Karl Meyer in Chicago says the actual number of telephone tax protesters likely exceeds 2,000, including members of at least two Church of the Brethren congregations.



TELEPHONE COMPANY

		DUE TO TAXES*	U.S. TAX	
TELEPHONE SERVICE—*for one month in advance*	85	05	59	6 49
NITS *to date of bill (see back of bill)*				
THER CALLS AND TELEGRAMS *Statement* **A** *enclosed*				
Statement **B** *enclosed*				
ECTORY ADVERTISING				
HER CHARGES OR CREDITS				
ANCE FROM LAST BILL				7
* STATE TAX	245 66	05	59	1

Rep. Mills on the excise tax: "Only the Vietnam operation makes this necessary"

In withholding the excise tax from payments, individuals are urged always to include a note explaining the omission. The CNVA asks also that protesters inform them of their stand.

In February, after the *Chicago Daily News* carried a front-page story on the campaign, the district director of Internal Revenue within two weeks sent to the withholding parties first notices of direct assessment. However, for most of the recipients no actual collection was yet made several months later.

The CNVA makes clear to tax refusers that in the severest application of the law, under the criminal penalties act, one who "willfully fails to pay" the phone tax could possibly be charged with a misdemeanor, under Section 7203 of the Internal Revenue Code, and be imprisoned up to a year and fined up to $10,000. It is also possible that one could be charged with attempt to "evade or defeat" the phone tax, under a section carrying a stiffer penalty.

On the record: Testimony of Internal Revenue Service officials on the matter before the House Subcommittee Hearings on Appropriations for the Departments of Treasury, Post Office, and Executive (as quoted in *Peacemaker* magazine April 22, 1967) went as follows:

Mr. Robison (congressman). That is income tax. Unpaid excise taxes will be pretty small per individual, however, unless it accumulates over a period of years.

Mr. Cohen (IRS director). If necessary we collect small amounts, and we have. I think it will be less convenient for them than it will for us.

Mr. Bacon (assistant director). We have about eighty-five cases pending in Illinois and above thirty-five in Ohio. It is a nuisance situation because the tax is small.

Mr. Cohen. But we do not intend to sit by. People cannot pick and choose which laws of the United States they will obey and those which they will not.

Mr. Robison. I agree wholeheartedly, but I want to know what your policy is.

Mr. Cohen. We intend to vigorously follow up any of these cases and collect the tax. We may let several months accumulate and do it all at once.

Exaggeration? In reflecting on the above testimony, Karl Meyer of the Chicago Workshop in Nonviolence commented to Messenger:

"This exaggerates somewhat the vigor

of their determination. I have been refusing for over a year (and income taxes for seven years), and they have yet to collect a cent from me. To my knowledge they have thus far collected from only two or three of the Illinois refusers, and in those cases only the initial couple months of unpaid tax. In two cases the taxes were taken from bank accounts after unsuccessful visits from IRS agents. In one case a bank charged a fee of $10 for handling this transaction, and in the other case a bank charged $5. In a third case the tax was collected by attachment against a paycheck. Agents have visited several other refusers and have sometimes made threats of serious action, but in the three cases cited the serious action turned out to be no more than collection by seizure."

Toward what end? What is the point of refusal? Mr. Meyer put it this way:

"The future will be different only if we change our lives. The act is small, but the meaning is large: This war is not our war, and we are willing to struggle to be on the side of life."

From some Brethren involved in the telephone tax "hang up" came the explanation that it is one direct means, small yet tangible, of dissenting to the United States' action in Vietnam. "It probably will not change government policy," one member said, "but it does something to me. It lays my witness on the line."

In light of the vote by Annual Conference delegates against amending "A Call to Peace" to express support for income tax refusal as a means of peace action, many Brethren likely would be reticent to join in telephone tax refusal.

Still, even the prospect of income tax dissent is up for study by the Brethren Service Commission. Prompted by a request last fall from the Pacific Southwest Conference board, a five-member committee has been named to explore federal income tax alternatives.

In the meantime, for those who choose, telephone tax refusal appears as a modest but viable means of voicing concern over the Vietnam war. — H.E.R.

Two-hour broadcast airs clergy debate

THEOLOGICAL DEBATE took to the airwaves in Eastern Pennsylvania when a long awaited confrontation occurred between churchmen of quite varying outlooks. Among the participants were Carl McIntire of the American and International Councils of Christian Churches, and C. Wayne Zunkel, Church of the Brethren pastor at Harrisburg, Pa., and member of the General Board of the National Council of Churches, the latter the object of attack by Dr. McIntire and his American Council colleagues.

Also participating in the two-hour broadcast, arranged by radio station WGSA in Ephrata, were Wallace Fisher, senior minister of Trinity Lutheran church in Lancaster, and Gabriel Fackre, professor of theology and culture at Lancaster Theological Seminary, and on the opposing side, Dr. McIntire's associates in the American Council, John Millheim and Donald Waite.

Pivotal issues: Central in the talk program, which carried the theme, "The Gospel, the Church, and the World," were allegations of communist infiltration within the National Council of Churches and debate on the "new morality" as it relates to a literal interpretation of the Bible.

For a report on the encounter, MESSENGER quotes a report published by the Lancaster *Intelligencer Journal* as prepared by staff writer Will Smith:

"Speaking for the position of the American Council of Christian Churches, Dr. Millheim lashed out at the National and World Councils of Churches, whose policy statement of May 19, 1953, he said, declares they are 'unalterably opposed to communism.' 'No respected, responsible critic,' he continued, 'has ever accused these organizations of being communistic,' and yet since 1930, alleged the speaker, at least one percent of their ordained clergymen have been 'associated' with communism.

Task to expose: "'The churches are being duped!' charged Millheim. 'Evil, communism, and Christianity cannot mix!' The purpose of the ACCC, he said, is to expose this communist 'infiltration' of the churches, and he added that the ACCC had been doing so 'carefully and factually.'

"The Reverend Zunkel, who is a member of the General Board of the NCC, took up the defense of his group, stating that such attacks 'fail to distin-

Conferring across the chasm (clockwise from left): Wallace Fisher, Gabriel Fackre, Wayne Zunkel, Donald Waite, John Millheim, Carl McIntire, in live radio broadcast

guish between a political liberal and a communist.' He countercharged that they 'in so many cases' are made 'without documentation,' are made 'out of context,' and are unsigned.

"Many of the clergymen who are accused of being communists, stated Zunkel, have no affiliation with the NCC. This was in response to a string of accusations of communist association with the NCC made by Dr. Waite, who backed them up with half a dozen books, articles, and pamphlets which he referred to with practiced and skilled familiarity, citing names, dates, and organizations with convincing rapidity. The Reverend Zunkel urged listeners to 'look behind the charges to see if they are true.'

Chasm: "Opposition also flared over the fundamental difference in the two groups' approaches to scripture. Both claimed to have protection of the scriptures at heart, but despite involved references to theological principle, no layman could have mistaken the chasm between the two camps.

"Dr. Fisher phrased the difference by stating his view that Protestants 'believe in the Bible because of Christ . . . they don't believe in Christ because of the Bible.' Scripture should be interpreted in the light of Jesus Christ,' he said.

" 'We are literalists,' rebutted Dr. McIntire. 'We accept the Bible on its face representation,' and he warned, referring to the 'dialogue' being encouraged within Protestantism, 'once you break the authority of the Bible, then you undermine the faith in the Holy Scriptures. . . !'

"The reason, said Dr. McIntire, that the ACCC split from the NCC is found within the literal interpretation of the scriptures, which demand that Christians have no counsel with 'darkness and evil.'

"In Dr. McIntire's and his two associates' view, such biblical commands leave no room for 'modern morality,' which the well-known commentator branded as merely a new name for old evil.

"Conspiracy": "Charged Dr. Waite, Modernists, liberals, and the NCC have attempted to break the moral standards . . . established by the Ten Commandments.' Castigating the 'new morality' under which he said clergymen are sanctioning adultery, fornication, and homosexuality, Waite declared, 'We stand for the old morality!' He linked it further with what he termed the 'communist conspiracy in this country . . . aimed at breaking down the home.'

"Dr. Fisher stated, however, that 'the authority of the scriptures is presently blurred for many Protestants. A misread Bible,' he emphasized, 'may be more dangerous than an unread Bible.' The very principle of Protestantism, he continued, is that each Christian must 'wrestle' with authority within himself, that interpretation is essentially an individual thing.

" 'Biblical scholarship is a tool,' stated Fisher. 'It exists and must be employed.'

"In context": "Focusing on Dr. McIntire's affirmation of a literal approach to scripture, Dr. Fackre challenged his opponent to say whether or not he sanctioned its passages on such practices as usury (condemned in the Old Testament), feet-washing, primitive 'pooling of property,' and slavery. He repeated his challenge several times throughout the discussion, pressing Dr. McIntire for an answer. At length, the clergyman replied, 'We accept each one of those in the context, in the setting it is given.'

" 'We are not right-wing extremists,' stated McIntire. 'We represent the historic position of the church.'

"Referencing remarks by Millheim and Waite, Dr. Fackre also observed that accusations of communist infiltration within the clergy, 'concentration on the negative, rather than the positive,' as he put it, are another way of attacking the social reform and equal rights movements. One of the 'great sorrows' within the Christian church, he said, is the repeated attacks on these movements.

"The discussion, which touched on many other tender topics within theology, was fast paced and deliberate as only a panel of scholars and experts can make it. Despite the intensity, however, it did not become a battle of personalities."

The debate ended without summation; listeners were charged by the program's moderator, David A. May of the WGSA staff, to come to their own conclusions.

A tape of the program is available for purchase from WGSA Manager Samuel Youse (Box 1310, Ephrata, Pa. 17522) for $6. For radio rebroadcast, the tape may be used only on the condition that it be played in its entirety.

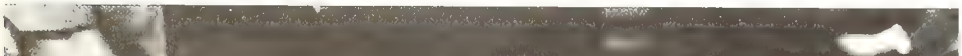
Asia team assesses Vietnam's basic needs

SOLUTION to the current social and political crises in South Vietnam has not been, and probably cannot be, produced by any "outside power" – whether communist or free world – according to the National Council of Churches' four-member team which visited there recently. The Vietnamese themselves need to adopt basic goals of peace, social justice, and national freedom, the team said. It also urged the U. S. to take "risks for peace." Three members, from l. to r., are Episcopalian George Barrett, United Presbyterian William P. Thompson, and the NCC's Robert S. Bilheimer.

MOUNT OF OLIVES
JERICHO

THE HOLY LAND: BIBLE SITES BECOME A BATTLEGROUND

ALLENBY BRIDGE, JORDAN: O



UNITED NATIONS: A WHIPPING POST FOR THE DISGRUNTLED

KENNEDY AIRPORT: DEDICATING REFUGEE SUPPLIES

RAB REFUGEE CROSSES OVER

CHURCH WORLD SERVICE
U.S.A.

A global political shakeup is only part of the Arab-Israeli story. A second aspect is what is happening to masses of uprooted peoples

MIDDLE EAST CRISIS: A CLASH OF VIEWS

On the international scene, seemingly every turn has its stumbling block when it comes to the pursuit of peace.

Nowhere is the conflict in attitudes and aspirations more divergent than in the Arab-Israeli dispute. Here, in one of the world's oldest trouble spots, the vying for historic holy places in ancient Palestine, coupled with Arab nationalists' abhorrence of Jewish domination and Zionist expansionism, makes for a rancorous climate out of which settlement somehow must be sought.

The recent unification of Old and New Jerusalem by Israel after the lightning war was heralded by New York's Board of Rabbis as providing "a canopy of serenity over the Holy City." Said Israel's Foreign Minister Abba Eban in New York after the formal incorporation of the Jordanian part of Jerusalem under Israeli administration: "For the first time in twenty years the Holy Places are open for free access to people of all faiths."

But the secretary-general of the World Muslim Congress, Inamullah Khan, came from Karachi, Pakistan, to New York to warn that Israel's annexation of the Old City amounted to a declaration of "religious war" against 700 million Muslims who were prepared to meet "this pugnacious challenge." Any serenity in the Holy Land of three of the world's great religions thus could be of short duration.

Political stakes: Even without continuing direct conflict, the Arab-Israeli war has left consequences that seem destined to last for years, not only in the nations of the Middle East but also in the shifting relationships between the Communist and Western blocs and perhaps in the balance of power between the two major divisions of communism.

Red China, which already has one ally, Albania, on the fringes of the Moslem world, is trying to use the incident as a means of attracting Arab allegiance. Russia, which has lost a military investment estimated at $2 billion and an international prestige whose value is incalculable, is trying to justify itself and to reassure the Arab world of its value as an ally. Egypt, Jordan, and Syria hope to regain by diplomacy what they lost in a military adventure. The United States, with allies on both sides of the conflict, is trying to promote stability in an unstable situation. Africa looks on, acutely conscious that Egyptians are Africans and that Israel's civilization is basically European.

UN a target: As to the United Nations, both Arab and Israeli diplomats have scored it with abandon, the Arabs critical that the UN failed to take early and resolute action in the crisis, the Israelis angry that the UN withdrew its thin line of protective force at the time that Egypt was planning an invasion.

The UN General Assembly – at least in public functions – has been the scene of largely rhetorical performances, sometimes quite unrelated to the real points at issue. In bristling speeches Soviet UN Ambassador Nikolai Fedorenko and Saudi Arabia's ambassador to the U. S. Jamial M. Baroody especially have cut loose with expressions offensive to Jews and filled with invective against the United States and Great Britain, two nations which have opposed Israel's unification of Jerusalem but which have not demanded an immediate withdrawal of

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But the secretary-general of the World Muslim Congress, Inamullah Khan, came from Karachi, Pakistan, to New York to warn that Israel's annexation of the Old City amounted to a declaration of "religious war" against 700 million Muslims who were prepared to meet "this pugnacious challenge." Any serenity in the Holy Land of three of the world's great religions thus could be of short duration.

Political stakes: Even without continuing direct conflict, the Arab-Israeli war has left consequences that seem destined to last for years, not only in the nations of the Middle East but also in the shifting relationships between the Communist and Western blocs and perhaps in the balance of power between the two major divisions of communism.

Red China, which already has one ally, Albania, on the fringes of the Moslem world, is trying to use the incident as a means of attracting Arab allegiance. Russia, which has lost a military investment estimated at $2 billion and an international prestige whose value is incalculable, is trying to justify itself and to reassure the Arab world of its value as an ally. Egypt, Jordan, and Syria hope to regain by diplomacy what they lost in a military adventure. The United States, with allies on both sides of the conflict, is trying to promote stability in an unstable situation. Africa looks on, acutely conscious that Egyptians are Africans and that Israel's civilization is basically European.

UN a target: As to the United Nations, both Arab and Israeli diplomats have scored it with abandon, the Arabs critical that the UN failed to take early and resolute action in the crisis, the Israelis angry that the UN withdrew its thin line of protective force at the time that Egypt was planning an invasion.

The UN General Assembly – at least in public functions – has been the scene of largely rhetorical performances, sometimes quite unrelated to the real points at issue. In bristling speeches Soviet UN Ambassador Nikolai Fedorenko and Saudi Arabia's ambassador to the U. S. Jamial M. Baroody especially have cut loose with expressions offensive to Jews and filled with invective against the United States and Great Britain, two nations which have opposed Israel's unification of Jerusalem but which have not demanded an immediate withdrawal of

RAB REFUGEE CROSSES OVER

CHURCH WORLD SERVICE
U.S.A.

A global political shakeup is only part of the Arab-Israeli story. A second aspect is what is happening to masses of uprooted peoples

MIDDLE EAST CRISIS: A CLASH OF VIEWS

On the international scene, seemingly every turn has its stumbling block when it comes to the pursuit of peace.

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would have regarded as luxury items are now within the realm of practicality. There is a tremendous challenge to wise Christian stewardship in the building of a house, a church building, a new edifice on a Christian college campus, or a new seminary campus.

Life is made up of a complexity of choices. Each person must decide how his life shall be built and with what materials. Are you helping the members of your family build for eternity?

Suggested activities

1. Study the blueprint of a house or church (preferably your own) and talk about the planning that went into its construction. Then discuss what should be included in the "blueprints" for the lives of the members of your family.

2. Make a model (to scale) of the tabernacle (described in Exodus 25-27, 36-38) or Solomon's temple (2 Chronicles 3 – 4) and review the importance of a special place of worship.

3. List attributes and habits which are good building materials for Christian character.

4. "How Firm a Foundation" (No. 260 in *The Brethren Hymnal*) and "We Would Be Building" (No. 384) could be used effectively during family worship services on the theme of "Building."

5. Read the booklet, *Two by Fours*, to review the importance of character building in dealing with small children. — Berwyn and Kathryn Oltman

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FAITH LOOKS UP

It was an early morning in May on our old family farm, quiet, cool, and a bit breezy. Refreshing shades of green blended with the horizon, far and near, surrounding the newly plowed fields. A faint glow in the east gave promise of a new day. I stood on the lawn, listening. Bird songs from the maple trees, beginning with a few sleepy peeps, grew in crescendo, joining the chorus from the nearby woods. Distant sounds of traffic on the highway blended with the sound of the awakening world. "Be still, and know that I am God." The tremendous impact of these few words overwhelmed me. Suddenly, a flood of other days, when mornings were not so quiet, came to me. In deep gratitude, I said, "Thank you, God."

There were early struggling days of long hours, new babies, each an additional challenge; plowing, planting, hoping; sometimes harvesting and sometimes not; achievements, laced with disappointments; occasional trips out, renewed spirit to dig harder. Teen-agers added broader horizons and new struggles. Any spot became an altar, sometimes praying as we ran. . . .

Youth gangs, in 4-H or bird clubs, in church or "just happen" groups with vigorous ball games, straw rides, cooky parties, horseback riding, music or work periods, noisily crowded many days. Visitors not only from our own country but from Germany, Denmark, Japan, Austria, South America, India, and elsewhere left added dimensions to our day-to-day living. There were holy moments shared that enriched the days, the years.

A recent incident comes to mind. Fun-loving Rod (Costa Rica) and serious-minded Jack (Iran), students at the University of Maryland, were here for a few days one Christmas. Sitting down to a late breakfast one morning (the rest of us had eaten), they quietly paused, then Rod called me from the kitchen, saying "Will you bless our food?" I joined them with a cup of coffee, and our conversation led to a discussion of God, our faith and beliefs, the meaning of life, till, suddenly, it was lunchtime! Dirty dishes were forgotten. What a stretching, soul-searching, sharing experience!

There is not always a quiet morning in May for us to be still. At work, on the highway, amid the noisy crowd, a pause and a still mind, and God speaks. "Be still, and know that I am God." We answer, "Thank you, God." — Esther K. Crouse

Esther K. (Mrs. Clifton) Crouse lists her present occupation as homemaker, but her activities have included counseling youth, serving as church school teacher, helping to manage Camp Mardela, traveling in Europe and Ecuador, serving on Standing Committee. The Crouses, who live at Queen Anne, Maryland, have five children, all married; one of them, Merle, is a missionary in Ecuador.

Teach Your Child to Love and Trust

by Pearl Gibbs

"Johnny, you like bubbles, don't you?" the swimming instructor asked. The little boy nodded yes. "All right, then," his teacher added, "blow in the

water as I do." Johnny blew some bubbles and found it was great fun. Soon he lost his fear of the water and eventually learned to swim.

Children learn love and trust in the same way. "This is the way to do it," say parents. And the child learns, by example, to exercise love and trust. He learns to enjoy people and benefits from every encounter throughout his whole life.

Psychologists tell us that nearly everything in a child's future is affected by his ability to accept and work with other people. They say that the attitudes a child has as he enters school, church, and community activities have a far-reaching effect.

To have right attitudes toward others is the main purpose behind teaching your child to place his love and trust in people. But thinking parents will immediately recognize that this is hazardous. They fear the dangers of molesters, dope peddlers, or persons with twisted ideals. These fears are not unfounded.

As a parent, you do not want your boy or girl made the victim of unscrupulous people. But you do want your children to be communicative, to reach out toward others with whatever talents they can contribute to society. You want them to benefit from these contacts.

Building trust

Where is the best place to start? In the home, where the first love and trust have already been displayed. From infancy your child learned that you would clothe, feed, and make him comfortable. Every gesture, in caring for his needs, said, "*I do this because I love you.*" And your child responded with trust.

But love and trust are not a momentary or short-time investment. Rather, they are a continual deposit, backed up with proved dividends. If you are a fraud, your child will pretend with you. But it just takes a few disappointments, a lie, a trumped-up sort of interest, and that bond of love and trust is damaged.

Recently, for instance, Mary Lou Miller asked her father to attend a special event the second grade was planning. For weeks Mr. Miller brushed Mary Lou off with "I'll see." Then, when the night arrived, he went to a business meeting he felt was more important.

Mary Lou interpreted "I'll see" as interest in her project. When her father chose the business meeting instead, she felt unloved and hesitated to ask him to other events. He might fail her a second time. And she wanted to believe in him.

Children value highly the words of their parents. At five years of age Johnny brags, "My dad says our car is the fastest on the road." Others might contest that statement, but Johnny will hold fast. He loves his father and trusts his word.

All little children believe their parents are the smartest individuals alive. When they reach their teens, there is a shifting and testing of ideas. But a proper foundation of love and trust will provide security for those restless years of trial and error.

Outside influences

Have you thought about the other people who are constantly influencing your children? What type of teachers, friends, and spiritual leaders will your child remember most?

You can be sure they will be men and women who have shown an interest in him as a person. They will be people who have sparked his confidence and established a personal bond of love and trust. Their efforts make indelible impressions on your child's life.

"Miss Adams said I drew the best daffodils in the whole fourth grade," said Betty Lou Burton proudly. "She put my picture on the school bulletin board this week."

And as a final tribute to the compliment her teacher gave her, the little girl exclaimed, "O Mommy, I want to be an artist when I grow up!"

If you are a wise parent, you will be grateful to all the Miss Adamses your child may meet along the way. Ability is worth little without incentive. And that special inspiration, both at home and at school, is fostered through personal bonds of love and trust.

The primacy of the parents

But the magic influence of the teacher, the club leader, and even the spiritual leader is ultimately regulated by the parents' attitude in the home. Some parents have been known to be fiercely loyal within the home but not generous toward others.

It is a very simple matter to destroy the effectiveness of others upon the life of your child. Often it is just a hasty word, a look, or a careless action that wrecks the child's happiness. That is what happened in the case of fifteen-year-old Chuck Anderson.

Chuck had real speaking ability. His speech coach was aware of it. His personal interest led him to spend months building up the boy's confidence. Chuck developed under his attention and soon won a place on the school debate team.

The Saturday finally came when Chuck was to challenge an opposing team. But the boy always did chores around home on weekends. When he asked to be excused from mowing the lawn, his father erupted, criticizing the school, then the teacher, and finally the activity.

"In my day," he snorted, "big hulking fellows, like you, were on the football team – not up flapping their chops."

This demolished Chuck's confidence. He was too embarrassed to stand up and

Though your children will face many dangers, you will want to help them reach out to others in confidence

speak before others after that. It just took that hasty, unkind remark to cause Chuck to lose confidence in himself, his teacher, and his achievement. The bridge of love and trust was damaged.

Dr. George W. Crance, Midwestern psychologist and authority on home relationships, says that too many immature parents use their children as animated toys to entertain and inflate their egos. He further stated that Scout leaders and schoolteachers are shouldering an unfair load imposed by sluggish parents who shun their own parental obligations.

It is your duty, as a parent, to establish love and trust both within and outside your home. Your attitude toward your minister and your faith will strengthen that special influence upon your child's life. Equally important is your attitude toward doctors, dentists, teachers, and law-enforcement authorities. The attitudes your children have will be the ones they learned from you.

All too soon your boy or girl will grow up and move away from your influence. Your standard of love and trust must be established early if your child is to reap the rewards of worthwhile relationships.

Four guides

1. *Exercise love and trust within your home.* Be interested in your child as a person. Let your words and actions be consistent with your demands upon him. Safeguard that bond of love and trust at all costs.

2. *Show love and trust toward others.* Your child will look for the good in his friends and neighbors if you do. He will also respect his teachers and the corner policeman if you respect the authority these people hold. Your child will listen and learn in direct relationship to the love and trust he feels.

3. *Set up a code of right and wrong.* This is not a list of rules to be hung on the wall but, rather, a set of ideals to be engraved upon the heart. Everything that is said and done in the home will leave an imprint. There need be no fear of molesters, or other morally corrupt individuals, if the child learns right and wrong within the home. Sit down and talk things over with your child. Give him the proper information and an explanation of dangers. This will establish right attitudes toward the maladjusted individual he may meet.

4. *Make allowances for mistakes.* Some children are easier to reach than others. No two children have identical experiences in life, not even when they live in the same household.

Our world needs healthy and receptive attitudes to withstand the growing test of social and business relationships. The individual who has learned from childhood to *invest* his love and trust wisely will benefit throughout his lifetime. Such a person will be a fine student, neighbor, parent, business partner, and worthy citizen.

But this is the result. It starts with parents who faithfully teach their children the value of loving and trusting others.

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A Statement adopted by the Church of the Brethren Annual Conference, Eugene, Oregon

A Call for Peace in Vietnam

With growing alarm we read daily of the escalating war in Vietnam and the mounting international crisis. We share the anguish of our leaders in government in their struggle to find a way to a just peace in Vietnam. During the past two years we have added our voice of protest to that of other church bodies, ecumenical assemblies, government leaders, UN officials, foreign affairs experts, and certain military strategists who have called for a new American policy regarding Southeast Asia which would reflect a change of attitudes and objectives. We are deeply disturbed that our government's policy appears fixed in its commitment to the achievement of a military victory in Vietnam in spite of probable tragic consequences of such a course. We deny that the alternatives of escalated war or complete withdrawal are the only options open to the United States.

We deplore the kind of thinking which denounces the war but advocates continued prosecution of it. We do not accept the conclusion that the correction of our mistakes in Vietnam is so hazardous and complex that it is easier just to continue them. We note with dismay that our government has risked so much in its attempt to win a military victory, while risking so little in attempting to extricate itself from a long, hard war. We do not understand the constant reiteration of readiness to negotiate and of inflexible conditions for negotiation. We deeply regret that confirmed opportunities to begin negotiation have been missed or rejected by our government. We are disturbed with the duplicity and hopelessness of each side rationalizing its escalation on the escalation of the other. We regret and deplore the impression that our military escalation makes the Viet Cong forces increasingly dependent upon Hanoi which, in turn, is increasingly dependent upon Moscow and Peking.

Out of the heritage of peacemaking and reconciliation, we must and shall continue to make our dissent against our unjust and sinful involvements in Vietnam. Informed by a biblical tradition of prophetic witness, even in situations of national crisis, we protest a national policy which threatens to erupt into a nuclear holocaust. As Americans we love our country enough to insist that our resources to combat poverty, ignorance, and disease not be siphoned off into a war which itself causes great suffering to the people whom we seek to help. We feel an increasingly strong moral demand to think and live in terms of the good of the international community of all mankind.

We reaffirm the validity and relevance of previous Annual Conference and General Brotherhood Board resolutions on Vietnam. We are grateful for the statements and action of the National Council of Churches in its giving priority to pursuing peace. We commend the Committee of Clergy and Laymen Concerned About Vietnam for their statement, "The Religious Community and the War in Vietnam." We record our support for the emerging humanitarian services in both North and South Vietnam, helping to alleviate the escalating misery there, and for increasing opportunities for our own participation in this expanding compassionate ministry. We especially commend Vietnam Christian Service, in which we cooperate through Church World Service.

We recognize that negotiations require the participation of both sides. To the degree that our government has sought negotiation we record our commendation: its pauses in bombing, its request for United Nations' help in negotiations, its efforts for improved health, education, and welfare and for economic and political reforms in South Vietnam. We are particularly grateful for the hearings by the Senate Foreign Relations Committee and the reappraisal of our Far Eastern policy called for by many outstanding citizens, including congressmen and former public officials and military leaders. We pray that the Viet Cong and Hanoi, as well as Saigon and our own government, will realize the urgency of negotiations and the hopelessness and tragedy of continuing the war and will move swiftly to the negotiating table.

At the same time, we protest our government's expansion of bombing targets in North Vietnam, its widespread use of napalm which reportedly causes more civilian casualties than military, its pracice of land defoliation and food destrucion, its continued increase in troops and nateriel, its unwillingness to agree to lirect negotiations with the National Liberation Front, its tendency to either "use" r disregard other Asian countries in the ursuit of war.

Therefore, at this Annual Conference f the Church of the Brethren meeting t Eugene, Oregon, June 20-25, 1967, we rge the United States Government to ake the following steps:

Encourage the Saigon Government to declare its readiness to negotiate with the National Liberation Front as the two primary indigenous combatants in the conflict;

Stop the bombing of North Vietnam and seek an immediate ceasefire as proposed by U Thant, even at some sacrifice of military advantage;

Ask the United Nations, or some other mutually satisfactory third party, to supervise the ceasefire;

Urge an immediate reconvening of the Geneva Conference on Vietnam;

Strengthen United States general reliance on and action through the United Nations as a long-range step toward peace through world law;

Suspend additional troop movements to Vietnam;

Support those agencies which are trying to provide adequate hospitalization and further treatment for those civilians burned by napalm and otherwise injured;

Invest in the research of our economy to find ways to break the chain that links industrial and personal prosperity at home with killing and bombing that is going on in Southeast Asia.

We urge our congregations to take the following steps:

Endeavor to involve the entire membership in a serious study of our 1957 Annual Conference statement on "The Church of the Brethren on War" and its implication in regard to the war in Vietnam;

Make peace in Vietnam and forgiveness for our own and our nation's involvement in the war and its injustices there a matter of earnest prayer;

Engage in serious study and action on Vietnam, beginning with the use of this statement and with the National Council of Churches' *Vietnam — An Appeal for Debate and Action;*

Adopt congregational positions or policy statements on the Vietnam situation;

Share personal and congregational convictions through the pulpit, the mass media, public forums, and personal communications;

Oppose legislation which would increase taxes designed specifically to support the war;

Participate actively and persistently in appropriate forms of public witness for a just peace in Vietnam (such as Negotiation Now!);

Provide literature, such as *Vietnam Summons*, to community and governmental leaders;

Cooperate actively with churches and other agencies in recruiting and deploying human and material resources in both North and South Vietnam to aid in medical care, rehabilitation, and restoration;

Establish local draft-counseling centers;

Urge all members to examine their own consciences with regard to any direct or indirect supporting involvements they may have in the war, such as employment in defense industries or stock held in companies with defense contracts.

We agree with those who say, "A time comes when silence is betrayal . . ." We will not keep silent on what we consider to be the obligation of conscience and our prophetic responsibility to this generation. We call upon all Christians to pray and work unceasingly for peace, not self-righteously or vindictively, but humbly and repentantly. We pledge ourselves fully to this task. And we call upon the entire membership of the Church of the Brethren and all other concerned persons, through the power of God and the daily guidance of his Holy Spirit, to make an immediate and a just peace in Vietnam the priority of our concern and action.

DRIVING ON A FOGGY MORNING

Shrouded in white aloneness
only the white line . . .
following with compulsory trust this
ribbon to reality

headlights leaping into vision —
annihilation
inches away
if the line is lost

proceeding
  cautiously
    irrevocably
      into nothingness!
            or somethingness!
in a limbo-land
of cloud . . .

That cloud is the future
the white line is faith
and I follow faith through the fog

In these times
when come clouds are mushroom-shaped
every new day is
a foggy morning

and I hug the white line

by Ernestine Hoff Emrick

THE FAR VIEW

Before me is a narrow pond;
I see across it and beyond
  Unto its other shore.
But yonder is a lake so wide
I cannot see its other side;
  It interests me more.

I have no cause to feel dismay
At all the vastness on display
  In God's great universe.
Nor do I need to understand
The whole creation of his hand;
  Finiteness is no curse.

How puny would creation be
If it were possible for me
  To comprehend it all!
What then would challenge mind and soul?
Why should I struggle toward a goal?
  How could I hear faith's call?

by Ora W. Garber

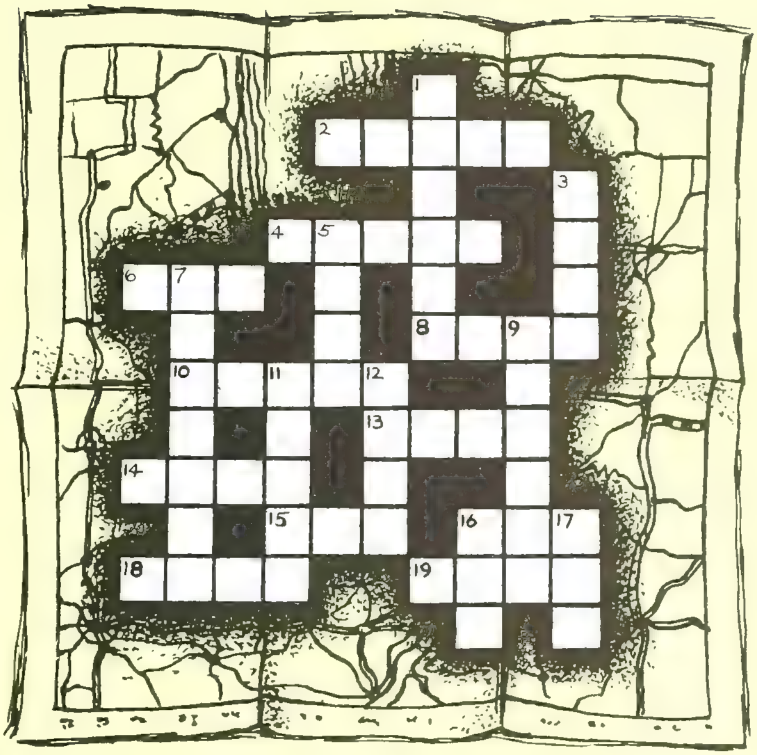
SURVIVAL

A perfect law makes grass and trees to green;
It binds the earth with roots that lie unseen.
This everlasting plan does not abate,
But works with joy and courage to await
The time our heavenly Father will unfold
His blessings when he turns the green to gold.

by Clyde S. Creel

GOING PLACES

by John and Carol Conner



Across

1. Go up a bluff or mountain
4. Quench your thirst
6. Look at new sights
8. Sleep in a tent and cook outdoors
10. Places for outdoor fun
13. Finishes of vacation trips
14. Kind of map
15. Satisfy hunger
16. Part of a sandwich
18. Animal you may see on vacation
19. Money for a drink

Down

1. Outdoor meal
3. Halt the car
5. Something to collect
7. Something to do in new places
9. Place to see exhibits
11. Man on horseback
12. One use for a big flat rock
16. Size of mountains
17. Fishing equipment

ANSWERS

Across

1. Climb
4. Drink
6. See
8. Camp
10. Parks
13. Ends
14. Road
15. Eat
16. Bun
18. Deer
19. Dime

Down

1. Picnic
3. Stop
5. Rock
7. Explore
9. Museum
11. Rides
12. Seat
16. Big
17. Net

Are We Being Honest With God?

Secular Christianity, by Ronald Gregor Smith. Harper and Row, 1966. 222 pages, $5

The Secularization of Christianity, by E. L. Mascall. Holt, Winston and Rinehart, 1965. 286 pages, $6

Sacred and Secular, by Arthur Michael Ramsey (The Archbishop of Canterbury). Harper and Row, 1965. 83 pages, $3

THE MAINSTREAM of the current theological debate concerns the relationship of sacred and secular, the attempt to speak a Christian word to a culture which is almost totally secular. There is a spate of books in this field, and many of them have become best sellers. Some of the current books are deeply moving statements of the great Christian affirmations in terms which can be understood by modern man. Some of them deeply question the historic Christian affirmations or deny them altogether. Some are profound; some are merely muddy and obscure. Some are really "honest to God," and some are flaunting a frantic flamboyance of conjecture divorced from both logic and truth.

Much of the current debate stems from the demythologizing of the gospel so ably propounded by Bultmann. But Bultmann, in turn, goes back to the philosopher Heidegger and bases much of his thought on the linguistic analysis school of philosophy. The major prophet of the current movement, indeed almost its messiah, is Dietrich Bonhoeffer. The martyrdom of Bonhoeffer and the charismatic quality of his short life have lent an aura of authenticity to his writings which goes beyond thoughtful appraisal of their real worth. Now it would be manifestly unfair to Bonhoeffer to take his anguished words written in a Nazi prison camp under conditions of grave emotional and physical distress as a basis for a whole system of theology. He wrote, "Honesty demands that we recognize that we must live in the world as if there were no God. . . . We stand continually in the presence of the God who makes us live in the world without the God hypothesis."

Such a cry of dereliction cannot be the basis for a whole new understanding of God and his place in the world. Yet, many of the books practically make this assumption.

In this country as in England, Bishop J. A. T. Robinson's little book, *Honest to God*, created a great furor and triggered a tide of books by the "God is dead" theologians, beginning with Paul van Buren's *The Secular Meaning of the Gospel*.

While many of the books are deeply honest, and they help us to rethink the language of faith and proclamation, one comes from a reading of them with the strong feeling that in a time when secularism is powerful and all-pervasive, some theologians, instead of seeking to Christianize the secular, are seeking to secularize Christian faith. Indeed, this is the avowed purpose of van Buren and of Smith in his book, *Secular Christianity*.

The latter book is one of the most successful attempts to reconcile secularism and the historic Christian faith. Smith, a Scottish professor who is profoundly influenced by long study under Bultmann and other continental theologians, gave the substance of this book in lectures at McCormick Seminary in Chicago in 1964-65. He teaches a "Christian secularity," a humanism which is still close to Christian faith because it flows directly from the Christian message concerning Jesus as the one "truly secular man." This is not an easy book to read! But it is important because it comes nearer than most of the current books to a real synthesis of the historic Christian theological views with serious secular thought. It is a book about faith and history, and one which needs to be read by those who would seriously seek to understand what many modern theologians are trying to say.

In the judgment of this reviewer, Dr. Mascall's book, *The Secularization of Christianity*, is the most important corrective to the views of the total secularist theologians which is available today. Dr. Mascall, also a British theologian, professor of historical theology at the University of London, here gives an exhaustive and profound critique of the views particularly of Bishop Robinson *(Honest to God)*, and of Paul van Buren. This book gives a firm and reasoned "No" to the fashionable trends expressed by these and the other secular theologians. He is convinced that this trend is dangerous and debilitating. This is vigorous polemical writing, but never caustic or carping. Even those who disagree with Mascall will realize that he is laying down a challenge that cannot be ignored. It is interesting, at least, to find Smith remarking that Mascall's book simply indicates how far British thought must go to catch up to German and American. Interestingly enough, Mascall's contention is not that Robinson, van Buren, *et al.*, are too radical, but that they are not radical enough.

The Archbishop of Canterbury is one of the most powerful and revered voices in all Christendom. This slender volume by him is the Scott Holland lecture series for 1964 in the University of London. In his gentle ironic way, the archbishop provides a superb synthesis of secular concern and the otherworldliness which is always an essential part of Christian faith. *Sacred and Secular* is the easiest of these three books to read.

Is it possible that our preoccupation with secularism stems from our failure to present the gospel effectively to the secular culture around us in vigorous and persuasive terms? Unable to speak faith to the secular man, must we, therefore, throw away the cargo of faith and become totally secular ourselves and seek to convert the church to secularism? It is time for theologians to find a Christian answer to this immense problem. Perhaps the Church of the Brethren should seek a ministry of reconciliation at this point.

— EDWARD K. ZIEGLER

To Sir, With Love

Someday Sidney Poitier is going to get a role deserving of his talents. Even his academy-award-winning Homer Smith from "Lilies of the Field" was a lighthearted, rather shallow character, and his present role in "To Sir, With Love" similarly lacks depth.

The unfortunate thing about this fact is that the novel from which this movie comes demonstrates potential for character development. E. R. Braithwaite wrote an autobiographical account of his postwar years in London as a Negro trying to get an engineering job. Finally, he resorts to teaching when prejudice keeps him from entering the profession of his choice. He is assigned to a rough East End school, whose headmaster believes in an open approach to education. Mr. Braithwaite, seeing the adulthood of these young people, is able to impart to them a sense of dignity and self-confidence that is missing from their environment. Along the way, he also falls in love with Gillian Blanchard, a co-teacher.

In the movie which James Clavell has fashioned from this story, much of the same warmth and significance is present, but missing at essential points is motivation which would explain much of the action. We receive only hints as to Mark Thackery's (a fictionalization of Braithwaite, who used his own name in his story) psychological background which prepares him for his school experience. We see only the beginnings of his relationship with Gillian (played with some sensitivity by Suzy Kendall) — a relationship which was to figure so predominantly in his attitude toward teaching.

Most important, we receive no valid reasons why Thackery's class, which is out to get the new teacher, should do such an about-face when he tells them that they are to address him as "Sir," the girls as "Miss," and conduct themselves as ladies and gentlemen.

Even this lack of character development could be overlooked, however, in an otherwise charmingly honest film, were it not for a mawkish ending which spoils the truthfulness of what has gone before. Thackery has helped his class to look at the truth about themselves and the world, and for this we can respect the film's purpose. But by the time we come to the final class party and the overly emotionalized presentation of a gift to "Sir," we already know that he is going to tear up that offer from an engineering company. The basic warmth of the movie is overexposed in these final scenes, leaving us with a sense of unreality.

Judy Geeson, as a girl who develops a deep crush on Thackery, and Christian Roberts, as the class leader who finally capitulates when "Sir" bests him in a boxing match, have worked out fine portrayals, as has the cast generally. Poitier is superb; his facial expressiveness has to be among the best in the business.

The setting, incidentally, has been *mod*-ernized to take into account today's youth society. This is perhaps one of the film's problems. London's East End, just like all the rest of us, has changed in twenty years.

James Clavell is to be commended for tackling an interesting subject. But it is regrettable that the lack of character development and overly sentimentalized approach make his comments on youth, education, our present racial situation, and truth seem less significant than they otherwise might be. Now then, Hollywood, how about that role of real substance for Sidney Poitier? — Dave Pomeroy

CLASSIFIED ADS

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in brief

PERSONAL MENTION

A. Stauffer Curry, director of family education and men's fellowship, has accepted the position of church secretary of the Fellowship of Reconciliation with headquarters at Nyack, N. Y., beginning Sept. 15. The Currys will be living at 614 Courtland Ave., Mamaroneck, N. Y.

Kenneth B. Byerly, who has just completed a year as teaching assistant at the University of Iowa while working on his Ph.D. in religion, has been awarded a full tuition scholarship from the graduate school of the university. In September he will begin a two-year part-time interim pastorate at the Cedar Rapids Church of the Brethren while continuing his studies.

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The new chaplain at the Brethren Home, Neffsville, Pa., is **John B. Ebersole.** The family moved to the Home in July. . . . **Frederic Cheydleur,** performing two years of alternative service in Laos under the auspices of International Voluntary Services, was killed by the Pathet Lao; his co-worker, Chantai Onphom of Vietiane, Laos, was also killed.

D. Alfred Replogle, pastor of the Salem congregation in Southern Ohio and chairman of the district board, is convalescing after a delicate surgical operation on veins leading to the heart. He will resume his pastoral duties in September. . . . During July and early August, **Chester Harley,** executive secretary of Southern Ohio, his wife, and daughter visited Peru, where a daughter and her husband are serving in the Peace Corps, and the mission in Ecuador.

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On July 1 **Orville L. Gardner,** former pastor at Northview, Indianapolis, Ind., became a consultant with the Civil Rights Commission of Indiana. . . . **A. G. Breidenstine** of Lancaster, Pa., has been appointed acting state superintendent of public instruction in Pennsylvania, heading a system of public schools and state colleges for nearly 3,000,000 students. . . . **Billie Jean King,** twenty-three-year-old member of the Long Beach Church of the Brethren, Calif., for the second year won the coveted Wimbledon tennis crown in England. She took all three women's titles: singles, doubles, and mixed doubles.

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After six years in Nigeria, where he served as principal of Hillcrest School at Jos, **Paul M. Weaver** has returned to Elgin, Ill.; he will be principal of one of the Elgin schools. . . . **Robert C. (Bud) Tully,** formerly on the youth staff at Elgin, will become acting dean of men and an instructor at Manchester College this coming school year.

Bruce Hilton, former editor of *Friends* and more recently director of interpretation of the National Council of Churches' Delta Ministry, became director of promotion in the Committee on World Literacy and Christian Literature in the NCC on Aug. 1. Mr. Hilton, an ordained minister of the Evangelical United Brethren Church, is the author of *My Brother Is a Stranger* and is now writing a book based on his experiences with the Delta Ministry.

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Congratulations go to two couples who have observed their fiftieth wedding anniversaries: **Mr. and Mrs. John H. Reinoehl** of Custer, Mich., and **Mr. and Mrs. Walter J. Heisey** of Tiffin, Ohio.

NOTEWORTHY

The **Codorus congregation,** Southern Pennsylvania, was featured recently on television; a baptismal service was included. . . . The **Ambler congregation,** North Atlantic district, Pa., broke ground in May for a new educational wing; a complete renovation of the present church building is included in the improvement program. . . . The current **BVS unit in training** at New Windsor, Md., is the seventy-fifth since the program began in 1948.

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Windows and roofing of the **Garden City church** building, Kansas, were damaged in a severe hailstorm in July. The building of the **Gravel Hill congregation** was struck by lightning and burned. A nearby abandoned Methodist building has since been purchased by the members.

A display of Martin Luther Bibles, medallions, and other Reformation artifacts is being shown at the American Bible Society Bible House in New York City. The exhibit, which opened the first of July, will be shown until the end of October. Featured are the Luther Bible (1534, first edition) and a Saur Bible (1743, first edition). In opposition to the sale of indulgences (an original indulgence contract is on exhibit) and some other church practices, Luther posted his ninety-five theses on the church door in 1517.

Sometime next year the American Bible Society will commemorate the **225th anniversary** of the publication of the **Saur Bible,** the first foreign language Bible completed in the colonies in 1743.

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After Sept. 1, **Church World Service clothing centers** will no longer issue receipts for clothing or send individual receipts and reminders on poundage money. CWS will continue to request 10c per pound of contributed clothing to cover costs of handling and processing, but remittance will be on the honor system. The director of the CWS material resources program, Melvin B. Myers, says that thousands of dollars will be saved each year which were formerly spent on making out and mailing receipts.

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Two grants totaling $12,215 were awarded **Manchester College** by the Library Resources Program of the U. S. Office of Education. The basic grant of $5,000 will be used to build up the library's reference collection of books. The other grant will be used to expand the collection of non-Western studies. . . . A new program of study leading to a Bachelor of Arts with a major in political science will be offered to **Elizabethtown College** students this fall. The new department will be headed by Dr. Elizabeth M. Garber, who designed the four-year curriculum for the political science major.

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On May 21 the **two congregations in Brooklyn,** N. Y., approved merging into one congregation, to be known as the First Church of the Brethren, Brooklyn. The two groups then joined in a service of merger led by Joseph Long, executive secretary. The first act of the new congregation was to share in the Lord's supper. The merged congregation will use the facilities of the former First church.

PASTORS AND PASTORATES

The Jennersville congregation, Eastern Pennsylvania, has called **John Keiper,** who has been serving the Geiger church, Western Pennsylvania. . . . While waiting for a visa for missionary service in India, **Lester Boleyn** will be with the Long Run congregation, Eastern Pennsylvania.

A resident minister of the Geiger Memorial congregation, Philadelphia, Pa., **Anthony DiBenedetto,** has begun serving the church as part-time pastor. . . . **Jerome Schuster** will move from the Rice Lake church, Wis., to the Quakertown church, Pa., beginning Sept. 1. . . . In May **Willie Maugans** was installed as pastor of the Monticello congregation, Ind., which has two meeting places, Pike Creek and Guernsey. . . . **David McCracken,** who had served the Monticello congregation while teaching in a Logansport school, became pastor at Bachelor Run, Ind., on June 4. He will teach near Flora. . . . **Earl Zimmerman,** now at Bachelor Run, will move to the Pleasant Valley church in Southern Ohio.

Succeeding **Alvin Kintner** at the Marion church, Ind., will be **Samuel Keller,** presently pastor at Flora, Ind. He will also serve the Sweetser congregation.

Lowell Witkovsky, now at Roann, Ind., will enter Bethany Seminary this fall. **Harold Sonafrank** will serve the Roann congregation while continuing his studies at Manchester College.

OPPORTUNITIES

Bethany Brethren Hospital, 3420 W. Van Buren, Chicago, Ill. 60624, needs a versatile X-ray technician. Salary competitive, fringe benefits excellent, housing available adjacent to the hospital, rapid transit one block away. Apply to the Personnel Office at address given above.

As part of its seventy-fifth anniversary commemoration, **La Verne College** has published a history written by Gladdys E. Muir, one of the most competent scholars and writers of the church. Entitled *La Verne College: Seventy-five Years of Service*, the book will be of interest to history buffs as well as to friends of Miss Muir and the college. Copies may be ordered from the college at $2 each.

Brethren churches in the **Ozark area of Missouri** invite vacationers, travelers, and persons seeking new home sites to visit and worship with them. Churches are located in Springfield, Cabool, Peace Valley, Shoal Creek (in the town of Fairview), Mountain Grove, and Greenwood.

A **youth-adult workshop** on communications is scheduled to be held at Manchester College, September 1-3. It will take the place of former regional youth conferences sponsored by the central region. For more information and for registration forms, write to Kay Ballinger, 613 Oak Street, Marion, Ohio 43302.

ON THE AIR

"Talk Back" programs are featured on a series conducted by Plains District Family Life Committee in Rockingham County, Va., the third Sunday afternoon of each month. The time is 1:30-2:00, and the program is televised over WSVA-TV, Channel 3. John E. Sayre, pastor of the Timberville Church of the Brethren, moderates the panel discussion.

THINGS TO COME

The **Pitsburg congregation** in Ohio will have a homecoming and rally on Aug. 27, at which John B. Grimley, pastor of the Paoli church, Pa., will speak.

The twentieth **Civilian Public Service reunion** of the eastern United States will be held at the Brethren Service Center, New Windsor, Md., on Aug. 27, at two o'clock in the afternoon. Robert S. Zigler, a former CPSer, will speak on Southeast Asia.

The Mount Morris church in Illinois invites visitors to share in its **centennial weekend,** August 26-28. On Saturday afternoon there will be historical tours in the area; on Saturday evening a historical pageant. On Sunday morning, Sunday evening and on Monday evening, Charles Wells, editor of Between-the-Lines, will be the guest speaker.

DEATHS

Berkey, Milton R., Windber, Pa., on June 24, 1967, aged 75
Bowers, John, Lanark, Ill., on June 12, 1967, aged 93
Charlton, Mary Lee, Romney, W. Va., on Dec. 7, 1966, aged 89
Drake, Sadie, Goshen, Ind., on July 11, 1967, aged 82
Ebie, Lorn, Hartville, Ohio, on July 4, 1967, aged 76
Flory, Anna, Bridgewater, Va., on July 7, 1967, aged 73
Fry, Maud, Inglewood, Calif., on Jan. 3, 1967, aged 83
Geiman, J. Stoner, Sr., Westminster, Md., on July 15, 1967, aged 71
Heckler, Foster B., Hollywood, Fla., on May 27, 1967, aged 48
Ludwick, Robert, Keyser, W. Va., on April 22, 1967, aged 78
McSpadden, Florence U., Wiley, Colo., on June 25, 1967, aged 76
Overholser, Elizabeth, Goshen, Ind., on June 9, 1967, aged 76
Payne, Melvina, Phoenix, Ariz., on Dec. 27, 1966, aged 92
Quakenbush, Mary Catherine, Indianapolis, Ind., on July 4, 1967, aged 48
Rothgeb, Mary, Bridgewater, Va., on July 5, 1967, aged 88
Sonnenburg, Carl, Peru, Ind., on July 3, 1967, aged 80
Steffy, Dennis, Hartville, Ohio, on June 29, 1967, aged 76
Wolf, Roy, Lanark, Ill., on June 13, 1967, aged 43

[illegible]

Aug. 17-19	**District conference, Southern Missouri and Arkansas**
Aug. 17-19	**District conference, North and South Carolina, Melvin Hill**
Aug. 18-19	**District conference, Southern Indiana, Muncie**
Aug. 18-20	**District conference, Illinois and Wisconsin, Illinois Wesleyan University, Bloomington, Ill.**
Aug. 18-20	**District conference, Colorado, McPherson College**
Aug. 18-20	**District conference, Northern Indiana, Camp Mack**
Aug. 18-20	**District conference, Kansas, McPherson College**
Aug. 24-27	**District conference, Michigan, United Brethren Camp Grounds, Carson City**
Aug. 25-27	**District conference, Iowa and Minnesota, Cedar Falls**
Aug. 25-27	**District conference, Northern Ohio, Ashland College, Ashland**
Aug. 25-27	**District conference, Oregon-Washington, Forest Grove, Oregon**
Sept. 3	**Labor Sunday**
Sept. 15-16	**District conference, West Marva, Westernport, Md.**
Sept. 15-17	**District conference, Missouri, Warrensburg**
Sept. 17	**Brotherhood Fund Achievement Sunday**
Sept. 22-23	**District conference, Southern Pennsylvania, Black Rock**
Sept. 24	**Christian Education Sunday**
Sept. 24-30	**Christian Education Week**
Oct. 1	**Worldwide Communion Sunday**
Oct. 6-8	**District conference, Mid-Atlantic, Frederick**
Oct. 6-8	**District conference, Florida, Georgia, and Puerto Rico, Winter Park**
Oct. 8	**Laymen's Sunday**

Do Not Ask for Whom the Bell Tolls

From Newark to Fresno, from Minneapolis to Houston, from all across the country came the reports of rioting and violence, of death and destruction. Before the summer (which could be the longest and the hottest yet) was half over the fire had spread to more than fifty cities and towns. Not only in the big cities with their identifiable ghettos but in smaller towns as well, internal conflicts boiled over and spilled into public view.

The shock is something we feel, but we ought not to have been taken by surprise. We have had many prophets who warned us about what to expect. Even on these pages, just two months ago, we tried to say that "time is running out," that many of the options once available to us are one by one expiring. We even expressed the hope that the Eugene Conference would have something to say. But it was engaged with other issues, some of tremendous importance, others of lesser concern. And no one seemed to be especially alarmed. It was a nice gesture to elect a Negro pastor to the General Brotherhood Board, but we really exhibited magnificent *un*concern for the plight of the minorities and the sickness in our cities.

It may take quite a while before we learn all the reasons for riots. They are seemingly senseless and self-defeating, and it is not always clear who is revolting against whom, nor whether any person or any group ever achieves an objective. Apparently all of us are the losers. But riots may have more to say about feelings than about reasons. Until a better explanation comes along we'll take the one offered by Christian leaders in New Jersey who deplored "the conditions that make for riots," identifying them as poor housing, inadequate schools, and limited job opportunities, and asserting that the "non-white American bears the brunt of these conditions."

Or, if you prefer, listen to the words of a Negro senator who has been more moderate than militant on the question of civil rights. Senator Brooke says, "More and more Negroes have come to believe that progress is possible only through militant action, that moderation has failed to accomplish enough to satisfy the objectives of the civil rights movement."

To sum up where we are now, you can think of it like this:

1. We have had opportunities to support *nonviolence* in the struggle for civil rights (as practiced by men like Martin Luther King). But we hesitated and hedged and only half-heartedly went along. So now we are confronted by the advocates of *violence*.

2. We have had opportunities to support peaceful *demonstrations* as means of voicing the plea of minorities for their basic rights. But instead we criticized and minimized such nonviolent means. So now we are confronted, not by demonstration, but by *riots*.

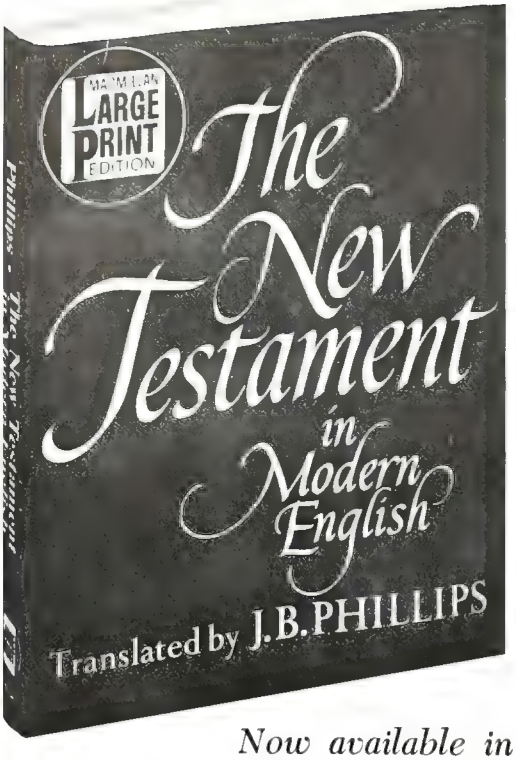
3. We have had many opportunities to support *legislation* designed to offer an orderly way for all citizens to achieve and practice full citizenship. But we delayed and we dallied, and we were fearful about losing our own special privileges. So now, instead of legislation, we are faced with *lawbreaking* and civil disorder.

4. We have also had many opportunities to join our efforts with those of our Negro brothers in exerting *human power* for the benefit of all. But we chose rather to enjoy the advantages of *white power*. So now we are confronted by the demands of *black power*.

5. We have also had opportunities to help persons to be human who were so crushed by poverty and discrimination that they were less than human. But we so often passed by on the other side that one of them in Newark could say, "I don't care nothin' about dyin', I'm hardly livin'." Because we have been slow about enriching *lives*, now we are confronted with a rising toll of *deaths*.

Will the church awaken before all opportunities are lost and the doors close completely? Or will it take the tolling of a more somber bell to arouse us? In any case do not ask "for whom the bell tolls." It's for you and me, brother. — K.M.

important new books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In the first book he has written since he was awarded the Nobel Prize, one of America's moral leaders analyzes the present crisis in the civil rights movement and its implications for American society as a whole. He assesses the results of ten years' struggle, and charts a course for the future. "There is an uneasy feeling in the rights movement that we may have lost our sense of direction, and the forces of goodwill are in disarray," says Dr. King. "I feel a need to reexamine the course of our movement and to suggest new ideas and programs." **$4.95**

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LOOK FOR THESE FEATURES IN THIS **messenger**

La Quiteña: Contribution to International Development. *The candy factory adds to the economy of a small country. But the McDaniels also contribute to the life of the evangelical church.* by Theresa Herr. page 1

The Church Struggle in America. *First of a series of articles discussing the totalitarian pressures exerted against American churches.* by Franklin H. Littell. page 3

Service, Not Size, Is the Measure. *The Whitestone church found a new opportunity for mission when a prison camp moved next door.* by Geraldine Crill Eller. page 5

Pilgrimage to Freedom. *It is a long journey from relying on authority to the acceptance which is grace. An Annual Conference message.* by Harry K. Zeller, Jr. page 19

Teach Your Child to Love and Trust. *Here are guidelines for parents who want their children to discover the values of trusting others.* by Pearl Gibbs. page 21

A Call for Peace in Vietnam. *The full text of the statement adopted by the Eugene Conference in June.* page 25

OTHER FEATURES include a paraphrase of a New Testament incident, "The Rich Creep Has It Hard" (page 7), a news report about conflicting views of the Middle East crisis (page 16), "Faith Looks Up," by Esther K. Crouse (page 20), poems by Ernestine Hoff Emrick, Ora W. Garber, and Clyde S. Creel (page 26), "Are We Being Honest With God?" reviews of books on secularism, by Edward K. Ziegler (page 28), and a review of a new film, "To Sir, With Love," by Dave Pomeroy (page 29).

COMING NEXT

Robert H. Hess offers reflections appropriate for Labor Day by suggesting that "To Live Is Not Only to Work." . . . Murray L. Wagner II calls for a new look at the mission of the local congregation in "Up a Tree." . . . Franklin H. Littell indicates where churches should look for "Danger From the Left." . . . And Olive Ranck describes a teaching ministry that carries many "Responsibilities of Love."

PHOTO CREDITS: Cover, 1, 2 John Horning, 12 Homer Royer, 15, 16, 17 Religious News Service; 21, 23 Rohn Engh

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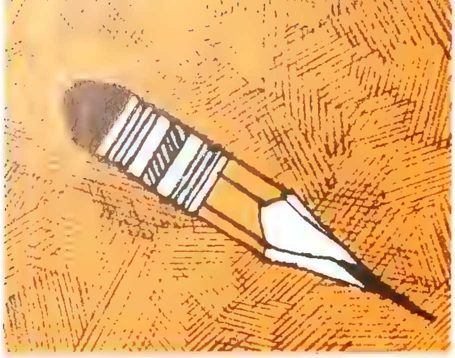
VOL. 116 NO. 17

messenger

CHURCH OF THE BRETHREN 8/31/67

Portland Project: love in action



readers write

THEY FORGOT THE QUALIFICATIONS

I am amazed that the vast majority of all the great radio preachers are not pacifist. Indeed, most conventional Christian editors of religious papers also are not pacifist.

Two winters past, I heard Billy Graham state, on a Miami, Fla., radio religious forum, that he was not a religious pacifist.

Today, over a cup of coffee, I had the opportunity to ask him, "Why are you not a religious pacifist?" His answer was, "The Holy Bible does not teach pacifism." Then I asked him, "What about the command, 'You shall not kill'?" His reply was, "This commandment refers only to premeditated killing." He added further that one must obey one's government (Romans 13). Before we could finish our discussion we were interrupted. But he failed to state the qualifications and exceptions to Romans 13 just as in all life insurance policies.

But almost all of the other big radio preachers take this same line and conveniently skip the qualifications as to how far one must obey one's government.

Jesus said, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." God clearly states that a man's life and soul belongs to him. No government can save a man's soul. And the Holy Bible states that Christians must obey God rather than man.

Charles C. Rohrer

Elkhart, Ind.

STORIES FOR CHILDREN

To all of those ministers who tell a story to the children during the Sunday morning worship service and who have reevaluated this in light of a protest printed in "Readers Write" (May 11), I wish to express my positive feeling toward your method of reaching the children of your congregations. Undoubtedly it is the role of the Sunday school to teach the children, but children also need to *want* to come to the worship service and to experience the blessings that come through congregational fellowship in worship. We may teach them "discipline and respect" by making them sit through the service. But what have they learned from this? Including the children with a story does not seem to be catering to them, but being wise enough to remember the "child in the midst."

A story for the children need not be a "gimmick," but a way of teaching the children on a level that they do understand. While it is not the only method and is not to be overused, it can be one very good means of including the children in active participation in the worship hour. Children do need to feel a part of the church service.

Becky G. Bartow

Goshen, Ind.

DO WE BELIEVE?

It was during a time of destruction and turmoil that our Lord was born. He was presented to the world as King of all kings, and yet he was a simple and an ordinary man born to a carpenter and his wife Mary. And this young child was not different from others as he grew up just as simple and poor as he was born.

His faith in God, his only Father, was so great that nobody ever could experience the same that he did. Yet, this Man was able to do things that perplexed many of the high priests and men who had believed in God and who still believe in God. This Man showed that the world can be conquered not by war, not by stealing someone's property, not by killing, but only by love and faith.

Now, let us see the time that we live in at the moment. The same circumstances are here as of 2,000 years ago, when Jesus was born; it may be even worse than it had been. We believe in the God who presented us his only begotten Son to bear our sins. That's what we think we do. Do we really believe? And if we do, why do we do things that our Lord taught us not to do? Do we love the way he loved us? Do we love our neighbor and enemy as he does? Suppose that we believe in God. Suppose that we believe in Jesus also. Suppose we believe in the gospel. Did we then do any good to a small nation, such as Vietnam, to escalate bombing? to destroy human beings, just because we consider ourselves a powerful country? Where is our belief in God?

Yet, there's a strong feeling for peace, and we try to do everything in our effort to accomplish this! But again, as long as we don't repent for the things we are doing now, we won't accomplish what our Lord himself accomplished. Do we really believe? If we do indeed, we will not seek an enemy; there will not be any violence or any drug smuggled in this country! We consider ourselves a great nation, a nation built by the living God. But over and over again the churches of God have to ask, "Do you love your enemy?"

Phil W. Saulus

San Jose, Calif.

YOUTH CONFERENCE WAS RELEVANT

I am writing to express the appreciation of the four of us at the New Fairview church in York, Pa., for the new life that was seen in the church at National Youth Conference. Although each of us had his particular parts that were most meaningful there was general consensus that the conference as a whole revived a new spark of hope in each one of us that the church can meet the problems of men face to face many of which our local churches are completely ignoring.

I especially appreciated the use of folk songs instead of the ordinary hymns. The folk songs spoke much more in specifics as to where the spirit of Christ is found in the world. It is so easy to sing our hymns and not relate them to mankind today. And this appears to be what has happened in our local churches generally. Take, for in

Continued on page 27

BYLINES: Long prominent in the men's fellowship, **Ross Heminger** is an orchardist living at Wenatchee Washington. . . . **Olive Ranck**, a public school teacher for twenty-seven years, has a teaching assign ment in a model school program developed by the Portland, Oregon, public schools to meet the needs of disadvantaged children. She is an active member of the Peace Church of the Brethren. . . . **Robert Hess** graduated from Bethany Theological Seminary this year and on September 1 will begin work with the Chicago Business Industrial Project. . . . **Frances Bowman,** homemaker and mother is the wife of Walter Bowman, pastor of the Wichita church, Kansas. . . . **Cecil Fike** is the pasto of the Fraternity congregation near Winston-Salem, North Carolina. . . . **Murray L. Wagner II** plan to take work at the university in Prague, Czechoslovakia; he has been associate pastor of First church Harrisburg, Pennsylvania. . . . **Franklin H. Littell,** author and educator, is president of Iowa Wesleyan College. An expert on the church struggle with communist- and fascist-type ideologies, he taugh a graduate seminar for eight years on totalitarianism. . . . **David J. Wieand** is a member of the Bethany Seminary faculty.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois

The Loose Spoke

My parents moved to Washington in 1907 and lived on a farm about four miles from Wenatchee. For the irst ten years on this farm my father vould go to the banks of the Columbia River following the spring high water nd secure the family fuel needs for he year. Several reasons account for his getting wood in this manner. First, it vas not possible during those early years o call a fuel dealer and have him deliver oal or wood. Second, it was a long lay's trip to Wenatchee with a team of horses to buy a load of wood and frequently wood was not available. Third, he few dollars required to buy wood vas often needed for other household tems.

There was always something exciting bout going to the riverbank to hunt for he logs and pieces of wood suitable for he family needs. Often strange objects ould be found among the drift logs, and many of these treasures would be caried home. Sometimes there would be ottles or pieces of boats or parts of ferry wheels. Occasionally we found arrowheads or other Indian relics along the river. Each piece would have some irresistible attraction, although obviously of no value except to bargain with the other neighborhood boys for treasures they possessed.

One day we had gathered a goodly load of logs and pieces of wood and started home. Now Mike and John were strong horses and could pull heavy loads. Our trail up over the riverbank was partly through sand and partly through an outcropping of small rocks that formed a rough ridge to pass over. Once over this rocky ridge, the rest of the way home was fairly easy.

This particular load of wood seemed more difficult for the horses, although they were strong and usually did not have too much trouble getting through this rocky stretch. It had rained the day before and washed most of the sand away from the rocks, which probably accounted for the passage up over the rocky knoll being more difficult. The horses were pulling with all their strength as we neared the last dozen feet. My father was on one side of the wagon walking beside the horses, shouting encouragement. My brothers and I were behind the wagon with our shoulders against the load trying to give a feeble assist.

My brother heard it first. It sounded like a sharp crack. Old faithful John must have heard the crack too. Old John seldom got excited, but this time he gave an extra lunge as though hit with a stick or stung with a yellow jacket. We all heard the next crack which was louder and more of a grinding, splintering sound. The front wheel went down, collapsing under the load of wood.

Several days later the front wheel was taken to the blacksmith shop for repair. When we returned a week later to get the wheel, the blacksmith, Mr. Tom Pybus who shod horses and did general repair work, lifted up a badly damaged spoke and said to Father, "All your troubles came from this loose spoke. After it worked loose the entire wheel failed and could no longer carry its share of the load."

On our way home Father turned to me and said, "Son, whatever you may do or be associated with, never be a loose spoke." Many years later during the terminal periods of his life he recalled this true-life experience. I shall not forget it myself. Perhaps it has added something to my character so that in my church I never allow myself to become a loose spoke. ☐

by Ross Heminger

by OLIVE RANCK

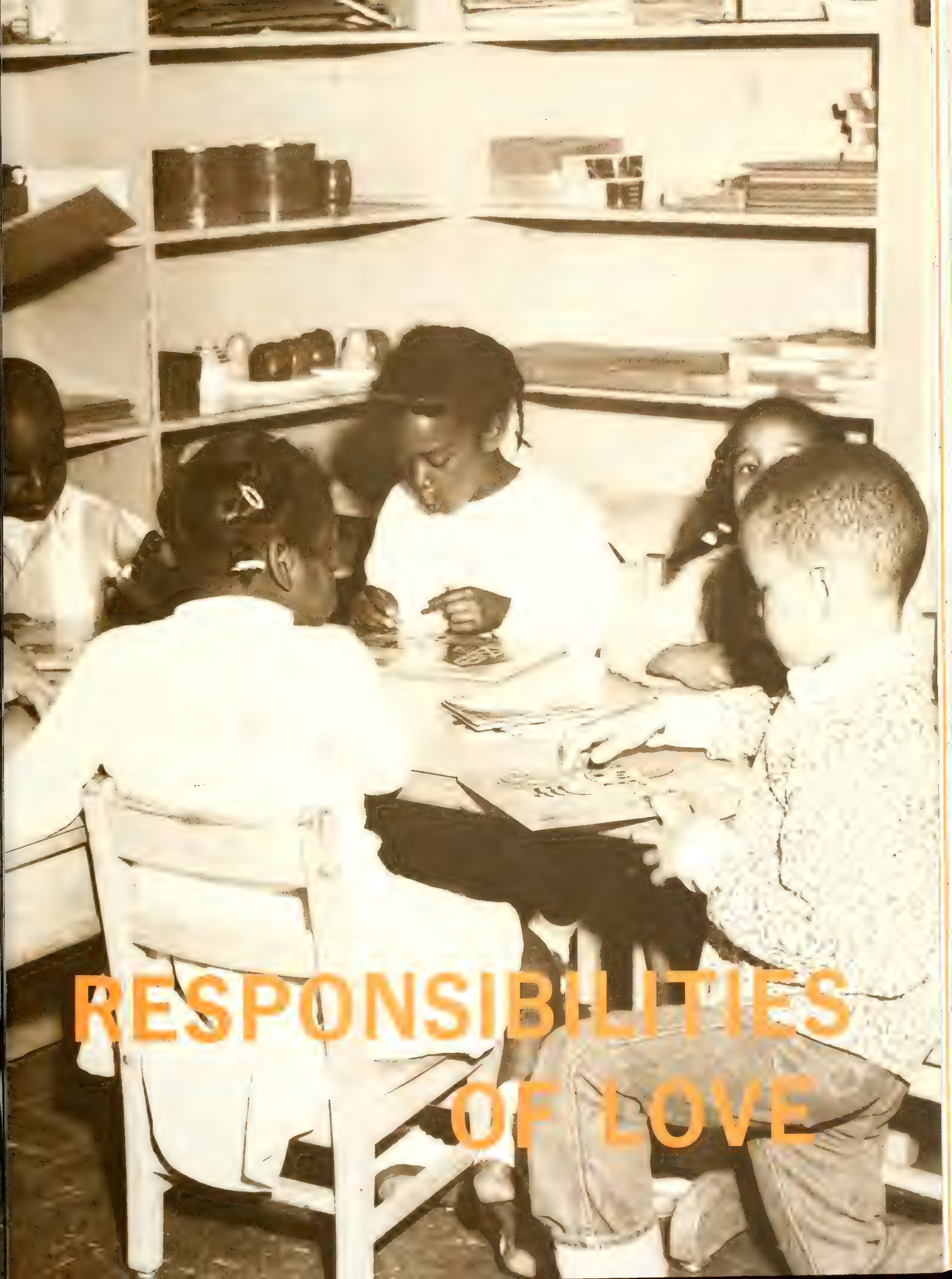
Only a few days ago I sat at a table in my classroom surrounded by a group of eager children working on an art project. One child had brought a picture of herself. This was a real communication on her part since she is shy and sometimes fearful. She quietly shared it with me as others noticed. Very soon feelings were being revealed; some unkind remarks were made in reference to her lighter skin color. She made no reply but went to another area of the room.

Later another child brought the cut-up pieces of her picture to me and asked, "Why did Angela cut herself up?" Close by sat a boy with a ready response: "She did that because they called her a 'white Paddy' and that ain't nice. It made her feel bad!" And he continued, 'That's just like calling the teacher a 'white Paddy,' too, and that ain't right!" And he followed with another statement I shall never forget. "But she ain't no 'white Paddy.' She's part Negro."

What this child said sent tingling feelings throughout my being. At that moment I felt a thrill of acceptance. Many times a child of kindergarten age will make a statement and then turn to me with a verifying question, such as "Ain't that right? Huh?" Had he done so, I believe I would have said "yes," but I would have added, "We are such good friends."

My work with this segment of the inner city has offered one challenge after another, mingled with feelings of defeat and questions as to just what is the answer. Having been in the classroom as either a student or a teacher during most of my life, I already had confidence in my work, and I enjoyed working with children. But here were new problems, boys and girls without advantage, without the necessities of life. Sometimes their bodies were hungry for physical nourishment, but they were even more starved for emotional food. It could not be said

Olive Ranck teaches in Portland, Oregon's, model school program for disadvantaged children



RESPONSIBILITIES OF LOVE

A cooperative project such as this one t
impossible at the beginning of the yea

Learning how seeds grow and how to play with others are new experiences for many of Mrs. Ranck's inner-city pupils

that no one cared for them because this would not be true. But it could be said that the conditions under which these people must live make it nearly impossible for parents to give of themselves to their children as they would desire.

I recall the phrase my parents used many times, "Man's extremity is God's opportunity." Up to this time in my life I felt I knew myself, but here I was in a new environment, not really "in" but there. I must learn anew about many things, and, most important, I must learn about how other people feel. I must learn to communicate with them so that we could share. This new adjustment required a new "openness," for I must be open with myself and recognize how I feel so that I can become open with others and learn how they feel. I even had to face a new spiritual openness – a discarding of the usual daily pattern of communication with the heavenly Father, for now life seemed to take on a new depth in spiritual maturity. God truly became more of a part of my life than ever before. It was as if I must say, "God! I have this assignment. It's too big! Help me because I need you more than I have ever needed you before!" Of course, he has always been there and will continue to be there. But now I guard my circuit more closely and keep the line of communication open as never before. Yes, man's extremity is God's opportunity! I know this is true.

In my heart I have another thankfulness that I would not care to be without. That is the privilege of being friends of the Negro people. I find in them a zest for being and an effervescent joy which says that they can overcome. I also see the many times when despair nearly snuffs out life. The ring of their delightful voices in the praise tunes, such as "He's Got the Whole World in His Hand," "Climbin' Up the Mountain," and "Amen! Amen! – Amen! Amen! Amen!" is truly an inspiration and an example of another way of exalting our heavenly Father, th Creator of us all.

One special privilege came to me and to the congregation of the Peace Church of the Brethren in Portland this pas Lenten season when on Maundy Thursday we gathered to observe the love feast. One of my friends came to the Lord's Supper table as a guest to share in this service of feet washing and com munion. It is too great a depth experience to share in its fullness, but now know a new sense of humility for which I thank God. When this dear lady girded herself with the towel and knelt at my feet and began washing them with he dark-colored hands, I wanted to cry out "No! This is not right! I should wash you feet!" and when I reached with my hand and touched her shoulder, my unshe tears began to flow, and again I asked God to forgive me and all of us for th injustices which have been so great and still do exist. And I feel that she is truly my sister in Christ!

I wish to quote a bit from "The Living Wisdom," taken from the last interview with Dr. Albert Schweitzer, that beloved missionary doctor of Lambarene, Africa About love he says, "Envy and hate an malice of all sorts are not to be disposed of by argument and repression. The can be swept out of the heart by lov only. To be self-sufficient and self-seek ing, that is, to keep all the love to one' self, is the most miserable predicamen a human can be in. Life must go ou from itself if it would bring joy. Ou civilization is passing through a grav crisis. Religion cannot explain every thing. But we have a spiritual relation ship to the universe. The main part o true religion is the right bestowment o love, and the kingdom of God can b realized on earth only through love. Th spiritual advance of mankind is base on love, and we must advance in ou

spirituality if there is to be peace throughout the world." And about the law of nature, Dr. Schweitzer continues, "Love produces hope, faith, compassion, tolerance, and the ministry of unselfishness. Love is a state of being, and includes sympathy, loving kindness, pity, mercy, and pure affection. Love appears as materialism disappears. Love increases as mere personal attachment and human personality decrease. Love increases only as it shares itself, and multiplies and increases in proportion to the blessings it showers upon people."

Let me paraphrase that wonderful prayer of St. Francis of Assisi in this way:

Lord, I would pray for your peace;
Help me, Lord!
When there are those who have not known love, to help them feel some love;
When there are those that hurt others, to forgive them and to forget about the wrong done.
When there is doubt and so much seems against everything being done,
Lord, help me to continue on in steadfast faith;
When people feel that all is in vain — what's the use?
Lord, help me to open the way to new hope.
When the way is so dark, Lord, lead me to your light.
When there is sorrow, Lord, I pray for your joy.
And dear Master of us all,
Help me to forget about me.
When I seek someone to feel sorry for me,
Help me give someone else courage;
When others never seem to hear what I am saying or bother to find out what I am feeling,
Lord, help me to know what they are saying and to understand what they are feeling.
Dear God! When it seems that no one has time to care about me,
Then, Lord, help me to know that so many others are feeling this same way.
Help me then, Lord, to go out from myself to someone else, because
You have helped me to believe that
Herein is pardon,
Herein is death to humanness,
Herein is birth — rebirth,
Herein is eternal life, and
Herein is peace
Forever more!

Part-time aide makes the story hour a time for closeness and affection

TO LIVE IS NOT ONLY TO WORK

by Robert H. Hess

The world in which we find ourselves, until such time as we discover a more suitable means of escape to another, is the world in which you and I must live and work. Assuming that we all know what it means to live, which is a rather daring assumption, I wish to share some concerns about the meaning of work.

Peter Berger in *The Human Shape of Work* defines work in a rather meaningful and existential way when he says "to work is to modify the world as it is found." If this definition adequately characterizes the nature of work, there are several statements that should be made. One does indeed modify his world when he operates a bulldozer. Lady Bird is trying to modify the world when she plants trees and shrubs along our nation's highways. The contractor who builds the towering professional buildings that rise above a busy shopping center has also changed the world. Such activities of men and women, therefore, obviously meet Peter Berger's definition of work. A teacher who teaches children or a professor who teaches youth or graduate students likewise modifies his world as does a scholar who writes, a manager who controls a business, a preacher who preaches (hopefully), or a mother who cares for her children. Such people also are working. But thousands of people no longer meet any of these specifications.

It all began 6,000 years ago (more or less) with Adam. We must go back to Eden to understand how man first began to change the world into which he was born, how he has interpreted his meaning for existence, or his reason for being on the earth. The command in the beginning was to be fruitful and multiply (Gen. 1:28), and fill the earth. As it turned out, Adam became less and less fruitful, until one day he followed his own desire when he should have been busy in the garden and God caught him at it. His punishment was that he was thereafter to spend all his time in sweat and toil, tilling the soil and hoeing weeds in order to provide for himself and his family (Gen. 3:17-19). Apples no longer grew wild. Man was cursed and forced to struggle for a living where fruit was no longer free.

As one skims through the Old Testament, he finds that such an understanding of man's lot lingered on. Both wisdom schools and law schools within Judaism maintained that no man should be idle.

The unproductive sluggard was to be cast aside (Prov. 6:9, 10:26, 18:9; Eccles. 10:18). And such thinking about man's role in the universe filtered on through to the New Testament as well, where it is promoted most vehemently and most clearly in the voice of Paul. Those who preached should not be paid but should "work with their hands" as Paul had always done when he was among them. Every Jewish youth had to learn a trade no matter what else he hoped to do with his life. In Thessalonians (2 Thess. 3: 6f.), Paul becomes really stern and suggests that an idle one shall be excommunicated from the fellowship. "He who does not work shall not eat," says Paul. Such words echo over the hills of corn and cotton, through the halls of Harvard Business School, and from the conclaves of Calvin and Kosygin. With even greater gusto, such thoughts, though maybe transposed into a local dialect, penetrate from the pulpits of Protestantism, promoting guilt of varying degrees among those for whom work is no longer a possibility.

The most radical voice of proclamation comes from our own sectarian Brethren who remain in close contact with the land. To characterize the roots from which such theology has grown and which even yet nourish such thinking among those who no longer till the soil but who are still dominated by a nostalgia to somehow return to the garden to pluck fruit and plow corn — to characterize this whole style of living which rightly prevailed among tillers of the soil, I wish to share some thinking which still goes on in the minds of rural people in Lancaster County, Pennsylvania. It lingers elsewhere because Americans are a people freshly removed from a rural heritage and still dominated by that past.

Among Mennonites, Brethren, and especially Amish, there is nothing more blessed than a day of sweat and toil! So dominant is this theology that an Amish neighbor of ours, who very creatively and ingeniously built a machine which was very efficient and useful, yet, though it was on steel wheels and was horse-drawn and thus met all the requirements of the law, was forced to get rid of it because the elders of the church said it "made things too easy" for him.

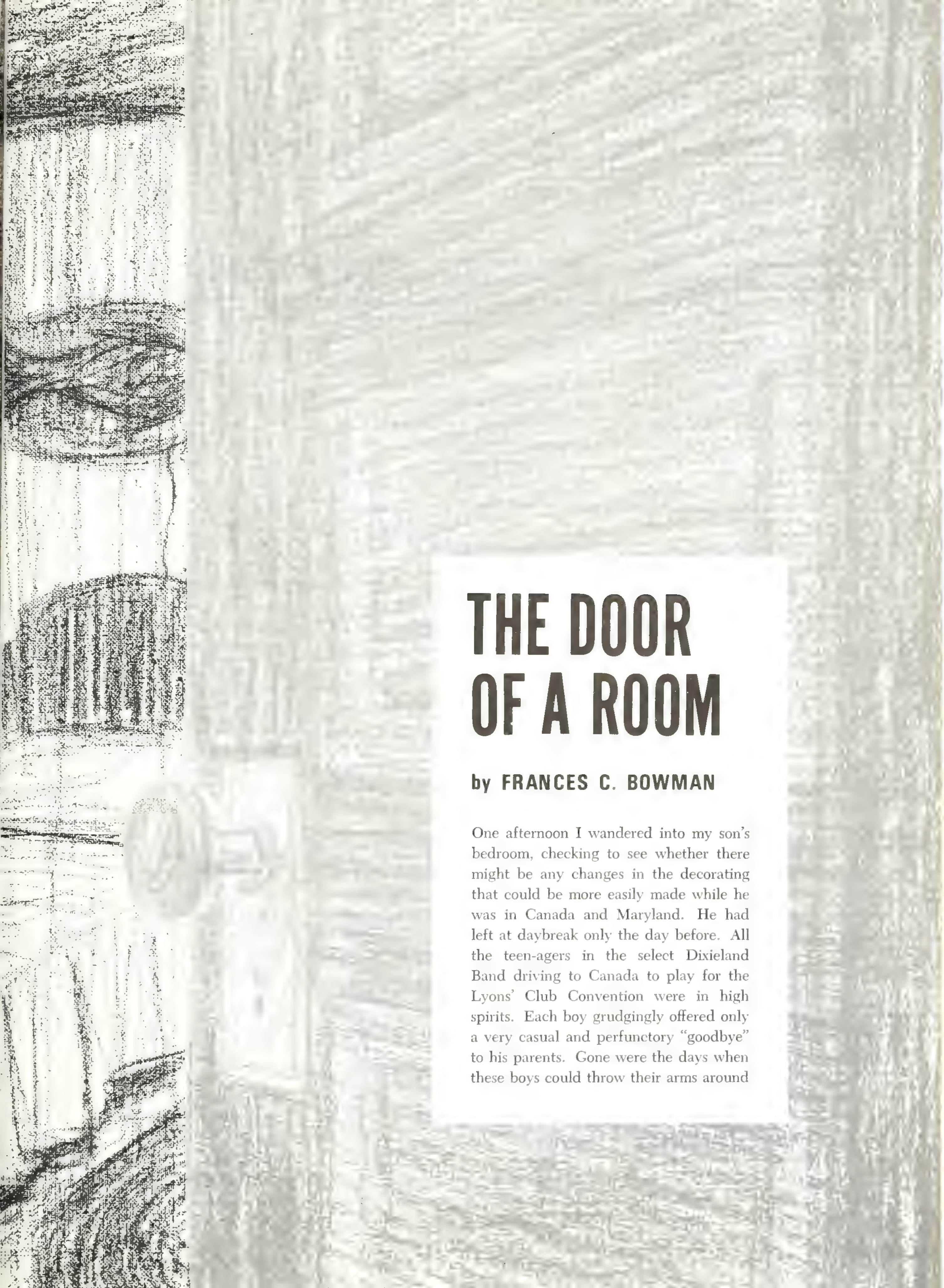
Work in Lancaster County is defined in terms of muscle and bone. It is commonly accepted among such people that a schoolteacher "doesn't know what work is." A pastor never really works except when he mows his lawn or hoes his garden. A student goes to school to "make a loaf out of his old man's dough." A business manager receives his promotions because he is "too lazy to work." Such comments my own memory is full of! To live is to work and to work is to live!

In this part of Pennsylvania, work *is* life! I was assured that if I learned to work I would have all that I needed in life. After all, in work I could achieve all essentials. I could find some kind of meaning, I could earn a living, I could help other people, and any asthetic interests I might have could also find expression in my labor. And I must admit that work is indeed an art for a Pennsylvania farmer. My uncle Abe would allow no one to drive his tractor to plant corn or potatoes. He lived along a main highway, and you can be sure that nobody, but nobody, had rows as straight and as weedless as Abe Hess had! Such men take pride in their work. For them, to work is to live!

But more than ninety percent of America's people no longer live in "Eden." Machines now threaten to do everything such men define as work. Where now does one find creative expression? How now does one define work? Where now does one find meaning? Who in our society is "productive" and who is not? Who is to say, for example, that a salesman should earn $25,000 a year for one account which takes about two hours of his time each week to write up an order? Who says he deserves $25,000 a year when a woman who lives at 351½ North Homey Avenue, who has five preschool-age children to feed and care for and who works eighty hours a week at home and elsewhere in order to accomplish that task, receives an ADC check of $75 a week? Who says that the salesman works and the lady does not? Which of these two is more "productive"? Which one is doing more to modify the world in which he lives?

When men can no longer be creative in their work and can no longer find meaning in work and, indeed, when fewer and fewer can even find jobs, we as churchmen must take a long hard look into history to find theological threads which will give us some new perspectives on where people do find meaning in life — on what it means to be productive in a technological society. Realizing that we live in a day when men no longer are primarily what they do, we have to help people discover new ways of finding meaning and identity. It appears that the word *work* has been overworked, and is worthless and obsolete. Even worse, it has become in our time anathema!

We must somehow proclaim to a world now being molded by mammoth machines, that to live is not only to work, that to live is to "live for others." Meaning comes not from what we do; meaning comes to us through others. Only when men discover that life is more than sweat and toil, only when we recognize that we are no longer in the garden, only when we can understand that man's true essence is not only muscle and blood and skin and bone, but is better understood in "the love of God and neighbor" — only then have we moved from the garden and uncovered our true essence. To live is to live for others. □



THE DOOR OF A ROOM

by FRANCES C. BOWMAN

One afternoon I wandered into my son's bedroom, checking to see whether there might be any changes in the decorating that could be more easily made while he was in Canada and Maryland. He had left at daybreak only the day before. All the teen-agers in the select Dixieland Band driving to Canada to play for the Lyons' Club Convention were in high spirits. Each boy grudgingly offered only a very casual and perfunctory "goodbye" to his parents. Gone were the days when these boys could throw their arms around

Mom and Dad and share a tearful farewell. For now they were "cool." Sophisticated. Self-sufficient.

The experience of being in his empty bedroom was raising a lump in my throat. There in the middle of the floor lay his dad's old trombone; it had served him well enough until he had needed a better instrument. "Dial 2 for Highballs and Cocktails" read one of the crazy stickers that adorned his horn case. Another sticker, a flamboyant orange, read "Center-Cut." A third, more subdued in color, read "Member Wichita Youth Symphony."

I became aware of the room's tremendous individuality, of its delightful charm, of its peculiar personality. On the top of the chest reposed a small ivory soap carving which a certain girl had created. Beside it was his prom photo; he stood tall and proud in his borrowed dinner jacket. Strategically hung on a wall above the desk was a printed card: "My mind's made up . . . don't add to the CONFUSION!" A stand-up card stood upon the desk itself; it was a ghoulish thing, some artist's conception of a poor creature being gradually but surely crushed in an old-fashioned block press, with the caption: "I work better under pressure."

Reminiscent of earlier days was the huge mural which covered almost one wall. It was a rural scene in blossom time, a picturesque farm home tucked away among the trees, with a barn, silo, and shed in the clearing, lovely hills in the background, and in the foreground a beautiful flowering orchard anchored in a sea of waving grasses. His first love, a farm. A farm meant all the rustic things in the mural, and more. A farm meant a dairy farm, and cows. How many boys hang portraits of cows in their bedrooms? This one showed only the cow's head, a chalk drawing on black construction paper, created for him by a friend.

Besides animals, a farm also meant machinery, ruggedly male and powerful. And here it was, clipped from farm magazines, mounted carefully on plywood, and hung up on the wall directly opposite the cow. One of these wall hangings was to have been a simple jigsaw puzzle given to the church nursery; the other was to have become a puzzle for a small brother. But somehow he had not been quite able to saw them up into little puzzle pieces. They were a part of him, part of his own vigorous masculinity in muscle, brawn, sweat, and sun. Puzzles? Yes? . . . No! . . . He was unable to dissect himself; he kept the plywood hangings whole, kept them to himself.

The room contained mementos of the sea as well as of the farm. Hanging dangerously above the head of his bed was the fish, mounted, monstrous, not quite a whale. A first encounter with the fish may produce mild shock, for he boasts a proud mouthful of teeth carefully coated with white shoe polish. The gang had discovered the fish in the ruins of a building being demolished, had washed off layers and layers of dirt, and sold him to the highest bidder. The fish's brown scales had been repainted a brilliant red and his open mouth made the happy recipient of a shockingly red light bulb. In this renovated and refurbished condition the sharklike creature provided solace and light – to all those who like dead fish with red lights gleaming through their teeth.

The sign outside the door of the bedroom read "Girls' Gymnasium." The second sign, just inside, had stated, "Not Open to the Public." Since mothers are not generally considered to be public, but rather private, I reasoned that the sign did not really apply to me.

The wall to the immediate right of the door was covered with pennants, one from each family trip until that plague called adolescence struck and the buying of pennants became obsolete. But the preadolescent pennants were there, from Ocean Grove, New Jersey, Niagara Falls, Springfield, Illinois, Yellowstone Park, Salt Lake City, Disneyland, and one labeled "Deutschland," a gift sent by Mom from Frankfurt, Germany. Maybe preachers' kids are lucky after all. Anyway they travel – just not first class.

Adjacent to the pennant wall was the closet, which boasted a sliding door with an ornate iron handle, a treasure gathered from the rich coffers of the city dump. That handle could have moved a door weighing a ton. Beneath the handle was a small sign with an arrow which read "Return Books Here." I did not have any books to return at the moment, but I opened the door anyway, just for curiosity. I was not quite prepared for the deathly stares of all those pickled chickens up there in tiny bottles of formaldehyde on the top shelf. The chicks were leftovers from the science fair of junior high days. I had wondered then, as I wonder now, how a boy could possibly crack open a dozen eggs and murder that many helpless, partly formed embryos. Murders for the god of science, perhaps. Chilling thought.

I was glad to move on to the petrified wood nested close to the chicken bottles. In the far corner of the shelf was a man's once ordinary felt hat, made gloriously, pointedly tall by a secret process known only to the young and foolish. (It seems that under certain conditions felt elongates with the help of a pressurized broom handle.)

Wide, WIDE ties were draped lazily across a coat hanger; they had been confiscated, along with the hat, from those fascinating, fabulous barrels of clothing collected for the needy. Decorated with garish stripes, checks, and dots, the ties even shocked his mother, and everyone knows that *mothers* are *very* old-fashioned. Twenty years ago the same girls vho are now feeble, tottery, senile moth-rs were trying on long black cotton tockings from these "poor" barrels, just or kicks. Now the stockings are $1.98 a)air in Macy's basement. You know, cer-ain people have been telling me oc-asionally, like about every hour, that 'times have changed, Mother!" . . . Ho, ıum!

However, while I was standing before he open door of that closet Satan was juirking his index finger at me. I replied, 'Get thee behind me, Satan; that messy tack of newspapers and old shoes on the loor are my son's responsibility, not nine." I barely touched the immense ıandle and the light little door rolled hut.

Among the more spicy cartoons taped, acked, and stapled to the closet door vere, "I'm glad to see you're back – espe-cially after seeing your face." . . . "Don't go away mad. Just go away." . . . "Any-thing worth while is worth doing . . . for money." . . . "Come on in; I was ex-pecting you. Everything's going wrong today."

I dropped down into the plush chair ıis father had beautifully reupholstered for him, sinking down into the cushions vhile I pondered the meaning of the pithy cartoons I had just read. I piled ıis clothes on his bed. It is hard to magine why any boy would use a closet for clothes when he has a perfectly good chair to stack them on. I continued to ead the other wall literature as I lounged there in the chair. Printed certificates vere tacked artlessly around his mirror. 'Youth Fitness Achievement Award" . . . 'Certificate of Honor."

On the floor lay a ponderous monu-ment to his need for privacy, a stubborn, rrevocably locked trunk – the holy of holies, the forbidden, the secrets he needs to keep. What does he have in there, I vonder? Please God, no more water, oatmeal, and baby chickens. Come to think of it, he always kept chickens in the top drawer of the bureau so that I would think the noise was only a birdling chirping outside his window. I have always wondered why a boy buys poultry for his girl at Easter. Those chickens had to spend a few intimate hours in A's school locker, closely surrounded by her textbooks and notebooks. I wonder if the wee birdlings learned anything from Johnson's *Introduction to Basic Chemistry*.

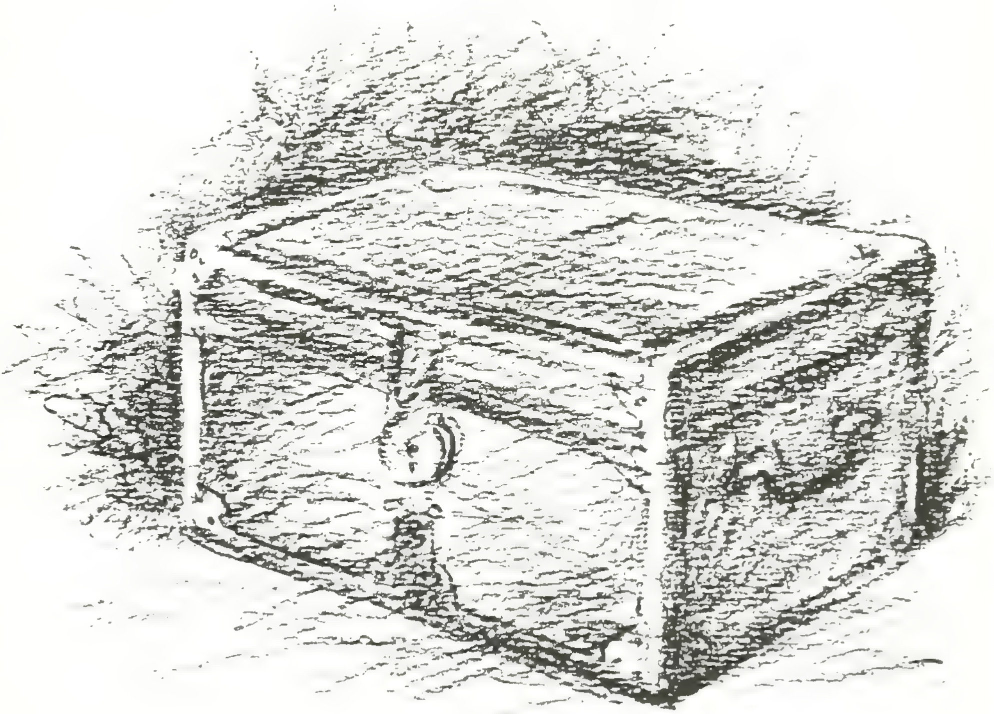
I continued to turn over memories as I sat there in the red chair. I even did some thinking. I was still undecided about whether to redo the room.

. . . Twelve years ago he had worn his favorite shirts to kindergarten, not the ones I felt looked better. . . . The decision to drop out of Cub Scouts had been his idea, not mine or his dad's. . . . It had been his money, not ours, that had purchased that first bike.

In the light of his past freedom was this the appropriate time for me to step in, to manipulate and maneuver him slyly, to forbid him to explore undeveloped areas of his personality, to discourage his groping and searching for his own answers, his own destiny?

Another small sign above the desk read "Quiet. Genius at work." Well, maybe so. Maybe there was a real person living in that room, a person looking for himself, reaching for himself, a person exploring, expanding, stretching up, out, away, beyond.

Well, you already know what I did. I did just what you would have done. I walked out and closed the door.



news

Reassessing Luther after 450 years

Four hundred fifty years after the Reformation, Martin Luther is much in the news.

On the one hand, there is a decided shift in attitude toward Luther among Roman Catholics, in whose church he once was a priest.

On the other hand, a noted Protestant historian has publicly questioned whether Luther and some other widely acclaimed Reformers are not overly regarded in current religious thought.

In the Catholic realm, observers feel it is unlikely that the Roman Catholic Church will go so far as to drop its excommunication of Luther this year, as a few Catholic theologians have proposed. But it is fairly clear that Luther is being "rehabilitated" in much of Catholic thinking.

Teachings accepted: Some of Luther's teachings were adopted by the Second Vatican Council, such teachings as the use of the vernacular in worship and an emphasis on preaching.

Luther's theology is being carefully studied in many Catholic institutions and his hymns sung now by some Catholic congregations.

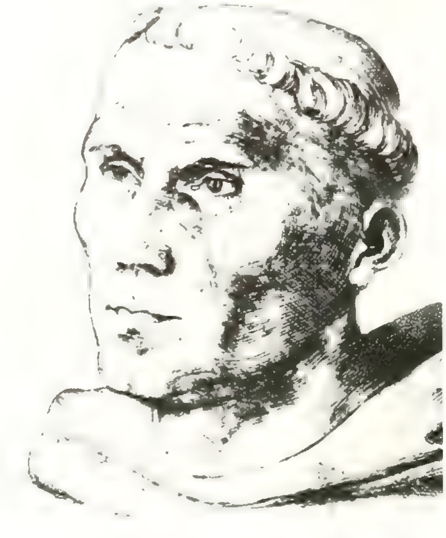
And as part of the 450th anniversary observance, Lutheran and Roman Catholic scholars this year are participating in theological discussions in fourteen American cities.

Still, direct or complete rehabilitation of Luther by the Catholic Church would be "extremely difficult," according to Lutheran theologian Wolfgang Trillhaus of Germany. One key hurdle, he believes, is Luther's sharp attacks on the papacy.

Hungarian theologian Karoly Prohle, also a Lutheran, believes a complete reversal on Luther would require too great a change for Catholic doctrine. But he sees the way open for dialogue between many of Luther's adherents and Catholics on the "great and burning issues" facing mankind, notably "the peace movement."

Too influential? Somewhat a detractor of Luther in the Protestant camp is Franklin H. Littell, president of Iowa Wesleyan University, church historian, and one of the leaders of a unique gathering of "free church" spokesmen this summer at Louisville, Ky. (see article, p. 14). "The tragedy of American religious thought, "said Dr. Littell at Louisville, "is that we have been tied too much to 'major' Reformation figures such as Luther, Calvin, and Zwingli."

It is Dr. Littell's contention that the "minor" historical reformers – the Anabaptists sometimes described as radicals at the "left wing" of the Reformation, "have more to say to the problems of the modern church than either Luther or Calvin." Particularly relevant to the problems of church renewal in a pluralistic society, he said, are such emphases as complete separation of church and government and membership for committed believers only.



Lucas Cranach the Elder, 1520

Luther . . . a reformer for our times?

In its formative years the Church of the Brethren was heavily influenced by such Anabaptist concepts as these.

Artifacts: However Luther is assessed various observances are heralding the 450th anniversary of the Reformation At the American Bible Society headquarters in New York City, for example, a display from now until the end of October is exhibiting a collection of Martin Luther Bibles and other artifacts of the period. Included is a solid gold replica of Luther's wedding band. There is also an original, hand-illustrated indulgence contract; it was in opposition to the sale of indulgences and some other practices that Luther posted ninety-five theses on the Castle church door in Wittenberg Germany, in 1517, one of the actions leading to the Reformation.

Of interest to Brethren in the American Bible Society exhibit is an item appearing with the Luther memorabilia. It is a Saur Bible (1743, first edition), printed at Germantown, Pa., by one of the influential figures in Brethren colonial life, Christopher Sauer. His publication of the first non-English European language Bible in America was illegal under British colonial law. Next year the Bible Society plans a commemoration for the 225th anniversary of the Saur Bible.

Discovery of mission: Loon Creek's story

Migrant ministries in Huntington County, Ind., the past two years have achieved some notable strides. The concerted response of many community groups, including the Loon Creek Church of the Brethren, lies behind what is happening.

For many years the Associated Churches of the county had maintained some contact with the tomato pickers who moved into the area from August to October. A welcoming party and weekly programs at the Plumtree

Huntington County's response to migrants: A child center, a clinic, now a school

cannery were conducted. Literacy workshops, a part of a statewide Council of Churches program, latched on to the Laubach method of teaching migrants and others who were adult illiterates. Loon Creek minister Arden K. Ball and lay member Mildred Fulton were trained as instructors in the literacy work.

The children: Yet largely unnoticed through the years were the needs of migrant children. When AMOS, the Associated Migrant Opportunity Service, Inc., of Indiana, in 1966 received $865,000 from the migrant section of the Office of Economic Opportunity, Huntington County was given funds for a child day-care center. In short order a Huntington County Migrant Council was formed, representing growers, processors, migrants, the churches, the chamber of commerce, health and welfare department, and the public schools.

Employed were two directors, both of them with master's degrees, one in Christian education; a dietitian, Mrs. Mark Coolman of the Salamonie Church of the Brethren; and two aides, both Spanish-speaking American mothers. The child day-care center was opened for children ages three to six. A migrant health clinic – the only one in the state – was also established with local doctors volunteering evenings and the school nurse calling in homes and examining children.

A hitch came when the first site of the child day-care center, a clubhouse at Majenica, failed to pass inspection by state health officials. Carl Fulton, migrant committee member from the Loon Creek church, and Pastor Ball inquired if the cooking might be done at their church. When the facilities of the church were examined, the center staff wanted it to have the entire operation.

"God's building": The Loon Creek congregation responded to the call for use of the building in a wonderful way, Pastor Ball recounted. "The general thought was that the building is here to serve the 'world,'" he said. "Some of the members reacted, 'It is not our building but God's, and it is here to do his work and serve his children.'"

In the course of the two months the center worked with from thirteen to twenty-six children each day, children who otherwise would have been left at camp with little care or who would have sat in fields with little to do. The staff arranged varied experiences, a noon meal, handicrafts, and field trips using public school buses. Personal relationships were stressed as was physical hygiene.

Hector was one of the pupils who could speak no English at the start, though he was all smiles. Near the end of the two months he could join in a little conversation with the workers.

Example: "Because of the source of funds, religion per se could not be taught," said Pastor Ball. "But Christianity was taught even if it was not so labeled, for in the center were found acceptance, love, and forgiveness – Christianity by example rather than precept."

Volunteers assisted from many churches of the county, both Protestant and Catholic, and in the encounter of working toward a common purpose churchmen were drawn closer together, the Loon Creek minister added. He quoted one of the workers as saying, "I never thought I would be holding a Negro child on my lap." Yet she did almost every day and thoroughly enjoyed it.

"Having the center in the church was a wonderful experience in spite of some inconveniences," Pastor Ball stated. "To see cars, children, staff workers, and volunteers here every day made us realize how little we sometimes use the facilities we have to offer mankind. It was actually good to see the floors in need of wax from time to time. Even the little fingerprints on the walls in the rest rooms were reminders of the good work being done here. We found a new stewardship for our building.

"In addition, many of us found a new encounter with society. It is a pleasure to be the pastor of a people willing to find God in service of his children."

'67 program: This year the Loon Creek church council voted to invite the child day-care center to return to their building, with the hope of still greater personal involvement in the program. However, because of school consolidation in the county, the Rock Creek Center school which was available was chosen for its more central location.

Again this summer the program is moving forward. A full-time nurse is employed at the health clinic and is making daily visits to the day-care center. The newest venture is the employment by the county school system of eight teachers and eight aides to conduct classes for *all* school-age migrants. Through small classes and in liaison with the schools from which the children came, the classroom work is intended to meet individual needs and aim toward specific pupil progress. The federal government's Title One funds are supporting the endeavor.

Current ministries undertaken by the churches include sewing classes, a "thrift shop" for obtaining clothing, and again literacy instruction by such persons as Arden Ball and Mildred Fulton.

Summed up the Loon Creek minister: "The church is continuing to find a sense of mission through this service, and we are beginning to see the unlimited possibilities of Mission One."

EXPLORING THE RELEVANCY OF THE BELIEVERS' CHURCH

We profess to have discovered in history and in our present fellowship a commonly based scriptural heritage, which is relevant for contemporary life and which is developing in churches of other traditions.

THE ABOVE AFFIRMATION was made by the nearly 150 participants in the Conference on the Concept of the Believers' Church, held from June 26-30, at Louisville, Ky. The meeting, hosted by the Southern Baptist Theological Seminary, was attended by individuals from a wide gamut of theological background, ranging from Society of Friends to Assemblies of God.

Other denominations represented among speakers or attendants were American Baptist and Southern Baptist conventions, the Brethren Church and the Church of the Brethren, the Mennonite Church and General Conference Mennonites, Churches of Christ, Disciples of Christ, Churches of God (Anderson), Brethren in Christ, Methodist Episcopal Church, United Church of Christ.

From outside the U. S. A. came Canadians, a Japanese professor, a Dutch pastor, and an Austrian missionary.

In agreement: The consensus reached by the varied body focused around the following acknowledgments: the lordship of Christ, authority of the Word, church membership regenerated by the Spirit, covenant of believers, need for perpetual restitution of the church, separation from the world, proclamation and service to the world, and a special conception of Christian unity.

An interdenominational planning committee set up the conference to test whether there "existed in the heritage of those Christian groups which have insisted upon the baptism of believers, on confession of faith, into visible congregations, an apprehension of the nature of the gospel and of the church which is specific and coherent." The goal was the setting forth of a position which is largely lacking in current ecumenical discussion. It was explained that the term *Believers' Church* was not to be understood as if there were no believers in other Christian bodies. Rather, it was used instead of the better known *Free Church* to emphasize the importance of voluntary commitment of adult members The presence of Quakers indicated tha believers' baptism was not to be interpreted narrowly.

Free for what? The problem with the term *Free Church* (although used interchangeably with *Believers' Church* by many speakers at the conference) is tha there is no accepted definition of the term. For some, it means freedom of belief (so used by Unitarians); for others freedom of congregational polity. One Southern Baptist pastor, in speaking about the difficulty of facing the race problem in his congregation, said tha some people think that a Free Church is one which is free to fire its pastor if it wants to! Still others would define the Free Church in terms of separation of church and state.

An evidence of the ecumenical inten of the conference was the presence of official observers both from Roman Catholic and Protestant bodies. Monsignor William W. Baum, executive director of the Bishops' Commission for Ecumenical Affairs, Washington, D. C. headed a group of three Roman Catholic observers. Robert C. Dodds, director of Ecumenical Affairs, National Council of Churches, and a colleague from the World Council of Churches also were present. Opportunities were provided for the observers to discuss their impressions with the Findings Committee and with the conference in plenary session

The idea of the conference went back to a meeting called (but never held) by Dutch Baptists and Mennonites in Amsterdam in 1964. Southern Baptist sponsorship helped make possible the presence not only of groups active in the conciliar and ecumenical movements, but also of some denominations and bodies not able in conscience to join these efforts Some are held off by church polities of strict congregationalism (and hence have no denominational structure which can represent them) or by theological considerations.

"Historic": Prof. George Huntston Williams, Harvard Divinity School, one of the major speakers, called the conference "historic" precisely because of the range of viewpoints represented. Though similar, they had never previously been together in one meeting. The keynote speaker, Franklin H. Littell, who has popularized the understanding of the church on which the conference focused, emphasized the contribution which the groups represented could make in what he called a "post-Constantinian" but not yet "post-Christian" age.

Among the other eleven principal speakers were such well-known personages as Kenneth Scott Latourette, professor-emeritus of Yale University; A. T. De Groot, Texas Christian University; and Dale Moody, Southern Baptist Theological Seminary.

Another Harvard professor, Lawrence Burkholder, held forth the thesis that the Believers' Church concept could help answer two crucial modern questions: Where do I get personal authenticity? Where is society moving? In attacking the current impulse to separate personal and social redemption, he called for "discerning" and healing communities. The meaning of society is answered by a church that is prophetic but which also serves as a healing community for its members, he asserted.

Hallmarks: John Howard Yoder, professor of theology at the Associated Mennonite Seminaries, Goshen and Elkhart, Ind., summarized the thrust of the conference for many in his analysis of the nature of the church. In addition to the two "marks" of the church set down by Martin Luther, that is, the Word rightly preached and the sacraments rightly administered, Yoder enunciated four more necessary characteristics: a church of holy living, of brotherly love, of unreserved testimony, and of joyous suffering. Adherence to this kind of a church, he emphasized, cuts through current debates on new morality versus legalism, or pietism versus social action. T. Canby Jones, professor at the Quaker Wilmington College in Ohio, provided this summary: "A believing people hears the voice of its living Lord, obeys him in all things, and witnesses unapologetically to his power in every phase of the life of the world."

Church defined: Warren F. Groff, dean of Bethany Theological Seminary, gave another of the major papers. He developed in contemporary language the meaning of a believing people. The church, defined as that part of the world which knows it is not God, could be characterized by the style of life of a "pilgrim people disciplining itself for obedient service."

Other members of Brethren churches involved in the program in some capacity were: Allen C. Deeter, Donald F. Durnbaugh, Vernard Eller, Roger Sappington, Joseph R. Shultz (Ashland Seminary), and C. Wayne Zunkel.

The presence of large numbers of pastors and denominational executives demonstrated that the conference was not limited in its appeal to church historians and theologians. Each evening session was devoted to exploring the contemporary relevance of the historical and theological aspects developed in the day's deliberations. The four main sections of the well conceived and coordinated conference were: a believing people, a people in community, a people under the Word, and a people in the world.

Worship services each morning were under the leadership of John R. Claypool, Baptist minister of Louisville. Major sessions followed in forenoon, afternoon, and evening, with only late afternoon exempt from scheduled meetings.

Ongoing study: The final session of the conference was devoted to hearing the reports and recommendations of the heavily worked Findings Committee. They recommended, and the conference adopted unanimously, a proposal that further meetings be held. "Our experience has been such as to convince us that the conversation here begun must be continued. The biblical foundations, the historical interpretations, and the contemporary expression of the believers' churches demand further study." The areas of most apparent divergence (although not spelled out by the committee) were: Christian pacifism, scripture and tradition, revelation following the close of the canon, pentecostal expressions of the Spirit, and appropriate forms of ecumenical involvement.

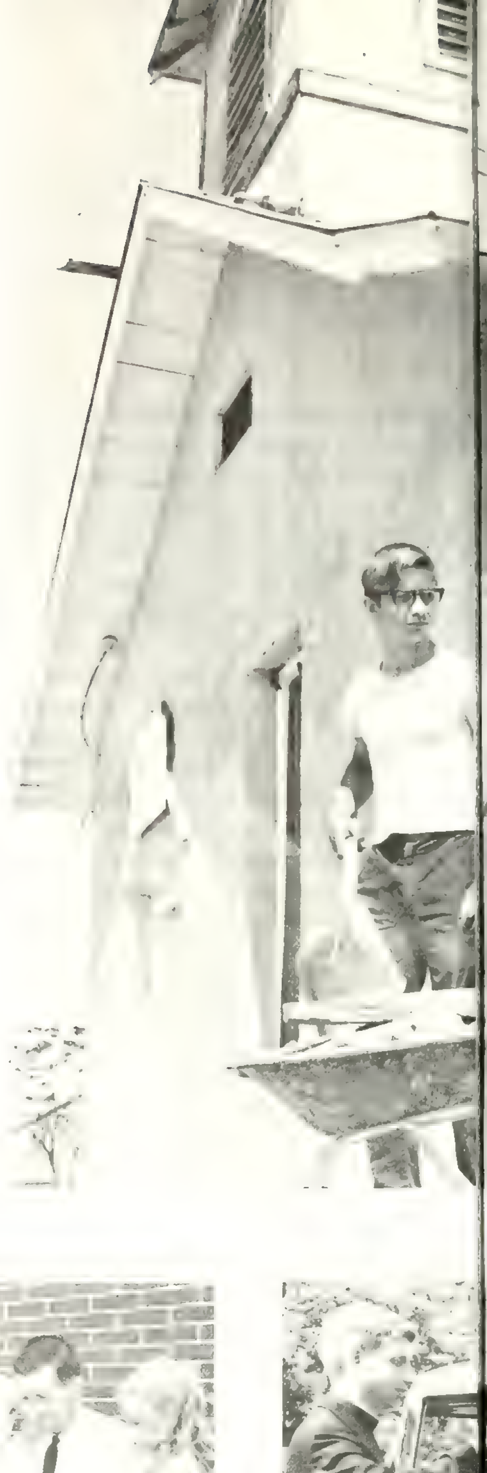
All conference members present at the final session entered into a resolution of commitment "to study together our common heritage, to remember one another in prayer; to promote a wider agreement of our common stance, and to seek to multiply contacts with one another in the days to come."

— DONALD F. DURNBAUGH

A SPECIAL REPORT

Is the viewpoint of churches practicing believers' baptism lacking in current ecumenical dialogue? What are the hallmarks of a believers' church? Of what relevance is such a church to contemporary society? These were the issues opened up at an unprecedented gathering of "free church" spokesmen

BRETHREN IN THE NEWS



TRIBUTE: William E. Bruner, I., has had named in his honor a 2½ million-dollar science hall at Kearney State College in Nebraska, where he was biology department head for 30 years. Above, at dedication, he chats with former faculty colleague C. T. Ryan. Dr. Bruner is now retired at Portland, Oregon, where he is a member of the Peace Church of the Brethren

AT THE LORD'S TABLE: Three churches in Fruitland, Idaho, joined together in observance of the Lord's Supper. Brethren pastor Earl H. Traughber, center, and pastors of the Free Methodist and First Methodist churches led in the planning. A Lenten worship series preceded the observance

FAMILY BIBLE: In honoring graduates with gift Bibles the East Petersburg church Pa., surprised pastor Alan Whitacre with a family Bible, upon his recent earning of a Master's degree

WIMBLEDON WINNER: Billie Jean King holds three Wimbledon tennis trophies she won last month in England. A member of the Long Beach Church of the Brethren, Calif., Mrs. King retained her singles' crown, also swept two other titles in one afternoon's feat

DESERT PROJECT: Brethren youth from Arizona's Phoenix, Glendale, and Tucson churches teamed up to assist the Presbyterian mission for Yaqui Indians and Mexicans at Guadalupe. Here the pastor, Peter Samano, talks with youth Neil Bendson, John Keeling

HOWARD COUNTY COUNCIL
The Churches United Kokomo, In

FESTIVAL: A communitywide "Festival of Christian Brotherhood" was held by Protestants and Catholics in Waterloo, Iowa, at Pentecost. Among planners was A. L. Patrick (second from right), Brethren pastor and Ministerial Alliance president

ASSIGNEE: Beginning work with the Howard County Council of Churches, Kokomo, Ind., is Brethren youth Tom LaClerc, Denver, Colo. He will visit a dozen migrant camps, operate a downtown coffeehouse for teens. At the right is council executive Alvin F. Klotz

Neighborhood calling on a massive scale

"I'm Mr. Jones from the Church of the Brethren over on Pacific Avenue. We are making Good Neighbor calls in the community today. We would like to be your Good Neighbor. This brochure will identify us and tell you about the church and its activities.

"If we can ever be of service to you, please feel free to call on us."

Repeat such an introduction, or other words to this effect, some 8,500 times and you have the beginnings of a community visitation program inaugurated by four southern California parishes.

Awareness: Callers from the Bella Vista, Glendale, Panorama City, and Pasadena churches – some forty persons on each of four Sunday afternoons – carried out the massive venture in community encounter. Designed as a pilot project, the Good Neighbor visitation sought for each of the congregations to establish personal ties with community families, to express a desire to serve persons of the area, and to develop a community awareness of the Church of the Brethren never before realized.

Throughout the respective neighborhoods, brochures on the local congregation were distributed and, in instances where interest was revealed, a follow-up was planned.

Pattern for others: According to Matthew M. Meyer, chairman of the Pacific Southwest Conference's Christian education and evangelism commission, the Good Neighbor Visitation program was attempted as a pattern which might be followed or adapted by other churches of the conference. Mr. Meyer stressed the value of churches in close proximity working together in the training of callers and in the calling itself.

"All of the four churches which participated in the original pilot project have had some results because of it," he said. "We expect that this program will have effect for a long time to come.

One problem felt keenly by the four southern California parishes is the mobility of their communities – and congregations. In seven years one of the churches, Glendale, had "lettered out" 121 members, of whom only 7 were to other Church of the Brethren congregations. The majority moved into localities where there was no Brethren church.

Caution: Lest a congregation overplay the value of large-scale visiting such as that carried out earlier this year, committee chairman Meyer offered a bit of caution. "It should be remembered," he said, "that this is only one effort in a series of contacts with the community which should be in every local church's plan of activity."

Memo on graffiti: Brotherhood fun

Among the more widely read enclosures in the packet of items issued to pastors from the church's General Offices in Elgin is, surprisingly, the Brotherhood Fund Memo. It is not just the sheet's statistics on current giving that provides the pull. The real grabber is the intrepid musing of Leland Wilson, director of interpretation.

Now and then the Wilson style is straight laced, setting forth inspiring or insightful sidelights on people, events, and challenges in the church. On occasion, however, the tack is decidedly light, unconventional enough to bring wry but healthy humor into play.

For example, in a recent release Mr. Wilson turned to "graffiti," which he described as "those strange little scribblings which may be contradictory or amusing or irritating." Proposing that the church should have a selection of its own, he offered random samples, among them the following:

– Don't be a conversation dropout. Read *Horizons*.

– Carl McIntire and the National Council of Churches have secretly merged.

– Grant Wood does the bulletin art for Sacred Design.

– Ocean Grove "for those who thin young."

– Snoopy is a communist.

– "God is dead" has died.

– Brethren Volunteer Service is slav labor.

– M. R. Zigler is a hawk.

– With McLuhan, "the message is th tedium."

– The church must minister in th world. Where else?

– The original aquanauts were th Schwarzenau eight.

– Twiggy is a hungry altar boy.

– When is the next meeting of th church bored?

– To the man in the pew, it's what' up front that counts.

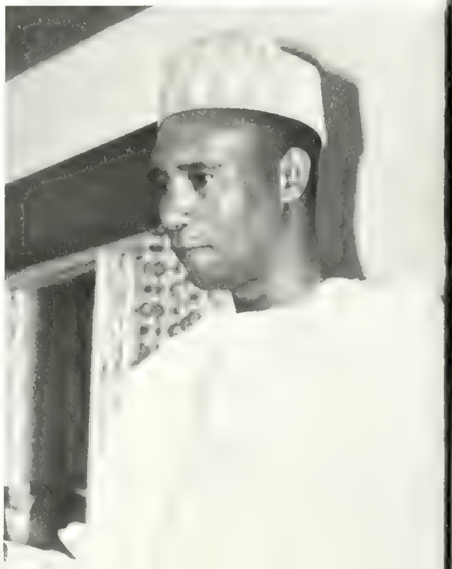
"As you can see, there is not much t it," interpreter Wilson advised readers o the Memo. "You can do better than this Try your hand at it."

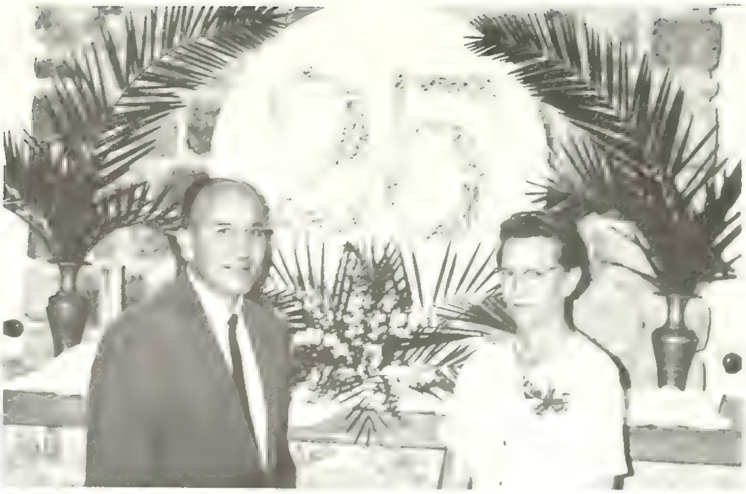
Care to try?

An ecumenical dream flourishes in Nigeria

It was in the summer of 1942 whe Hillcrest School at Jos, Nigeria, opened On hand were twelve pupils, foster parents, one teacher, Mary Dadisman, schoolroom at the Church of the Brethren mission compound, and virtually al other essentials except textbooks. Th

Former teacher, now state aide, spok





Hillcrest's first teacher, Mary Dadisman, now a nurse at Garkida, with retiring principal Paul M. Weaver

books had been aboard a ship sunk at sea; 1942 was a war year.

While it took until the following May for books to arrive, the new school venture was off to a promising start. This summer the mission institution marked the completion of twenty-five years. These were indeed eventful years; add to the excitement of any normal school in your community such factors as having most of the pupils living on the school premises around the clock and representative of a dozen nationalities and eight or nine denominations and you can sense the aura of Hillcrest life.

Snipe hunts and all: There were, inevitably, the snipe hunts, soaped toothbrushes, and salted bedsheets. The pet ostrich. School plays, operettas, oratorios – "Hansel and Gretel," "Our Town," "The Mikado," "H.M.S. Pinafore," "The Life of St. Paul," "A Man Called Peter," "Elijah," and "The Messiah" among them. Music lessons. Date nights. Ineligibility lists. Traveling to Ahmadu Bello University and winning in basketball. Mock elections with Dewey and Nixon carrying them almost unanimously. Space shortages – crowded classrooms and triple-decker bunks. An explosion in the chemistry room. Illnesses – in one term thirty-two cases of measles, twenty cases of mumps; in another, six patients with broken bones at one time. The visit to Nigeria by the Queen of England and to Hillcrest School by Billy Graham. Nigeria's Independence in 1960. The expulsion of the Ibos from the Northern Region in 1966.

While many of the faces around Hillcrest changed over the years, a few became almost ingrained in the landmarks. Among them are Lucille and Clarence Heckman, "Auntie" and "Uncle" who performed countless tasks for nearly twenty years, and Audu Mshelia, head cook since the beginning.

Supporting base: At the outset Hillcrest was ecumenical; only two of the twelve pupils were from Church of the Brethren missionary families. Today the school services and is supported by eight denominations, widely divergent at some points. An action of the Church of the Brethren Foreign Mission Commission in June was to recommend to Hillcrest's Board of Governors that the Brethren representatives on the board be reduced from three to one, thus relinquishing the church's special status as proprietor.

Also the school has long had a reputation of being nondiscriminatory in race, nationality, or religion. "No Colour Bar in Brethren Mission School," headlined an article in Lagos' *Nigerian Daily Times* in 1947. Spurning partisan alignments, the Board of Governors in 1960 rejected a proposal to include officially the children of U. S. A. government employees in their development plans. Though primarily a mission school, Nigerians and other Africans have been admitted as space has allowed.

This past year at the Hillcrest complex 139 pupils resided in seven denominationally sponsored hostels and 137 pupils lived on the compound proper. In addition, 92 nonboarding students were enrolled. Plans now are under way for the building of a 600-seat chapel-auditorium.

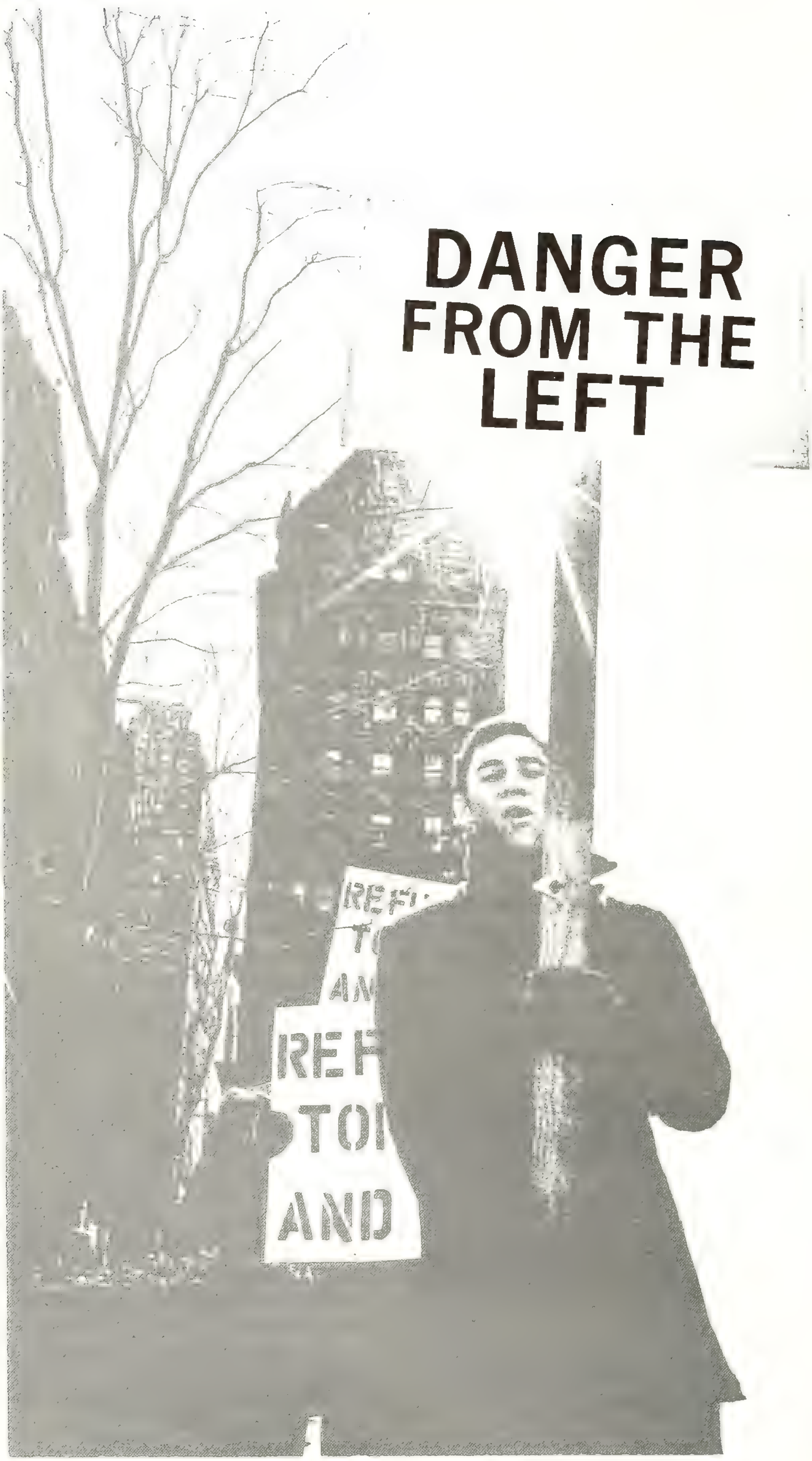
In recent years the development of the high school program has been stressed. As facilities and staff were added, correspondence courses used previously for secondary level students were discontinued. The College Board of Admissions tests were inaugurated.

Second generation: In spite of frequent changes – Paul M. Weaver as principal from 1961 to 1967 has had the longest tenure of any administrator at the school – Hillcrest has broadened and deepened its training of youth for Christian service. Some second-generation students are now enrolled.

A high moment at the school came in November 1964 when Brethren mission pioneer H. Stover Kulp, shortly before his departure from Nigeria, visited Hillcrest and was honored at a school assembly. In his lifelong career in Nigeria one of his dreams was that Hillcrest develop and flourish as a cooperative venture.

To Hillcrest alumni of many nationalities and persuasions, that dream has helped shape their lives.

Hillcrest School Compound. At right is enlarged high school, track, soccer field



DANGER FROM THE LEFT

A few months ago, in one of the great state universities, a self-styled leader of the "New Left" was elected president of the student body. In his election campaign, he said many times: "If I am elected, this university is going to be dragged, kicking and screaming, into the twentieth century. It's none of the university's business what we do outside the classroom. All I can do is represent you to people pretending to protect you while they are really exploiting you."

After his election, in which he carried twenty percent of the students, and less than fifty percent voted, there were equally excited speeches in the legislature and editorials in some of the area newspapers. After a good deal more of agitated verbalization, both on and off campus, wiser heads and quieter voices prevailed. The university was saved from the vigilantes. The young man, although a nearly straight "A" student in his senior year, left campus. The New Left had scored another round of pyrotechnics, without changing anything.

The truth is that the New Left is excessively verbal, highly individualistic (in thought as well as in dress and hirsute styles), and as incapable of being successfully revolutionary as it is unable to carry on a sustained dialogue in order to better campus life. Alienated these young people may be; effective they are not. John Birchers call them "slobs"; communists denounce them for "infantilism of the left." Educators who seek orderly and reasonable change and have some sympathy with student reaction against the huge mass production "educational factories" deeply regret that so much energy and effort – and often on the part of brighter students – should be

by FRANKLIN H. LITTELL

thrown into transitory demonstrations of alienation. For the demonstrations usually serve to divert attention and time from real problems, arouse and polarize the uniformed and hostile, and leave but a bitter taste in the mouth.

Student alienation — usually quixotic, sometimes violent, and almost always incapable of sustained effort — is a growing phenomenon. Time was when the American colleges could look with aloof interest and amusement when students in some South American school disrupted study for a semester. When students in one of the new nations took to the streets, they felt a brief churn of sympathy before they turned back to the books. Today, even the small college in America cannot count from week to week upon a docile and obedient constituency. What is happening?

In May Dr. Seymour L. Halleck, director of student psychiatry at the University of Wisconsin, read a very important interpretation of the situation to the American Psychiatric Association. Although his study was directed toward problems of the clinically "alienated," several points were made which apply to the larger problem of what American higher education is doing to and with students. Among the traits which were noted are the following worthy of reflection.

First, the alienated student has a "tendency to live in the present and to avoid commitment to people, causes, or ideas." He is now-oriented, and that makes him the anguish of conservatives — but also the despair of revolutionaries.

Second, the alienated student is characterized by "an almost total lack of communication with parents or other adults." Since sound education is based first and foremost on "the fellowship of teachers and students," the educational task has become extremely difficult. First-rate technicians can be turned out without that relationship of master and novice which leads to maturity and wisdom, but, if civilization is not to be destroyed by technically competent barbarians, technical proficiency is not enough. The parents and professors who put the attainment of technical know-how and graduating into good jobs in a complex industrial society above everything else certainly share the responsibility for the rift. The student who rebels, although he cannot intelligently verbalize his resentment, may have a truth to which his elders could listen with profit to all.

Third, the alienated student has "an ill-defined self-concept." Many years ago there occurred an exchange between Ralph Waldo Emerson and Henry David Thoreau which pointed up the problem. Emerson was pleased to say: "The university now teaches all branches of learning." Thoreau responded: "Yes. All of the branches and none of the roots." In other words, an educational system without a center produces individuals without a center. And without a center there is no self-understanding possible.

It is foolish to worry about the New Left." The New Left lacks the discipline to capture a newspaper kiosk. The direction our concern should take is this: What shall be done about an educational system without a center, a vast and highly financed network of specialized skill-training which functions without wisdom, an educational enterprise which has lost the capacity either to transmit or to challenge culture?

Although most campus radicalism is inchoate and undisciplined, there is appearing again in America a type of United Front activity which can make communism an internal threat. For nearly thirty years, since the rejection of cooperation with the communists at the time of the Nazi-Soviet Pact, liberal and progressive organizations and crusades have very carefully avoided collaboration with left totalitarianism. The Communist Party and its "fronts," although some headway was made in limited circles during the years of wartime alliance with the USSR, fell upon barren years. The membership in the party fell drastically. Intellectuals, who had learned by bitter experience that individuals under left totalitarian discipline function on a "rule-or-ruin" basis, shunned association with known communists. The Communist Party, which during the 1920s and 1930s could count some of the brighter writers and artists in America, was run by hacks.

But in the last two or three years, chiefly in the Civil Rights struggle and in the "peace" campaigns against the U. S. commitment in Southeast Asia, the communists — splintered (fortunately) into pro-Russian and pro-Chinese factions — have again been making headway. The "opening to the left" — a slogan which has long signified the sickness of Italian and French radicalism — is again discussed by intelligent people in America as a possible platform for political action.

That this slogan has some appeal and has even scored some conspicuous successes, as in the anti-Vietnam rallies in New York and San Francisco last April, is beyond doubt. Once the nonsense about the New Left has been dispelled, it is worth reflecting carefully on the extent of communist power and influence where it can be assessed. The following figures were recently published by the Institute for American Democracy, based on public testimony by J. Edgar Hoover and other well-informed experts.

Organization	*Est. Membership*	*Est. 1966 Income*
W. E. B. DuBois clubs	2,500	$ 12,000
Communist Party, U. S. A.	12,000	$148,000
Socialist Workers Party (Trotskyite)	minimal	unknown
Progressive Labor Movement (Maoist)	1,200	unknown
Spartacist (Trotskyite)	under 500	minimal
Workers World Party (Castroite)	1,000	minimal
May 2nd Movement	unknown	unknown
Young Socialist Alliance (Trotskyite)	1,000	minimal

Of these, the only ones of significance on campus are the W. E. B. Dubois clubs (the present "front" and pipeline to the youth section of the Communist Party), the Communist Party itself, and in half a dozen large metropolitan institutions the Maoists. Operating with discipline, however, they are sometimes able to carry larger numbers of "innocents" with them. Like three members of the John Birch Society in a PTA, three communists in a peace committee can wreak havoc with the basic purposes of the group and ruin it or capture it for party-line purposes.

The lesson still stands: Totalitarian movements are destructive of genuine and loyal civic initiative, and patriotic Americans – especially those engaged in organizing dissent and opposition to public policy – should be as careful as possible that they are not naively being used to build power for totalitarian movements subversive of the Constitution and destructive of self-government. In totalitarian societies the governments have no need to defer to the opinions of their subjects. But in a society where self-government, however imperfect at times, is being attempted, every citizen who shares in the franchise will pray for "those to whom we have in God's name entrusted the ordinance of government." They will also remember that although our system of popular sovereignty thrives on the vigorous questions put by the loyal opposition, there are enemies of America both within and without who try to exploit discontent and dissatisfaction to the destruction of liberty.

With the studies of totalitarianism presently available, it is possible to distinguish between conservative movements (however hardheaded) and fascist-type activity and between genuine liberal or progressive movements (however idealistic) and communist subversion. There is no excuse for educated persons or for persons of the church or synagogue to fail to draw the line where the line must be drawn if dissent is to show integrity and good faith. There is no excuse for any loyal Americans, however limited their reading may have been, to engage in the slanderous, obscene, and destructive attacks carried on by the Communist Party and the John Birch Society upon the Constitution, the Bill of Rights, the Supreme Court, the Congress and other hard-won institutions which guarantee us both order and liberty. □

WHO WILL STAND UP AND SPEAK ?

A paraphrase of Isaiah 6:1-9

In the year of Lyndon B. Johnson's first elected term as President of the United States of America, I saw one of the nation's gods sitting high and lifted up in the nose cone on top of an Atlas rocket, and his space suit nearly filled the capsule. Above him was an instrument panel showing many buttons and levers; with two he could control the temperature, with two he could control the capsule's orbit, and with two he could fire the retro-rockets.

As I was watching and praising the newly crowned god, the earth was filled with tension and hostility. As the countdown neared the all important call of "blast off," I heard a still, small, but intense, voice call out to me, speaking of hatred, hostility, prejudice, and oppression in many parts of the world. Even though the eyes of the land were focused upon this capsule sitting upon its launching pad, the ears of the nation were hearing this same voice – the voice of God – calling out from the oppressed people of Selma, Birmingham, Montgomery, Watts, and Chicago. The whole nation seemed to shake at the sounds of their voices. And I said, "What a fool I am! I live in a land that is called a Christian land; yet the voices of my brothers cry out, 'Prejudice, bias, and inequality.' Woe is me!" For I have heard the voice of God, and I have been willing to sit back unconcerned and insensible to his call.

Yet the voice spoke to me, making me realize my responsibility for my brothers. The voice said, "Who will be willing to stand up and speak my words in truth, calling for love and brotherhood among all men? Who is willing to step forward despite his fears of what others might think? Who will go?" And I answered, "Here am I, make me equal to the task. Here am I, send me." He said, "Go. . . ."

– Cecil W. Fike

Has the parish church anything to offer those who think of it as an impediment and therefore find themselves

UP A TREE

by Murray L. Wagner II

here is a group of Christians on the ampus of Penn State University called he Sycamores. They have left the hurch. They represent the growing coniction of many. They believe that the resent form of the church, namely the ocal parish with a building, membership oles, and a staff of set-apart clergy, is he major impediment to the servanthood f Jesus Christ. They have left the crowd, nd, like Zacchaeus, they have climbed a ycamore tree, trying to get a glimpse of he Lord, hoping he will pass their way nd call them down into a new life. They lso find the tree to be a good place from hich to throw rocks at the crowd and ell, "You're out of your tree!"

Many will agree with their criticism of he parish. The church's present form as been the primary expression of Chrisan life together since the feudal towns f the medieval period surrounded the athedral at the center of the village. While every other institution has underone renovation and change, the medieal form of the church has always been egarded as a permanent and enduring xture. If we believe the church is that roup of people who seek to live and emonstrate God's reconciling word by enetrating the broken fragments of the wentieth century, we can well find ourelves hobbled and blinkered by a tenthentury institution. If the word is to beome flesh and blood at the side of a uptured humanity, it is obvious that he present form of the gathered church s obsolete for achieving this purpose.

But the trouble with our tree-climbing riends is that in calling for a radical new esign for the church's vehicle for mission hey would have us junk the chassis along with the body and frame – the centrality f the congregation in the life of God's eople. Many can agree with the critiisms aimed at the costly accessories and he huge garage. Once we do get the ngine running, it is like steering a moving van full of furniture out of the lot and down the street. I believe that the church of the future will necessarily be smaller, more flexible, more mobile, more disciplined, yet much less pious about its confession of Christ as Lord. I believe the Lord's army must order some jeeps, choppers, V.W.'s and amphibious ducks if we are ever to establish beachheads in the battle zones of the modern world.

But we are not about to abandon the congregation. No one is ever permitted the luxury of choosing the Christian faith individually and apart from a community of believers. Christianity is always a corporate affair. It is the faith of a peculiar people called out for servanthood and stewardship. It is a faith that began at the edge of recorded history with a promise to Abraham and his kindred. It has always been the faith of a community of people who share a common belief about God's word and his will for his people. The words of Cyprian, the second-century Bishop of Carthage, are as true today as ever, "There is no salvation outside the church."

The greatest peril of personal evangelism is that it comes close to saying that there is salvation outside the community of faith. Paradoxically it is also the greatest peril in the proclamations of the Sycamores, who hold the dubious assumption that the world is the congregation.

Let us return to the tree metaphor. Franklin D. Roosevelt once said that civilization is a tree that always produces rot and deadwood. The radical wants to cut it down. The conservative says, "Don't touch it." FDR said he would like to prune it so that we lose neither the old trunk nor the new branches. This is what should happen to the church. The sap is still running and the trunk must be saved. It will take some fertilizer and some tree surgery.

The church must be sensitive both to the avant-guard and the rear guard. This sounds like an attempt to find the middle ground. Since I do not like to be in the position of trying to hold the middle ground, let us say it another way. It is said well by Browne Barr, pastor of a parish church in Berkeley, California, "The reactionary and the radical have much in common. Both are unable to live in the present. The radicals reject the processes of change through the Constitution, the courts, the church. Their dreams are frustrated by 'nine senile old men' of the Supreme Court. The reactionaries also have a singular disdain for the present. In their obsession with the past they would 'impeach Earl Warren.'"

The same kinds of attitudes are now rocking the boat of the Brethren. Some may say that the changing currents have run the good ship Titanic aground in the sinking sards of popular religion. The Sycamores are jumping overboard, saying the ship is breaking up. They will be the first ones to Davy Jones' locker. But we are not about to abandon ship before we have a place to jump. The cargo is too valuable. We believe it could better be delivered by a faster fleet of small fishing boats than the Titanic, but until they arrive we had better stay with the ship.

Meanwhile, we have plans to make and work to do. We must live in the present. We have said that the church is that group of people who live and demonstrate God's word of reconciliation in a broken world. We have said that the future church, if it is to make that word known, will be smaller, more flexible, and ready to fold its tents. It will be more disciplined, yet more joyful about celebrating what God is doing. This form of the church is still waiting to be born, but there are signs of growth in the embryonic stages. Of primary importance in our own denomination are the Mission 12 and the eventual Mission One movements. The concept hinges on the assumption that "small group" life can bring renewal to the body of Christ. And from Froid, Montana, to Barren Ridge, Virginia, sap is beginning to move in the trunk of the tree that many thought was dead. Cells are formed to give opportunity for the discovery of purpose and direction in open discussions with fellow Christians. Together these groups seek to understand what God would have us do and how we can best equip ourselves to respond to his order. Now in more places than one, such groups have degenerated into smug fellowships of spiritual incest that has always characterized the cozy security of immobilized religion. Small groups of this sort can also amount to little more than a morbid fascination in picking scabs off one another's souls. Seldom has there been any redemption in that kind of bleeding. Unless small groups are oriented toward the missionary task of reconciliation they will turn on themselves and become the very sources of rot and decay that they sought to eliminate in the first place. Nevertheless, the small group movement has proved itself to be pretty good fertilizer.

Now about pruning the branches. The lack of discipline among church members has caused a critical problem for the church. The sixty-three million Americans on Protestant churches' membership rolls probably would not have bothered to join in the first place if they thought baptism meant becoming a "peculiar person." We can draft lofty position papers that call for racial brotherhood, responsibility to the poor, or international justice, but they have no authority and there is no discipline to enforce compliance.

In the days of yore, Brethren who got out of line were visited by the elders. The visitation committee counseled the fallen and confiscated the radio and any blackberry wine they happened to find. The unrepentant souls got their eviction notice from the house of the Lord. We have no nostalgia for the days when faithfulness was measured by an arbitrary list of taboos. They pruned the dead branches all right. They also chopped off a lot of good limbs. The church cannot expel offenders from the fellowship by high-handed disciplines without becoming the Pharisees that would deny the same love and mercy to our own members that we seek to demonstrate to the world. At the same time, an effective Christian witness must be made with integrity.

How can we restore discipline to the mission of the church without becoming legalists? A partial answer is being found in the cell groups of Mission 12. Established groups are basing membership on some minimum requirements. The meaning of baptism has not broadened beyond its conventional definition. Taking the vow of membership means not only accepting Christ as Lord; it means ordination into the ministry of reconciliation. Baptism does not stop with a confession of faith. It must mean a commitment to servanthood. Renewal groups founded on such a concept are finding flexibility, mobility, and a consensus of opinion on what God would have them do, and they ar setting about to do it.

With this emphasis on the small grou that gathers to worship and work, w have to take another look at the dea branches. What do we do with all th marginal members who frustrate th church's purpose. Racism, tribalism, mis placed loyalty, and laziness have alway produced rot and deadwood. But th church cannot start any wild swinging c the ax. The role of undisciplined, uncom mitted members is extremely ambiguou but they are still the best source for cor verts. There is no reason to believe tha Christian doctrine will ever be free c misunderstanding and willful distortio Yet, lest we get infatuated with our ow understanding of God's will, let us re member that he loves them and they mus be restored to servanthood.

There is much more that is happenin all across Christendom. There is rot, bu there is also a new leaf here and there Browne Barr says it like this: "All acros the land there are little community cer ters. They have building and people an money. There is scarcely a neighborhoo in slum, in suburb, or in rural area that i without such a center, small or large creative or corrupt. These centers ar often weak, depleted, wicked, irrelevan impoverished in spirit, and rich in thing But their potential is tremendous, fo however deep the corruption, not one c them is without a tradition and a boo and a gospel, hidden or exposed. Thes little communities await leadership, re vival, direction, to release the gospel the hold for the world's redemption. The are the parish churches."

So if we are up a tree that is splinte ing we can be sure that we are about t be called down out of the sycamores int a new life – and the Man says he want to come to our house for dinner. Let u set a good table and be ready for hi knock. □

day by day

How BIG is your world — really? To answer that question for a family may require a little study, a little reflection, and perhaps some self-examination.

Are your interests mostly confined to one village, a particular neighborhood, a certain large family connection, a group of like-minded people, the fellowship of one church? Or does your family already find itself in the process of spreading and scattering beyond the four walls of your house, not only locally but even to remote places on this earth? Perhaps your world is expanding even against your own desires — so that whether you like it or not, your world is being enlarged, disturbingly so. Or have you discovered that your Christian faith itself forces you out into a larger world so that, even if you were able to fence your family within a cozy little compound, you would not think of it because Christ himself lived and died for the world, and your own horizons, therefore, must stretch if you would live as a faithful Christian.

The daily Bible readings listed below and the suggestions for family activities that follow are intended to help your family discover just how big — or how small — its world is. But this is proposed not just for curiosity but for the serious purpose of seeing your world in the perspective of the gospel.

Suggested activities

1. Select from your daily newspaper news stories that illustrate how the earth is shrinking. Find out how quickly one can now fly around the world, either as an astronaut in orbit or as a passenger in a jet plane. If within ten years men will have traveled to the moon, will that make your world seem smaller — seen as a planet from a distance — or will it expand your horizons into space? Check the datelines of news stories to see how many different countries are in the news in one day. In what ways do some of these news stories from distant places — Vietnam, Nigeria, the Middle East — affect your family? Are friends involved? Will your safety be threatened?

2. Make use of a large wall map of the world, if you have one, or, if not, select a small one from an atlas or geography book. First, take time to point out the parts of the world in which your family has traveled. It may be only a small area. Then expand that area to include places with which you have had some personal contact, as, for example, through meeting exchange students, missionaries, persons in voluntary service or military service, or by receiving letters from friends and relatives who travel. Next, you can enlarge the area to include places you have read about, whose language someone may have studied, or about which special reports were written for school classes. Now how big is your world? But note also how much remains unknown and undiscovered by your family. Think and pray about the world you already know. Consider and also pray for people in the world you do not know.

3. Make a special effort to invite to your home soon some person who has been somewhere in the world that is strange to you. Invite this visitor to bring pictures, maps, souvenirs, perhaps recordings. Before he or she arrives let everyone prepare by reading up on the area in reference books and by studying maps. Be ready with questions about people, customs, languages, religion. Watch your world expand — and your understanding of people may deepen also.

4. There once was a family with two or three small children that would occasionally play a game they called, "Spin the globe." Just by chance as the globe turned, each child would put a finger on a spot on its surface. This was the beginning of a conversation about children who lived there. How did they look? What did they eat? What language did they speak? Often the game ended with a prayer for the unknown children at that location on the globe.

5. The Bible references below include several great affirmatives about the world God created and invitations to *all* people to worship him. Choose a time during one week when it will be possible to read one or two of these and think about them. And then ask yourselves, "How big is our world?"

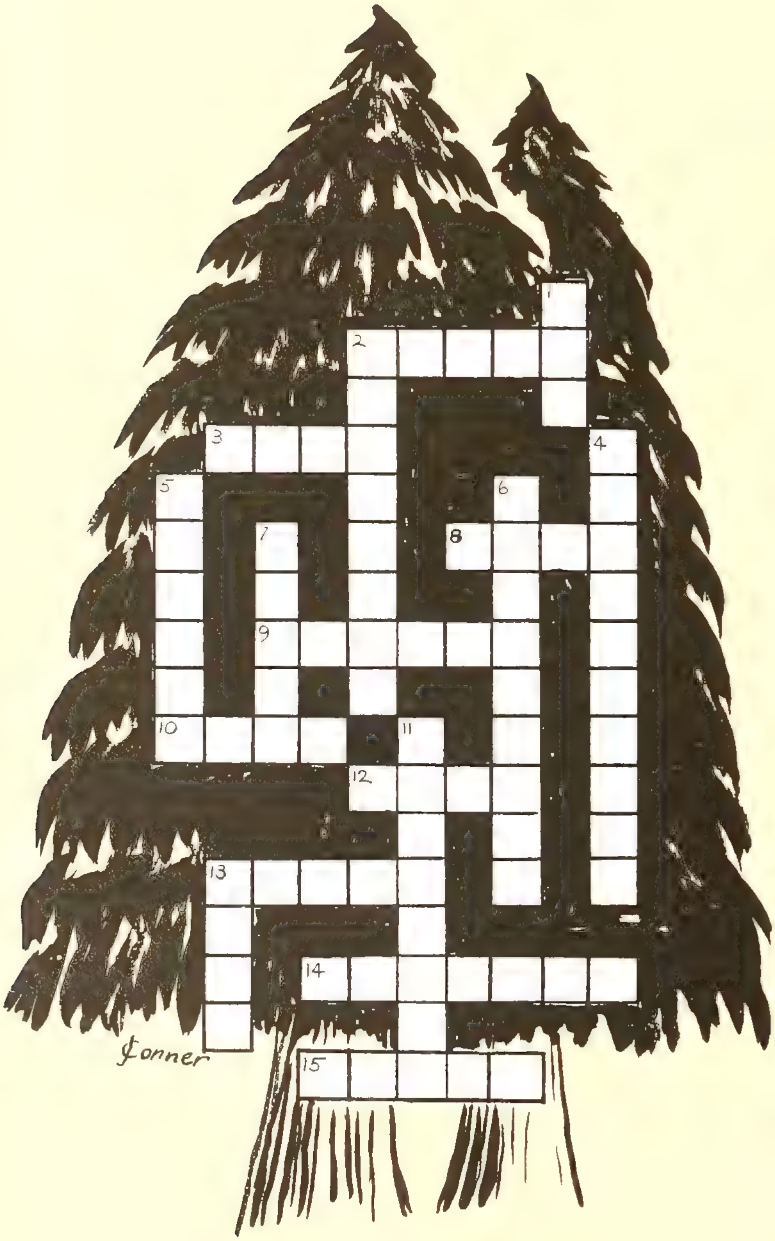
6. The Bible references below also support the Mission One emphasis of our Brotherhood, a concern that just as God was in Christ reconciling the world to himself, so Christians turn to the world in service and witness. Discuss the specific ways you see this happening in your home, your church, or your community. — K.M.

DAILY READING GUIDE — September 3-16

Sunday. Gen. 1:9-13. God created the whole earth and called it good.
Monday. Ps. 90:1-4. God is greater than the vast creation he made.
Tuesday. Ps. 24:1-6. All the fullness of the earth belongs to God.
Wednesday. Isa. 40:21-26. The Creator of the world is wise and strong.
Thursday. Ps. 96:1-9. All people on earth are urged to worship God.
Friday. John 3:16-19. God loved the world and sent his Son.
Saturday. 2 Cor. 5:18-20. In Christ God was reconciling the world to himself.
Sunday. John 9:1-7. Jesus is the light of the world.
Monday. John 14:27-31. Jesus lived and died "so that the world may know."
Tuesday. John 17:18-21. Jesus chose disciples "so that the world may believe."
Wednesday. Matt. 13:36-43. The field for service and witness is the world.
Thursday. Matt. 5:13-16. Christians must live for the sake of the world.
Friday. Matt. 28:16-20. Christians must go into all the world.
Saturday. Acts 1:6-8. Christians must be witnesses to the end of the earth.

BEAUTIFUL AMERICA

by Carol and John Conner



Across

2. A resource plants, animals, and people cannot live without
3. A useful mineral that took many years to form
8. Erosion wears away ______ by wind or water
9. A safe place set aside for wild animals to live
10. One of our living resources to protect
12. ______ damages trees and soil
13. We should not ______ any of our natural resources
14. ______ lands are essential to livestock and must not be over-used
15. An animal saved from extinction by conservation

Down

1. Wind picks up ______ soil, causing erosion
2. ______ conservation protects game and fish
4. The ______ Act preserves our forests and wild areas
5. Melted snow or rain that goes to lakes, rivers, and oceans
6. Men who guard and supervise our forest lands
7. ______ need plans to conserve soil and water and raise better crops
11. We need ______ for many of our modern conveniences
13. America needs ______ use of natural resources

ANSWERS

Across	Down
2. Water	1. Dry
3. Coal	2. Wildlife
8. Soil	4. Wilderness
9. Refuge	5. Runoff
10. Fish	6. Foresters
12. Fire	7. Farms
13. Waste	11. Minerals
14. Grazing	13. Wise
15. Bison	

Continued from inside front cover

stance, our "peace" position to which most Brethren have closed their eyes in relation to the Vietnam war. Although we have many hymns which speak of peace, seldom are they thought of in relation to U. S. involvement in Vietnam. The folk songs did not allow the person to participate with but facing the war in its reality of death and destruction.

In a very real sense, in relation to the way we understand the world and the role of the church in it, it really was for many youth a new decision to follow Jesus or the conventional standards of the world, which say that we should ignore Jesus' sayings, "Love your enemy" and "Do good to those who hate you." Because it caused so many conflicts with the conventional understanding of the church as a thing to go to on Sunday instead of seeking Jesus in all of life, many of the youth reacted against NYC. However, at the same time many of us began to sense the real spirit of Jesus in the church and its meaning for our lives personally. . . .

I'd like to wind up by saying that things like NYC seem to be one of the real hopes for the spirit of Jesus to filter down to revive the local churches. I personally would have been very disappointed if something had been done at Annual Conference, which would have in some way limited the next NYC from being relevant.

I also would like to mention my appreciation for Wayne Zunkel's article, "Sensitivity to Life," and Dr. Donald Parker's response in the March 16 issue. Although they are meant to oppose each other, I think, they both have some real understanding of temperance in the Christian life. These ideas on temperance would be a good start for the next NYC conference. For smoking and drinking are facing more and more of us middle-class Americans each year.

I also suggest that at least a part of a session at the next NYC should be given to inform our youth as to what Brethren Volunteer Service is all about. Many of our youth do not know what BVS stands for and the opportunities it offers. And I mean more than mere pamphlets on a table.

Here's hoping that the next NYC will be just as relevant as the one of 1966.

Jim Fitz

Box 1409, La Paz, Bolivia

DOES NOT MAKE SENSE

Following is a copy of a letter that I wrote to my congressman:

"It has been called to my attention through a newsletter that there is legislation pending to make it a federal offense for any group or individual to send food or medical supplies to Vietnam to either side as giving aid and comfort to the enemy. It seems unfair to me and to many whom I know to do this while 'The United States will continue to be a major supplier in this world's multibillion-dollar traffic in the instruments of war, despite mounting protests in Congress and the irony of American weapons being used by forces on both sides in the Middle East war.' The quotation is taken from *The Los Angeles Times* for July 20, 1967.

"Why should it be necessary for us to make it a crime to supply food and medicine to both sides without profit, while at the same time at a huge profit supply arms to both sides of the same conflict to kill each other? It does not make sense to me.

"I appeal to your good judgment to oppose any such unfair legislation."

H. C. Spangler

Roanoke, Va.

CLASSIFIED ADS

JOSEPH GLICK FAMILY SCRAPBOOK will be ready for distribution about December 1967. The book contains the descendants of Joseph Glick (1790-1863) and wife, Susanna Wampler, who emigrated from Shenandoah County, Va., to Holt County, Mo., 1857. Only one granddaughter remained in Virginia, married David B. Kline, and raised a large family there. The book will be 8½ x 11 inches, offset printing, 500 pages with 350 pictures of 3 generations of Glick descendants. Besides family data, it will contain history of the regional church, biographical data of the older members of the family, reminiscenses of the great-grandchildren, notes on intermarrying families: Andes, Beahm, Driver, Garber, Good, Hoover, Judy, Kline, Miller, Myers, Norman, Pearson-Jenkins, Shamberger, Wampler, Zigler. Prepublication price, $9, until Oct. 1; after that, $12.50. Send orders to Mrs. Chas. Colyn, 119 E. Nebraska, Lenox, Iowa 50851.

FOR SALE: INVESTMENT NOTES — Timbercrest, retirement and nursing home now building at North Manchester under the joint ownership and management of the three districts of the Church of the Brethren in Indiana, offers five-year, five percent Investment Notes. Notes are issued in multiples of one hundred dollars with first-of-month dating for amounts received prior to the tenth of the month. For information, write: Timbercrest, Box 368, North Manchester, Ind. 46962.

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- -

Harl L. Russell, Director of Special Gifts
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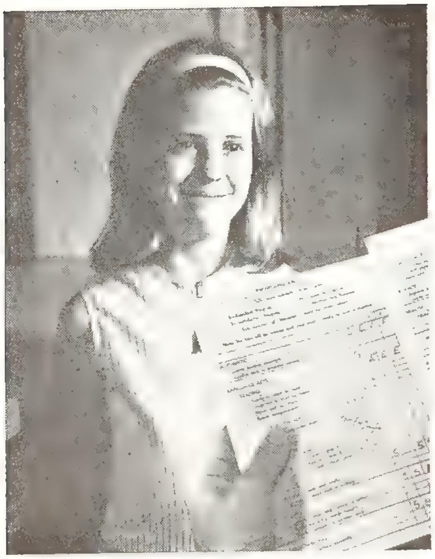

But what about God?

Reading, writing and arithmetic she will learn at school . . . but where will she learn about God?

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A simplified version of the New Testament

TODAY'S ENGLISH VERSION OF THE NEW TESTAMENT. Macmillan, 1966. $3.95

FOR AS LITTLE as 25c Americans can have a good translation of the New Testament in understandable, common, everyday language. The translation is the work of Dr. Robert G. Bratcher.

Readers may avail themselves of either of two forms of this volume: *Today's English Version of the New Testament*, which is a hardback edition, or *Good News for Modern Man*, in paperback. The only other difference seems to be that in the paperback form cartoon-like sketches accompany the text.

These pen sketches, the creation of Miss Annie Vallotton, will be welcomed by many readers even though at times she has used conventional ideas which go beyond the exact word of scripture. For example, the "wise men" are depicted as three in number and are riding camels, though Matthew says nothing about either detail. The artist displays a lively imagination and an intriguing sense of humor. In the cleansing of the temple, for example, a table is seen flying through the air. Mark 8:31 shows a crowd of people all carrying crosses, following Jesus. The Pharisee who makes a show of saying long prayers (Mark 12:40) will bring a smile to every reader's face. And do not forget to see what heaven looks like on page 574!

Dr. Bratcher's translation is much more restrained and accurate. Of basic importance is his use of the new Greek text prepared by an international group of scholars under the auspices of five leading Bible societies.

In many places a keen sense of discernment is shown by a careful choice of translation. Following the lead of the New English Bible the Greek word *Christ* when used in the technical sense of the awaited savior of Israel is translated *Messiah*. In Mark 6:18 John the Baptist "kept telling" Herod of his sin, the teachers of the law "were saying" (3:21), "Jesus kept looking around" (5:32), "he started praising God" (Luke 1:64), and "Peter kept on knocking" (Acts 12:16). These are but a few examples of the careful attention the translator often pays to the force of the Greek verb.

Many of the limitations of the ABST* are related to the guidelines followed by the translator. He states expressly that the style of vocabulary is to be that "accepted as standard by people everywhere who employ English as a means of communication." From an examination of the results this seems to have led to the following consequences: Long sentences in the Greek are broken up into a series of shorter ones. Typical introductory biblical stylistic formulae are either dropped or are variously translated. The vocabulary tends to be simplified, in fact, oversimplified at times, as, for example, using *meetinghouse* as a translation of *synagogue*. Literal translation is out; meaning-for-meaning translation is in. Biblical imagery is frequently not carried over into the translation.

In the opinion of this reviewer these guidelines lead to more uniformity of style and to less individuality among New Testament books than is manifest in the Greek. The majestic sweep of Luke's prologue (Luke 1:1-4), the rolling grandeur of the beginning of Hebrews, and the soul-lifting power of Paul's prayer in Eph. 3:14-21 are all diminished by breaking up these "purple passages" into simple sentences.

In following the meaning-for-meaning principle, Dr. Bratcher sometimes does more and sometimes less than the original. To say "my speech is no more than a noisy gong" (1 Cor. 13:1) is neither as forceful nor as accurate as to translate "I am a noisy gong." Bratcher's summary of verse 11, "my speech, feelings, and thinking" loses the punch of Paul's repetition, "I spoke as a child, I felt as a child, I thought as a child." "Have this mind in you . . . " (Phil. 2:5) becomes "the attitude you should have . . . " The "be friendly" of Matt. 5:25 softens the "agree quickly" (ASV) or the "come to terms" (NEB). The "whoever"

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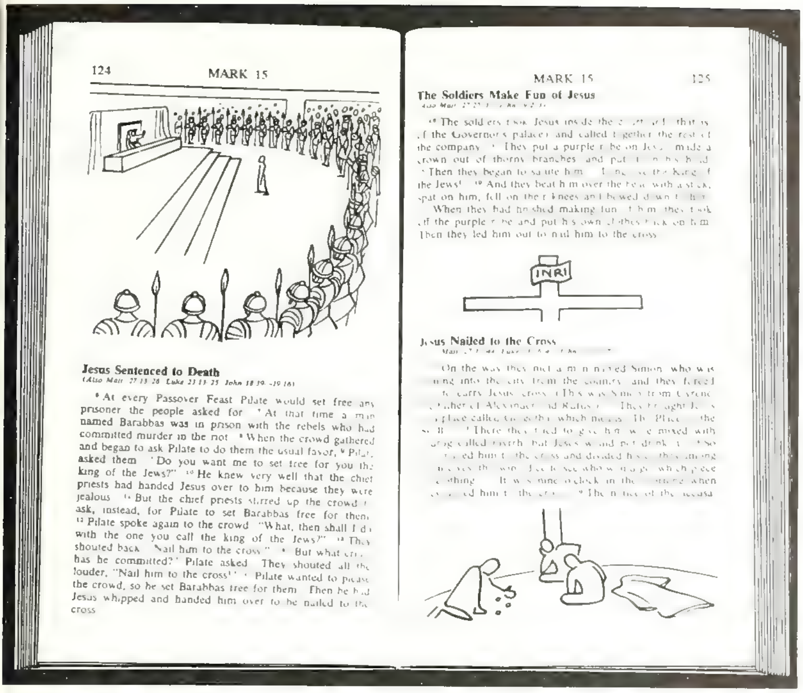
* This translation, that is, American Bible Society Translation.



124 MARK 15

Jesus Sentenced to Death
(Also Matt 27 15-26 Luke 23 13-25 John 18 39 - 19 16)

[6] At every Passover Feast Pilate would set free any prisoner the people asked for. [7] At that time a man named Barabbas was in prison with the rebels who had committed murder in the riot. [8] When the crowd gathered and began to ask Pilate to do them the usual favor, [9] Pilate asked them, "Do you want me to set free for you the king of the Jews?" [10] He knew very well that the chief priests had handed Jesus over to him because they were jealous. [11] But the chief priests stirred up the crowd to ask, instead, for Pilate to set Barabbas free for them. [12] Pilate spoke again to the crowd, "What, then shall I do with the one you call the king of the Jews?" [13] They shouted back, "Nail him to the cross!" [14] "But what crime has he committed?" Pilate asked. They shouted all the louder, "Nail him to the cross!" [15] Pilate wanted to please the crowd, so he set Barabbas free for them. Then he had Jesus whipped and handed him over to be nailed to the cross.

MARK 15 125

The Soldiers Make Fun of Jesus

[16] The soldiers took Jesus inside the courtyard (that is, of the Governor's palace) and called together the rest of the company. [17] They put a purple robe on Jesus, made a crown out of thorny branches, and put it on his head. [18] Then they began to salute him: "Long live the King of the Jews!" [19] And they beat him over the head with a stick, spat on him, fell on their knees and bowed down to him. [20] When they had finished making fun of him, they took off the purple robe and put his own clothes back on him. Then they led him out to nail him to the cross.

Jesus Nailed to the Cross

of the Greek in 5:41 becomes "one of the occupation troops." "Do not let your left hand know what your right hand is doing" (6:3) becomes "Do it in such a way that even your close friend will not know about it . . . " The "deacon" in 1 Timothy 3 is rendered a "church helper."

In the American Bible Society translation there are no footnotes whatsoever, not even to indicate uncertainties in the Greek text or variant possibilities of meaning, such as Luke 11:41, 17:21, and other passages would seem to require.

Dr. Bratcher does bracket the "pericope adulterae" but prints it in the same type as the text. The uninformed lay person will not know that this incident was lacking from the autograph of the Gospel of John. A similar problem arises in Mark 16; verses 9-19 are added under the rubric, "An Old Ending to the Gospel." Following this, "Another Old Ending" is added. This way of dealing with a problem is not as accurate as that of the RSV, which adds these two alternate endings in greatly reduced type and thus indicates the general valuation of these alternate endings by scholars. Nor in the ABST is there any indication whatsoever of the textual problems in Luke 24:3, 6, 12, 36, 40, 51, or 52.

Appearing in a very attractive form, the ABST uses helpful and frequent bold-faced subject headings. In the synoptic gospels parallel passages are indicated in italics immediately below the headings. Poetry is printed as poetry and scriptural quotations are indented.

The ABST is a happy culmination of a long-standing interest of the American Bible Society in the distribution of the Bible and also in new translations. Steps eventually leading to the ABST include the decision by the United Bible Societies in June of 1949 to publish a periodical "for the assistance of Bible translators" entitled the *Bible Translator*, the appointment in 1955 of an international and interdenominational committee of textual scholars to prepare an addition to the Greek New Testament especially for Bible translators, and the publication of *The Greek New Testament* on which *Today's English Version of the New Testament* is based.

While we recommend *Good News for Modern Man* as a good simplified translation especially adapted for private reading for edification, the Revised Standard Version should still be the Bible of the church to be used for public reading and for the church school.

The church should know that there is a continuing Revised Standard Version committee charged with keeping the RSV abreast of the assured results of scholarship. This should mean that from time to time there will be minor changes and improvements in the RSV. — DAVID J. WIEAND

use this

CHECK LIST

for all you love

☐ How long since your present Will was prepared?

☐ Have you reviewed it lately?

☐ Does anyone in your immediate family know where it is in the event of need?

☐ Does your present Will reflect changes that have taken place since it was prepared?
  in your family?
  in your place of residence?
  in the value of your estate?
  in tax legislation affecting estates?

☐ Does your present Will adequately express your gratitude to God which you as a Christian would like to — and ought to — express for all the blessings you have received?

If your answers do not satisfy you, probably you need a New Will! Send for authoritative literature that will help you review this important step in your Christian responsibility. The coupon below will bring you helpful information whether or not you have a Will. It is free and you incur no obligation by requesting it.

Please send me information in confidence on Wills and the Duties of an Executor.

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☐ I have a Will now which I wish to change.

☐ I'm considering a Will for the first time.

(Check one, if you please)

Harl L. Russell
Director of Special Gifts
Church of the Brethren General Offices
1451 Dundee Avenue, Elgin, Ill. 60120

in brief

PERSONAL MENTION

Ben and Nelda Weaver Sollenberger and daughter, Renata, left the States on Aug. 8 to return to Nigeria, where they are teaching in the Waka Schools. . . . **Glenn Rieman** of Hollidaysburg, Pa., is now living at Dayton, Ohio, where he is a counseling psychologist with the Veterans Administration Center.

Among additional students accepted into the Brethren Colleges Abroad program, entering after Messenger's initial list was prepared, are the following: **Frederick Hollen,** Bridgewater, Va., and **Patricia Miller Homick,** Waterbury, Conn., from Bridgewater College; **Judith Ann Miller,** Lutherville, Md., from Juniata College, all to the University of Strasbourg, France. **Nancy Jane Krumbein,** Fresno, Calif., from La Verne College, is at Marburg University, Germany. They and forty other college juniors departed in mid-August for a year of overseas study.

. . .

Anna Crumpacker, pioneer missionary to China, died at a Rockford hospital, Ill., on July 27. She and her husband, Frank, served the church in China for thirty-three years, 1908-1941. For the past several years, Mrs. Crumpacker has been a resident at Pinecrest Manor, Mt. Morris, Ill. On Sunday morning, Aug. 6, a memorial service was held at the Elgin church as part of the morning worship.

. . .

T. Quentin Evans, chairman of the department of sociology at Manchester College, is serving as one of two leaders in the Christian Home and Family Life Seminar, in Kingston, Jamaica. The seminar, which began on Aug. 7 and will close on Sept. 1, is being held at the United Theological Seminary, adjoining the University of the West Indies. Working with Dr. Evans is **Wilmer Tolle,** director of the department of public welfare of St. Joseph County, Ind.

Henry C. Eller, Church of the Brethren minister and retired pastor, has been appointed part-time solicitor for the Bridgewater Home, Bridgewater, Va. . . . Brethren professor **Luther H. Harshbarger** of Pennsylvania State University's humanities and religious study departments is author of "What's in a Name?" a sermon published in *The Pulpit,* July-August issue.

Robert D. Sherfy, assistant pastor of the Manchester Church of the Brethren, Ind., has been named college minister at Elizabethtown College, Pa., to succeed Roy A. Johnson, who resigned to accept a position at the Massachusetts Institute of Technology as associate director of the MIT Alumni Fund.

. . .

An Illinois college professor, **Donovan E. Smucker,** has been named president of Mary Holmes Junior College at West Point, Miss. Prior to his professorship at Lake Forest College, Ill., he served on the faculties of Bethany, Garrett, and McCormick theological seminaries. Dr. Smucker will also serve as the director of the Mississippi Educational Development project, sponsored by the United Presbyterian Church.

PASTORS AND PARISHES

Charles Gibbs terminated his work at the Woodland church, Mich., on June 11 and moved to Laketon, Ind., where he will be the pastor of the EUB church while completing his work at Manchester College. . . . **Clyde Albaugh,** who has been pastor at Charleston, Ohio, will also serve the Circleville congregation. . . . In addition to the Michigan City congregation, Ind., where he is now located, **Ralph Anderson,** will also be pastor of the La Porte church.

Ernest Detrick at Stanley, Wis., and **Homer Kimmel** at West Milton, Ohio, have resigned their pastorates to go into nonchurch-related work. . . . **Perry Huffaker,** who has been at Pleasant Valley, Ohio, is retiring from pastoral work. . . . **William Puffenberger** will move from the pastorate at Boones Mill, Va., to a teaching assignment at Elizabethtown College, Pa.

. . .

Emerson Fike, now at Blue Ridge in First Virginia, will become pastor of the Mt. Hermon and Fairview-Goodwill charge in Southern Virginia. . . . Since June 1 **Sylvus Flora** has been located at First Grand Valley, Colo. He had been at Bethel, Nebr. . . . Rocky Mount, Va., will have **Derwood L. Troxell** as pastor after Sept. 1; he has been with the Panther Creek and Oak Grove congregations in Southern Illinois.

The following have been licensed to the ministry: **Fred Gantz** at West Green Tree, **Tom Ness** and **Merrin Godfrey** at Codorus, **Kenneth Frey** at Back Creek, **C. B. Horst** at Spring Grove, **Donald E. Stine** at Upper Marsh Creek, and **Wayne Mast** at West Conestoga. All these congregations are in Eastern and Southern Pennsylvania districts.

THINGS TO COME

The Hymn Society of America is urging local churches, councils of churches, and other church organizations to hold **hymn festivals** at some date between Oct. 15 and Nov. 23. Joining with the Hymn Society in this suggestion are the American Bible Society, which will have its annual worldwide

[illegible]

Sept. 3	**Labor Sunday**
Sept. 15-16	**District conference, West Marva, Westernport, Md.**
Sept. 15-17	**District conference, Missouri, Warrensburg**
Sept. 17	**Brotherhood Fund Achievement Sunday**
Sept. 22-23	**District conference, Southern Pennsylvania, Black Rock**
Sept. 24	**Christian Education Sunday**
Sept. 24-30	**Christian Education Week**
Oct. 1	**Worldwide Communion Sunday**
Oct. 6-8	**District conference, Mid-Atlantic, Frederick**
Oct. 6-8	**Distirct conference, Florida, Georgia, and Puerto Rico, Winter Park**
Oct. 8	**Laymen's Sunday**
Oct. 16-23	**United Nations Week**
Oct. 21	**District conference, North Atlantic, Drexel Hill**
Oct. 22	**World Order Sunday**
Oct. 24	**United Nations Day**
Oct. 27-29	**District conference, Middle Pennsylvania, Woodbury**
Oct. 29	**World Temperance Sunday**
Oct. 29	**Reformation Sunday**

Bible reading from Oct. 22 to Thanksgiving, and the Laymen's National Committee, which sponsors National Bible Week, Oct. 15-22. These formerly separate programs are combined this year in one interfaith observance, the theme of which is "Good News for Modern Men." The Hymn Society has chosen fifteen new hymns on the Bible and suggests their use in the hymn festival. One of the hymns is written by Edward K. Ziegler, pastor of the Bakersfield church, Calif. Copies of the booklet, "Bible Hymns," may be obtained from: Hymn Society of America, 475 Riverside Drive, New York, N. Y. 10027, at 25c each postpaid; ten copies or more, 20c each plus postage; 50 copies or more, 15c each plus postage.

The **Auburn congregation,** Ind., will observe its fiftieth anniversary with a homecoming on Sept. 17. . . . A **reunion of Camp Wellston CPSers** will be held on Sept. 17, at Epworth Forest, North Webster, Ind. Reservations must be in by Sept. 2. For information and reservations write: Wilbur Foor, R. 2, Edmore, Mich. 48829, or phone: Harold Franke, Winn, Mich., (517) 866-2490.

OPPORTUNITIES

The History of the Church of the Brethren in Eastern Pennsylvania, 1708-1915, is being reprinted and will be ready by Nov. 1, 1967. This large 700-page, well-written and well-illustrated history may be had from L. W. Shultz, North Manchester, Ind. 46962, at $7 postpaid.

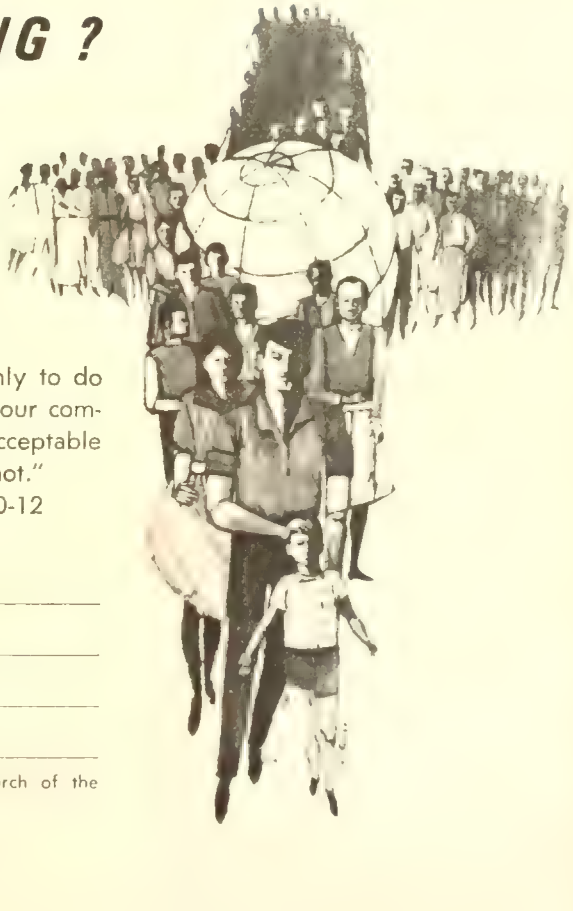
Mrs. Oliver K. Weaver, R. 1, Box 182, Mt. Pleasant Mills, Pa. 17853, desires a used copy of the *Inglenook Cookbook.* If you have a copy you wish to dispose of, write Mrs. Weaver at the address above.

DEATHS

Bowman, Ernest F., Dayton, Va., on March 25, 1967, aged 66
Brumbaugh, Anna F., Martinsburg, Pa., on June 5, 1967, aged 71
Childress, Cora Viola, Danville, Va., on June 6, 1967, aged 65
Cline, George Quinter, Maurertown, Va., on June 12, 1967, aged 56
Clingenpeel, Allie F., Boones Mill, Va., in June 1967, aged 91
Cox, Roy, Kansas City, Mo., on June 29, 1967, aged 56
Culler, Meda, Alliance, Ohio, on June 2, 1967, aged 85
Naff, Rosa F., Boones Mill, Va., in June 1967, aged 85
Owens, David J., Danville, Va., on March 24, 1967
Plowman, Hazel, Dixon, Ill., on May 4, 1967, aged 49
Rosenberger, Mary K., Souderton, Pa., on June 22, 1967, aged 75
Smith, Mrs. George, Indianapolis, Ind., on June 1, 1967, aged 85
Strickler, Nora A., Bridgewater, Va., on June 21, 1967, aged 88
Stutzman, Julia M., Thomas, Okla., on May 16, 1967, aged 92
Taylor, Carrie Susan, on Jan. 2, 1967, aged 73
Weaver, Stephen, White Pigeon, Mich., on June 14, 1967, aged 71
Westerfield, Paul, Canton, Ill., on June 23, 1967, aged 61
Whitmer, Beulah H., Harrisonburg, Va., on May 3, 1967, aged 65
Wolfe, Henrietta Mae, Ashland, Ohio, on June 13, 1967, aged 90
Wolfe, Marshall R., Bridgewater, Va., on June 5, 1967, aged 82

WHAT IS YOUR STYLE OF LIVING ?

Whatever it is, your life becomes more meaningful when you give. Your gift to the Brotherhood Fund joins you with thousands of others in Christ's mission in the world. It will affect the style of life for all those who receive.



ACHIEVEMENT OFFERING — September 1967

"It is best for you now to complete what a year ago you began not only to do but to desire, so that your readiness in desiring it may be matched by your completing it out of what you have. For if the readiness is there, it is acceptable ACCORDING TO WHAT A MAN HAS, not according to what he has not."
— 2 Cor. 8:10-12

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The target is people

Before you increase your income tax by ten percent to step up the war in Vietnam, take a look at the way your contributions to defense (?) are already put to use. Consider, for example, a glorious new device, developed by the U.S. army working with General Electric, which has been described as a "people sniffer." Yes, you get the idea. The sniffer has a highly developed sense of smell. The lead man in a rifle squad will have one attached to his rifle. He aims in the direction that he thinks might produce the people he is trying to find. The sniffer takes in a sample of air. It can detect perspiration odors that the human nose would be unable to sense. And then, by the wonders of modern science, the sniffer translates its information about the whereabouts of people into a beeping noise in the earphones on the rifleman's head.

The idea, of course, is to sniff out an enemy lying in ambush a couple of hundreds of yards away. There are even advanced models of "people sniffers" that can be mounted on helicopters so that as they fly along above the treetops, they can spot people immediately below. So far as we can tell, however, these remarkable gadgets do not as yet distinguish between the smell of Viet Cong and the friendly Vietnamese. So once again the target turns out to be just about anyone who happens to be upwind when the "people sniffer" sticks its nose into the jungle.

Along the same line is a type of weapon that has been called an "antipersonnel" bomb and which has been used, it was recently admitted by the Pentagon, in raids on North Vietnam. After some Quakers visited North Vietnam last spring they charged that the bombs, known as CBU (chester bomb units), which have the effect of 800 hand grenades, were used extensively in killing civilians. They said that the bombs contain hundreds of pellets which spray out in all directions and do an effective job of cutting down people.

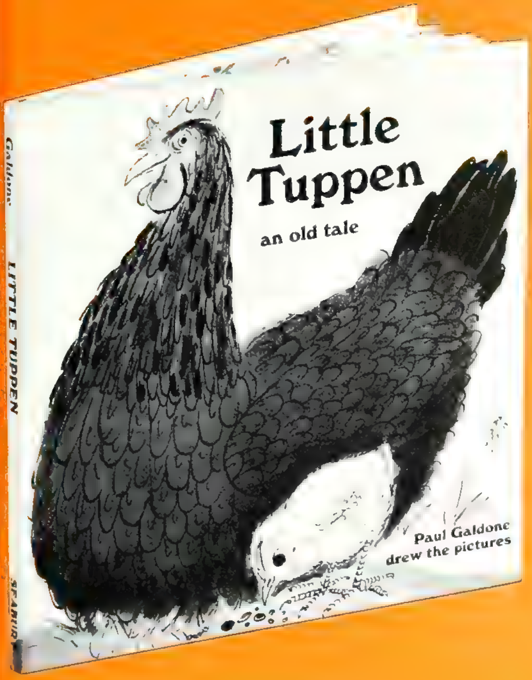
There may be some confusion as to what our military effort in Vietnam is *for*. There is little question as to what it is *against*. It is against *people*, whether you sniff them out by a supernose or whether you spot them with your eyes, whether you call them people or personnel, in any case it is *people*, persons created in the image of God, persons for whom Christ died, persons just like the rest of us — these are the ones who suffer and perish.

The work of God in sending his Son to live and die among men was for the salvation of people. How has it happened that we are now willing to entrust so many of our youth and so much of our income in a program that is directly against people? — K.M.

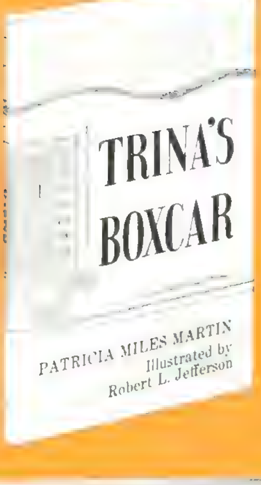
Mission for a lifetime--completed

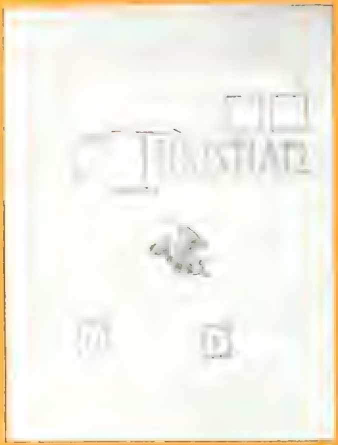
Just a few days before Annual Conference my wife and I spent a pleasant half hour with Anna Crumpacker in her room at Pinecrest Manor at Mt. Morris, Illinois. We were impressed — again — with the numerous activities that engaged her interest and with her often repeated desire that she could find a way to accomplish some of the tasks that were still important to her. As we said good-bye to her, she laughingly, and yet almost half seriously, urged us to contact W. Harold Row to see whether there was not, even now, some service project to which she could be assigned.

On July 27, following an injury and a short hospitalization, Anna Crumpacker died at the age of eighty-five years. In her death, as in her life, she was eager to make all her resources available for the benefit of others. Therefore, she had arranged to give her body to medical science. The habit of giving began long ago, when she accompanied her husband, Frank, to China, where they were pioneer missionaries for the Church of the Brethren. It continued through the often difficult, sometimes rewarding, years of service there. And long after the usual age of retirement Anna Crumpacker continued to give herself in missionary and service projects in the homeland. It was characteristic of her that she was still eager for another commission in the weeks before her death. From persons like her we who frequently become weary in well-doing can gain an understanding of a lifetime mission. — K.M.


Little Tuppen
an old tale
Paul Galdone drew the pictures
Galdone
LITTLE TUPPEN
SEABURY

Square Bear and Cousin Bear
by Charlotte Steiner
Square Bear and Cousin Bear


TRINA'S BOXCAR
PATRICIA MILES MARTIN
Illustrated by Robert L. Jefferson



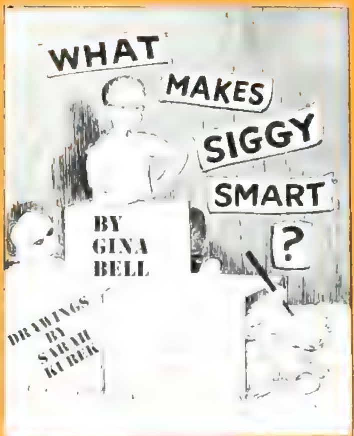
New Books
FOR THE YOUNG READER

LITTLE TUPPEN — **Paul Galdone**
In this beguiling version of an old Scandinavian tale, the winding and unwinding of events create a situation of humorous suspense filled with characters children will love — from the amiable cow to the sturdy blacksmith. Illustrated. Ages 3-6. **$3.50**

SQUARE BEAR AND COUSIN BEAR — **Charlotte Steiner**
Square Bear and his wife enjoyed the simple country life but the Cousin Bears had different views. What happens to both bear families during the first big snow will delight the very young. Illustrated. Ages 3-7. **$3.25**

TRINA'S BOXCAR — **Patricia Miles Martin**
Trina, a Mexican girl living in Wyoming, has trouble communicating with English-speaking children. The author presents the seriousness of Trina's problem but in a tender and humorous way. Illustrated. Ages 8-10. **$3.25**

YOUNG READERS BOOK OF CHRISTIAN SYMBOLISM — **Michael Daves**
Story of Christian symbols and their relationship to the church and its history and traditions. Includes explanations of the origins of symbols, fascinating stories about many of them, and handsome drawings. Ages 10 up. **$3.95**


WHAT MAKES SIGGY SMART ?
BY GINA BELL
DRAWINGS BY SARAH KUBEK

WHAT MAKES SIGGY SMART? — **Gina Bell**
Four swinging sleuths decide to find out what makes their friend Siggy so smart. There are lots of clues throughout this delightful easy-to-read story. Illustrated. Ages 7-9. **$2.00**

A BOY HEARS STORIES FROM THE OLD TESTAMENT — **Edith Frazer**
Eleven well-known stories are told to a small boy in a manner that enables children to relate the biblical incidents to daily living. Illustrated. Ages 6-8. **$3.25**

Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Responsibilities of Love. *Working with disadvantaged children in a large city, a teacher discovers new insights about herself and her students.* by Olive Ranck. page 2

To Live Is Not Only to Work. *Life is more than sweat and toil; it finds meaning in living for others.* by Robert Hess. page 7

The Door of a Room. *A real person had been living there, a person looking for himself, exploring, expanding, stretching up.* by Frances Bowman. page 9

Exploring the Relevancy of the Believers' Church. *A special report tells of an unprecedented gathering of spokesmen for churches practicing believers' baptism.* by Donald F. Durnbaugh. page 14

Danger From the Left. *It is important to distinguish between campus radicalism and the kind of communist activity that can be an internal threat.* by Franklin H. Littell. page 20

Up a Tree. *In calling for a radical new church designed for mission it is not necessary to abandon the congregation.* by Murray L. Wagner II. page 23

OTHER FEATURES include thoughts about "A Loose Spoke," by Ross Heminger (page 1), a series of pictures of Brethren in the news (pages 16), a paraphrase of a familiar passage, "Who Will Stand Up and Speak?" by Cecil W. Fike (page 23), a puzzle for children (page 26), and a review of *Today's English Version of the New Testament*, by David J. Wieand (page 28).

COMING NEXT

Mildred Grimley explains why many Nigerians assert that "Miss Brumbaugh Is Unbelievable." . . . Esther Lefever takes a sympathetic look at folk singing and folk music. . . . Ronald Morgan discovers evidences of communication among diverse groups. . . . Edward Ziegler describes the kind of evangelism he thinks is needed today. . . . And a special news section examines current crises in national and global affairs, looking at "The Disorder of the Age."

PHOTO CREDITS: Cover, 2-3, 4, 5, 6 John W. Ball; 7 Grant Heilman; 9, 11 artwork by Harry Durkee; 12, 29 Religious News Service, 16 Kearney State College (left top), Mrs. Earl Peters (left bottom), 16-17 Republic (top), Kokomo Tribune (bottom); 17 Wide World Photo (top), Waterloo Sunday Courier (bottom), 20 from an Ed Eckstein photo

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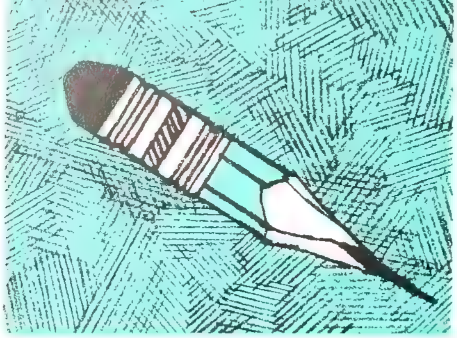
VOL. 116 NO. 1

messenger

CHURCH OF THE BRETHREN 9/14/67

Unbelievable Miss Brumbaugh



readers write

GOD IS NOT DEAD

Man was created to worship a Supreme Being with the highest faculty of his mind; therefore, a God must exist to receive our homage and adoration. This in itself is the infallible proof that religion is no myth, but a veritable reality and the most important part of man's nature. And this is absolutely in accordance with God's great plan for our well-being, as we live from day to day.

The next vital part of worship is our prayer life, which is just as essential to human life and happiness as the love of our dearest friends. Whatever makes religion a privilege or a duty makes prayer equally so. Prayer calms the soul and strengthens the spirit, infusing a soothing joy and heavenly benediction throughout the entire being.

Our daily prayers to our Creator are one of the best ways to build Christian character.

John C. Maugans

Hagerstown, Md.

UNANSWERED QUESTIONS

If I were a congressman and read the statement on peace adopted by the Church of the Brethren at Eugene, I think I would have difficulty knowing what the Brethren really meant. An important document such as this was given only a short period of discussion because of the haste in meeting publication deadlines for the Sunday papers.

If I were a congressman and read the statement, "We urge our congregations to oppose legislation which would increase taxes designed specifically to support the war," I think the following questions would need to be answered:

1. In the week following Annual Conference Congress was considering the question of raising the debt limit of the U.S. Did the Brethren endorse this rather than raise taxes?

2. Raising taxes is recognized as the most significant way to control inflation. Do Brethren prefer inflation to taxes?

3. If Brethren oppose the raising of taxes, would they be willing to see a reduction in the poverty and educational programs of our country?

4. Can we disregard any sense of responsibility for the high personal and corporate income of the present time by keeping taxes at the same level?

The zeal of our Christian pacifism should not cloud our thinking on being a fiscally sound government. Brethren ought to take another look at what they approved at Annual Conference.

H. S. Martin

Elizabethtown, Pa.

HUMAN NATURE IS UNCHANGED

It seems that in every direction we turn nowadays we find the apologists for change hawking their wares. I am constantly troubled by the feeling that one of the big mistakes we are making is to assume that practically everything new represents progress, or maybe just that we can't have progress without a lot that is new. . . .

I think the time is coming soon when some forceful corrective feedback is required. I dare some of our pastors to give the average layman a chance to talk back publicly and without the threat of reprisal of any kind instead of expecting him to sit in the pew meekly while the preacher expounds from the prestige of the pulpit.

Getting back to this business about change, in spite of the impressive progress that has been made to improve almost every detail of human life in the United States there is one thing that has remained basically unchanged. This has remained so in spite of all our education, philosophy, and psychology. It is human nature.

It still is necessary for every human baby to go through essentially the same painful process of development from the primitive instincts he is born with and/or acquires early, to some kind of maturity. No one has succeeded in proving that our progressive education guarantees normal development into mature personalities.

As a matter of personal observation, I think maybe it works out the opposite, in that we find ourselves to be a bunch of pampered citizens who are incapable of mature action because we are so burdened down with a myriad of affectations. . .

There are correctives for this human condition. First of all, we have to recognize that we really are a lousy bunch of sinners . . . who constitute the ugliest blight in an otherwise beautiful and orderly world. Second, as has already been said we cannot possibly help ourselves out of this mess . . . a new ingredient must be added from outside ourselves.

Third, even the very best we achieve invariably comes out in the end with flaws that have become the more noticeable mainly because of the high polish. To polish and to refine only mean that we reveal more subtle flaws of a more serious nature. Something better must be somewhere to fit in with the ultimate perfection of creation.

I can't help it if these correctives are as old as the gospel that has been given to us by the Savior who appeared on the earth almost two thousand years ago. Nor can I help it that they do not meet the criteria of our sophisticated man of today who automatically goes on the assumption that only something new can contribute to progress. The progressives will have to worry about that.

For myself I must admit that I am a sinner who has been saved only by God's grace as it has come to me through a wonderful Savior. In addition to the help I receive in the uncertain pathways of this life, I am on my way to eternal life. And it is all God's doing. He loves us all the same way.

Earl E. Snader

Minneapolis, Minn.

BYLINES: Former General Brotherhood Board member **Edward K. Ziegler** is pastor of the Bakersfield congregation, California; he is also editor of the journal, "Brethren Life and Thought." . . . **Ronald K. Morgan** is pastor of the Mack Memorial church, Dayton, Ohio. . . . **Esther Lefever,** homemaker and mother and wife of a professor at Spelman College, Atlanta, Georgia, has had a longtime interest in folk music. . . . For almost a decade **Franklin Littell** worked in postwar Germany; he was decorated by the German Federal Republic for his direction of a major democratic and anticommunist program. He played a major part in setting up the Institute for American Democracy's antiextremist program and is IAD national chairman. . . . **Richard A. Bollinger** is a Church of the Brethren minister and former pastor; at present he is on the staff of the religion and psychiatry division of the Menninger Foundation, Topeka, Kansas. . . . **Mildred Grimley** and her husbard, John, are missionaries on leave of absence from Nigeria; John is pastor of Immanuel church, Paoli, Pennsylvania.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

EVANGELISM FOR A NEW DAY

by Edward K. Ziegler

It is impossible to ignore the call to evangelism, for it is being raised all over the world and in every level of the church. There is deep unrest about the decline of evangelism in the Church of the Brethren. We can use the word *evangelism* without apology. For evangelism, defined in terms of its end result, is simply and only the work of God. Only God can save men from their sins, and only he can give the grace of saving faith. That God is doing this in and through Jesus Christ is the reality that lies at the base of all evangelistic work.

Why all the urgency of the call to a fresh and viable evangelism for our day? Two years ago when our Conference adopted the idea of Mission One as our Brotherhood emphasis for the last half of the decade of the sixties, we were assured that the best concepts of evangelism were embodied in Mission One; that, in this revolutionary age, the basic idea of evangelism was best expressed in the idea of the "turn to the world." I still believe that rightly understood and forthrightly pursued, the goals of Mission One, with the moving slogan, "God loves the world, so . . . " can lead to a vital and powerful evangelism, adequate for our day. But either because of our failure to make clear the evangelistic aspects of Mission One or because of the failure of the church to hear and to move, evangelism has become a vanishing activity and almost a naughty word to the church.

Very little has been said or written which has given local churches and pastors either inspiration or guidance in vital evangelism. Church growth in terms of actually finding and winning men to Christ and membership in his church is in some circles held in contempt. Many pastors are apparently as ashamed of talking and practicing personal evangelism as they are of being father figures to their congregations.

We take chilly comfort in the fact that other larger denominations are, also like us, not growing numerically. We have experienced a net loss in membership for three years in a row, with a sharp decline in baptisms. And while we seek to console ourselves by saying that these losses only reflect realistic pruning of the church rolls, or resistance of the church to new forms of ministry, basically the decline reflects uncertainty and lethargy in mission. There is widespread questioning over whether we can or should be evangelistic.

In a society which is expanding explosively and in which there is more need for the gospel in all its richness than ever before, it is sinful for the church to be declining in strength and influence, either spiritually or in visible presence. And we dare not say that it is impossible for a Church of the Brethren, set in a modern urban culture and preaching the gospel as we understand it, to grow. For here and there we can see local churches in just such a normal, difficult situation, just as concerned about the turn to the world as any of us are, experiencing steady and even phenomenal growth. This is because they are keeping a vital evangelism at the very center of their ministry to the world.

One such church has practically doubled its membership in five years by a strong program of lay evangelism. Its members are new persons transformed by Christ, active in every area of mission. They believe in mission, beginning in personal commitment, and then moving out into the world in every area of social concern. And it could, I think, be proved that from such churches are coming the persons who are turning to the world with the most effective and compassionate ministries.

There is really no good reason for retreat. Can the Brethren be Brethren, ministers of reconciliation, a church in mission, and still be strongly, winsomely, successfully evangelistic? I would answer with a loud, clear, unequivocal YES!

There have been periods in our history when we were evangelistic and experienced vigorous growth. Our evangelists have not been our "fringe" preachers. They have been men at the center of our church life, proclaiming and exemplifying the best of our insights and heritage. Who were they? George Wolfe, R. H. Miller, Sr., Henry C. Early, George B. Flory, George Carl, Rufus P. Bucher. Our evangelistic preachers and churches and our periods of strong outreach have not been peripheral; they have coincided with our strongest and most creative movements of church life.

We can be evangelistic because, though we are a small denomination, we are strategically located. We could experience growth in some areas of rural America which we have practically abandoned. And in a dozen cities, we have the kind of churches and leadership and the honored place in community life which could make us a powerful evangelistic force.

We must be evangelistic if the bright promise of Mission One is not to turn to a barren and disappointing exercise in futility.

What then does it mean to be truly evangelistic? What is mission? What is new in evangelism?

D. T. Niles says evangelism is one hungry beggar telling another where he has found bread. None of us can ever body forth the gospel completely or tell it perfectly; we can only say, "There it is!" and point to it. We can be God's doormen, whose work it is to let people in. The church must jealously guard and precisely use the word *evangelism.*

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"MISS BRUMBAUGH IS UNBELIEVABLE!"

by Mildred Grimley

"The things she does even though she's a woman . . . "

In a voice as soft as kapok, the pastor of the church in Chibuk, Nigeria, said to me, "Miss Brumbaugh is unbelievable! The things she does – even though she's a woman!" Pastor Ibrahim was speaking from personal experience, for he was

ving in the village in which Grayce rumbaugh, a nurse, was the only resient missionary at that time.

Pastor Ibrahim is outstanding. He is diplomacy, kindness, and humility — all wrapped up in one tall slim package. But the problems of his young church were legion and his experience was limited, and so he turned to Marmbwa, Grayce Brumbaugh, for counsel and advice. Over cups of tea and bean cakes, they wrestled with the problems of the growing church. With no church administrative training but with a wealth of experience and empathy in dealing with Nigerian people, Grayce intermittently talked and listened, and together they were able to come to decisions which brought progress to the church.

Grayce's "wealth of experience" began in January 1938, when she first arrived in Garkida. Her biography from then on reads like a tour: Garkida to Lassa to Garkida to Chibuk to Lassa to Chibuk to Lassa to Chibuk. And the activities in which she engaged are as varied: nurse in a mission hospital, personal nurse to a sick missionary, teacher in a teacher training school, local manager of two elementary schools, women's school teacher, and a nurse and midwife in charge of a dispensary. In two different periods she served as the only missionary-medical personnel at the Lassa Hospital. During the times she was the only resident missionary at Chibuk, she extended her jobs to maintenance "man," ambulance driver (in an army jeep), overseer of the orchard and mission property, paymaster, and operator of the interstation radio transmitter.

Sick people anywhere are always Grayce's concern, but the Chibuk project in particular has become her life. The medical work began in Chibuk in 1951 in a little round hut. Patients, Nigerian helpers, and Grayce constantly got in one another's way; deliveries could not be taken care of adequately; and the increasing number of patients made it a frustrating situation. In that year the number of treatments in the little hut was 11,767. Grayce was in urgent need of more space. A new rectangular building was erected, and later a maternity wing was added and dedicated in February 1964. In that year 101,686 patients were treated.

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Grayce and I entered the maternity wing. A young girl sat swinging her legs over the edge of one of the beds. Her face lighted brightly when she saw Grayce. Carefully, she pulled back a corner of the blanket in which her new son lay cuddled.

"See, Marmbwa, he sleeps," she whispered. *"Usa, usa, usa!"* (thank you, thank you, thank you).

Grayce smiled. "Her gratefulness is understandable," she explained. "Her husband brought her fifteen bumpy miles on the crossbar of his bicycle so that she might deliver here. She had had two other babies, but both died several weeks after birth. Tetanus, I presume."

Chibuk is not an easy place to work. The Christians of Chibuk community are surrounded by a sea of Kanuri Moslems. The political leaders of the area are also Moslem. Any missionary living there must be very politic and maintain an open, friendly attitude toward those in authority. He must be creative in helping the Christians establish a tolerant, winning — but firm — attitude toward their overlords.

The dispensary has been invaluable in this. Every day there are long lines

Near Chibuk, Nigeria, Nurse Grayce Brumbaugh fights an epidemic of meningitis

of people waiting outside the dispensary for their medicine. The blue-robed Kanuri women with their high-plaited hairdos are prominent among them. Surprisingly, Moslem men send their wives to Grayce for delivery. In 1952 she delivered twenty-eight babies; in 1964, eighty-two.

Every doctor dreads epidemics. How much more a nurse alone on a station, thirty-five miles from the nearest doctor. But Grayce and Chibuk have had more than their share. Light yearly epidemics like mumps, chicken pox, and conjunctivitis; hard ones like meningitis and the whooping cough and measles epidemics of 1964. Grayce and her four Nigerian dispensers treated 600 cases of measles that year.

* * *

A harried mother stumbles into the dispensary. The child on her back and the one in her arms are both seriously ill. Grayce pops a thermometer into the older child's mouth and another one under the arm of the baby. The children's eyes are bleary and red; they have violent diarrhea and the telltale rash of measles.

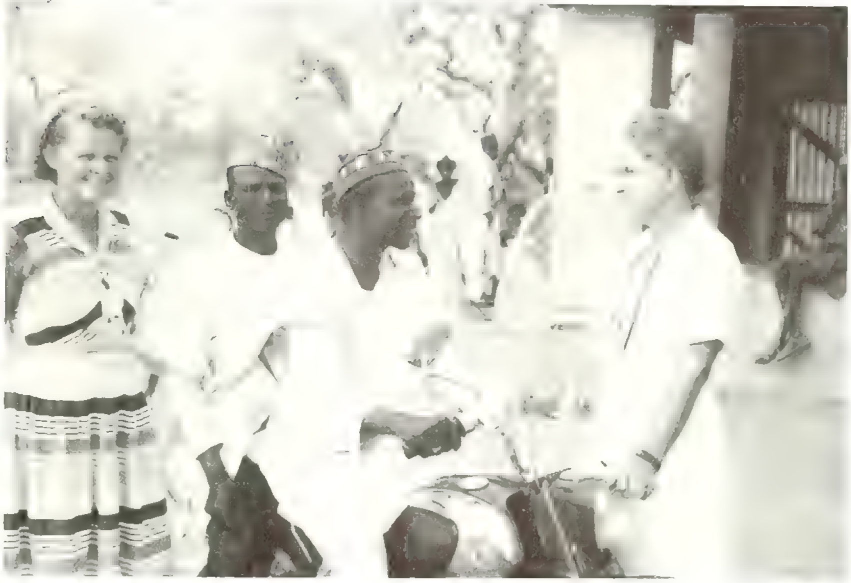
"What did you give these children before you came?" Grayce asks suspiciously.

"Nothing, nothing at all!" the mother exclaims. "They just got sick and I brought them right in!"

Grayce nods her head impatiently, knowing full well that neither statement is true. Such epidemics try both patience and physical endurance, for the dispensers and Grayce must fight not only the disease but also the "treatments" which have been administered before the patients arrive at the dispensary. The eyes are the principal targets in the home treatments for measles. Goat urine, rozelle juice, onion juice, lizard dirt – all or any of these are put into the child's eyes. Another "treatment" is to douse the feverish, sick child with cold water as soon as the sun is up. All proteins are taken from the child's diet. And so the child arrives at the dispensary not only with measles but with eye complications, pneumonia, and debilitating diarrhea.

The most frightening of all epidemics is spinal meningitis. 1952, 1960, 1964, and 1966 were all bad years. Adults and children alike were stricken. Meningitis (especially in the beginning and ending phases of an epidemic) strikes quickly and often fatally. In the dry season of 1966 there were 400 cases

Grayce spends her days (and nights) on snake bites, measles, baby deliveries, and preventive medicine as well



t Chibuk. A temporary reed-mat shelter vas hastily thrown together and put up ehind the dispensary. There the paients slept on the ground, warmed hrough the chilly nights only by their wn thin cotton blankets (if they had hem) and a little fire which was built n the middle of the floor. Relatives vho had accompanied the patients tayed to keep the fires burning, to cook heir food, to minister to their needs, nd to carry the dead home.

In such an epidemic, gloom is everyvhere present. But Grayce and her ispensers work around the clock, enouraging the patients and relatives and dministering the medicines. At such imes feet drag and sleep is caught on he wing.

"I never thought we'd pull some of hese folks through," Grayce sighed. She pointed with her lips in typical Nigerian fashion toward a young mother. "That woman, for instance, was carried in unconscious. She had been cooking supper and collapsed suddenly during its preparation. Her family rushed her in on a rough cornstalk stretcher. We injected her with unbelievable amounts of sulfa and penicillin – all that night and the next day and the next night. But," Grayce added with a gleam of joy in her eyes, "see how well she looks now!"

Out of the 400 cases that year, only 40 died.

Meningitis demands undivided attention, but unfortunately this does not deter other illnesses which continue straight through an epidemic and demand their share of attention also: schistosomiasis, dysentery, pneumonia, parasites, anemia, ulcers, guinea worm; and babies do not time their arrivals to miss times of crisis.

Grayce is concerned not only with the treatment of disease but with preventive medicine as well. She and her helpers give hundreds of DPT shots to children every year, tetanus shots to adults, protein, iron, and vitamin supplements to nursing mothers and children, dried milk to babies. Grayce is a familiar figure in church conferences, giving talks on health and child care.

Recently, a visitor from America went to see Grayce. She had gone into Chibuk during the dry season when the road was at its best. She had ridden in a "pleasure" (as Nigerians call a passenger car). But her first words upon returning were, "You wouldn't believe it – but actually to live through such a trip is one of the greatest accomplishments of my life."

How we smiled as we thought of Grayce bouncing back and forth, time and again, through the mud and water of the rainy season as well as over the potholes of the dry – not in a "pleasure" but in an old army jeep named "Cain." And in local calling she rode more miles on a bicycle than could be calculated.

Those of us who lived at mission stations on the main road or in places where a hospital was located were concerned about Grayce when she was alone in Chibuk, completely isolated by heavy rains and impassable roads. But it was her choice to remain with her people. It was always the same refrain when someone suggested she go to another station with other missionaries. "Oh, but there are six babies on the way. Who would deliver them if I left?"

Our interstation communication system was a great relief to all of us as we waited eagerly each morning for Grayce's clear voice, "This is Brethren Chibuk. Brethren Chibuk has no messages today." Then we knew all was well.

Grayce is not alone in her dedication to minister to the needs of those riddled with disease. Mary Dadisman has outserved, in length of time, three doctors at the Garkida Hospital. A retired nurse, Laura Wine, puts in long fruitful hours in the Lassa Hospital. Other nurses work alongside their doctor husbands in hospitals and in villages: Peggy Burke, Violet Pfaltzgraff, Esther Hamer. Lena Wirth, for many years at Marama, has carried on a ministry similar to Grayce's. Lena and Grayce have both become deeply involved in the personal lives and problems of the people with whom they work. They are walking encyclopedias of births, marriages, family relationships, and deaths. You often hear young people say, "I wonder how old I am. I must go to Miss Brumbaugh (or Miss Wirth) and find out."

At present there is another family located at Chibuk with Grayce. This has relieved the pressure considerably, but her medical responsibilities increase unabated.

The time is 3 a.m. The silence of the night is shattered by the excited voice of the guard, "Marmbwa, come quickly! Bubwa was bitten by a snake. He's unconscious and bleeding badly!" Grayce snaps to alert, feels for her flashlight, turns it on, locates a box of matches, lights the kerosene lantern, slips into her nurse's uniform, climbs on a bicycle or into "Cain," and rushes off.

"You love this work, don't you?" I ask incredulously.

"You'll have to admit," she smiles, "there's never a dull moment." □

"You'll have to admit, there's never a dull moment . . . "

You're Talking My Kind of Language

by RONALD K. MORGAN

I saw the Holy Spirit descend. People were speaking languages that others could understand when they had not been able to speak so before. I saw devout men from different worlds able to understand one another. Each one heard in his own language.

I was not attending a church meeting. I was not at a Pentecostal speaking-in-tongues gathering. I was at the annual meeting of our Human Relations Council.

The believers in Jesus' resurrection were gathered together in Jerusalem. In some strange way God's Spirit, or Christ's Spirit, came upon them with what they felt as power. That power was to communicate with people of different languages and national origins. The visitors to Jerusalem were as shocked as the Christians probably were – "They were bewildered, because each one heard them speaking in his own language."

Now I do not know exactly what happened, whether they were just babbling, whether they got a five-second course in Arabic, turned on a language-laboratory tape recording, performed the skills they had been practicing in private out behind the barn, or what.

I do know the result of what happened: They were made able by the presence of the Holy Spirit to establish communication with people with whom they heretofore had not been able to communicate. Where a barrier had been, there was none. Where once each knew only his own tongue, now by some means they were able to cross the language barrier. And, in shock, the foreigners said, "Hey, you're talking my kind of language now!"

I do not think the result on that Pentecost was so different from the meeting of the Human Relations Council in the Bronze Room South, in the Statler-Hilton Inn. People from different worlds came together, 250 of them, and understood one another, I believe, under the power of the Holy Spirit. People from the worlds of education, business, industry, the military establishment, religion (Protestant, Catholic, Jewish, and Orthodox), social agencies, clubs, the press, real estate, medicine, and government; black, white, and mixed; men and women; old and young were all gathered under the common concern for human relations in the city of Dayton.

The speaker was Morris Milgram, a real-estate developer and builder who has vowed for the past fifteen years never to build or sell a housing tract or apartment on anything but a racially integrated basis and has made a success of it. In his address, calling freely upon his experience, he put the matter of open housing so absolutely clear in the language of everyone there that the many barriers separating all the worlds there fell. Everyone heard in his own language, and everyone left with a conscience pricked to do something about the problem.

The point is that in that meeting communication took place, and I believe it was under the influence of the Holy Spirit. People belonging to worlds so specialized and separated that on many things they cannot communicate there met and understood one another. They did a better job of communication than takes place often in the name of the church.

A major problem of our world is its lack of communication. We have telephone, telegraph, television, a "tell-a-woman," but with all our means of communication, we live on islands in a sea of loneliness. A man can work at a desk or at a machine in a sea of people, but never really communicate man to man. We can live thousands per square mile without knowing a close friend. We can be a member of a church and know almost nobody.

In our urban world of increasing specialization we communicate deeply with fewer and fewer persons. The research scientist talks one language; the theologian a different one; the psychologist another language; the business agent another; and the laboring man still another. Not only do they speak different languages, but they live in different worlds. Barriers go up – one cannot converse with another. Results: labor-management deadlocks and pickets; credibility gap; technology ahead of social knowledge and consequent disability to distribute the goods to all people; and no one knowing another as a whole person.

The kind of complex interdependent world we live in is making us depend on others for services and products, but we miss one another as people, and the result is often injustice, fear, prejudice, exploitation, and defensiveness. It is a paradox of our time: We have better means of communication, more opportunities, and more need to communicate, but we do an increasingly poor job of it.

The responsibility and opportunity of the church are to restore communication. God made us for fellowship, interpersonal communion. When Jesus called a church together, he called them into a community of love with the communication for the world that he intends to unite all things under himself. At Pentecost the language barriers to communication were bridged. In Peter's visit to the home of Cornelius the racial barrier was crossed. In Paul's mission the national barriers were crossed. It is our task as Christians to provide opportunities in our world for the Spirit to break through the existing barriers to restore God's creational intention: man in community of mutual trust and love.

By the presence of Christians and by the work of the Holy Spirit much communication is beginning to occur. It is occurring within the church, the community gathered by the Spirit. An illustration in our local church has been our men's breakfast. It has provided many opportunities to be in communication across some barriers. Age, interest, employment, and even appetite differences have been bridged repeatedly as we have shared on some concerns of the church, society, and individuals.

To a greater extent Mission Twelve retreats have opened communications to a degree we thought not possible in the church. After only a few hours people were found opening up more than they have ever been able to do in any previous groups, and they began wondering whether we could not do the same with our families, our church groups, and our employment and social contacts. Communication restored – one major goal of Mission Twelve, and one major mission of the church in today's world. Where Christians will meet with others in love and openness, the Spirit of God will work to break barriers and let men live in harmony.

In its communication with the world, too long has the church silently hoped the world would retreat again to its slower, rural, more simplified way of life, and learn again to speak the church's kind of language. It will not. We will have to get out there where the world is happening, in the circles where decisions are made, and sins against humanity occur, and there make our witness and there bring people together under the claims of the gospel of love and justice.

The situation is not bleak either. I am less pessimistic when I see the results of Christians laboring under the demands of their ethics, bringing influence to bear, and opening communication between the world and Christian values. Kermit Eby went to the labor unions; Malcolm Boyd goes to the night clubs; thousands of coffeehouses are bringing youth into dialogue; Christian men are influencing the programs of service clubs; European Christians are encountering communists in communication of one another's faith. Anywhere honest sharing occurs, there the Holy Spirit is at work, reconciling, uniting, breaking down the dividing walls of hostility.

Many Christians get upset when we are not talking about salvation and Christ and atonement and sanctification and all the language of the church. A change of language is not necessarily a change of subject matter. When we talk about the work of the Holy Spirit as "the power of interpersonal communication" we are not leaving out the Spirit, we are only changing language. When the Human Relations Council speaks of the right of every citizen to buy a house anywhere he can afford to and wants to, we might prefer to call it "ethical righteousness," but it is still the same subject matter.

When the Christian church extended its mission to the Gentile world, it adopted many new ways of talking about Jesus. Before then there was no doctrine of Christ's preexistence, his being of one substance with the Father, the incarnation, or the Word. If you had spoken with the disciples in those terms they would have been in the dark. These were developments of the Gentile mission to explain the meaning of Christ to their world in concepts they understood. To make the meaning of Christ plain to our world we often have to adopt language other than that of the Bible, but it still describes the work of God and is Biblical truth! And when we do, we hear the words of Pentecost again, "Now you're talking my kind of language."

At the report meeting of the Dayton Commission on Civil Rights, a United States government official said that the processes of interview, research, study, and discussion which were used by the commission were part of the very answers to the problems they found. How great! That is what God is up to in the world. He is at work here, too. These are the same kinds of things we are learning in Mission Twelve.

The church need not come to the world with all the answers for its problems. Indeed, it is presumptuous to try. It cannot know all the answers. But a genuine mission of the church can be the restoration of communication.

When communication is restored, miracles occur. Reuel Howe has written a book most of our Mission Twelve retreaters have read, entitled *The Miracle of Dialogue*. Miracles of healing, love, brotherhood, growth, justice, and reconciliation occur when people will get into honest communication. We cannot give solutions to all the complex problems of our world, but we can open the lines of communication among people and in doing so open the way for the "miracles of dialogue."

It is not all rosy and easy. Sometimes a great deal of pain ensues with opened communication, but it is the kind of pain that accompanies healing. It is going to hurt to give up white ghettos, to discover that the welfare rolls are not crowded by people who could work if they wanted to, to have our faith challenged, to have our love rejected at times, but these things lead to healing and justice and maturity.

The most familiar benediction of the Christian church is from 2 Corinthians 13. It closes with the line, " . . . and the fellowship of the Holy Spirit be with you all." In the Spirit of God is fellowship, communion with one another and with God. The calling of the Christian is to be an agent of that reconciling Spirit where we have and can make the opportunity.

FAITH LOOKS UP

I approached registration for the first "peacetime draft" of the United States in 1940 with "butterflies in my stomach." I was stating my position as a conscientious objector, and I was not sure what to expect. As it happened, I was never drafted – a malformation of my left foot at birth caused that leg to grow more slowly than the other, and I was turned down at the physical examination. Some of the boys with whom I grew up and went to school were called – some never returned!

Later the issue was brought home most forcefully when our good friend, Anna B. Mow, asserted in a mission address in our church that "if we haven't a message of peace, we have no message at all for the non-Christian world."

A message of peace! That is what I wanted!

The years have taught me that registering as a conscientious objector, opposing conscription, giving a year in volunteer service, and giving to relief are not enough. It is a daily matter, and it never ends. It involves the recognition that those who disagree with me on the matter of military service may share the intense desire to end the horrors of war and that we can work together on many positive programs. It may be disciplining oneself to cast aside grudges and to forgive those who I think have wronged me; it may require cultivation of humility of spirit to apologize and ask forgiveness when I have mistreated another. How can we expect nations to operate on a moral plane if we as individuals insist on nursing the slights and insults that come our way, on getting even and personal revenge, or have too much pride to admit we are wrong? It may involve my feelings about people in need, the disadvantaged, those against whom our society discriminates, the weak. It may even mean how I feel about the plain ornery "no-account." It certainly means that when I cast my vote on election day I try to understand the mind of Christ and his interest in people rather than selfish interests of pride or property.

To be on the diplomatic front or in some faraway trouble spot may be exciting, but I need to have the faith that coming to terms with some of these questions and that every worthwhile act and the time and energy expended daily to build a good community around me may spread, like the ripples of water from a stone thrown in a pond, and contribute in the long run to the kind of world where men will not want to kill their fellows because they enjoy living together. – Wayne F. Buckle

Wayne F. Buckle, who lives with his wife, Wilma, and a son and daughter in Fairfax County, Virginia, serves as chief accountant for the American Federation of Government Employees (AFL-CIO). Currently moderator of the Arlington church, Virginia, he has carried responsibilities on many local, district, regional, and Brotherhood committees. He is on the board of the Northern Virginia Family Service.

EVANGELISM / *continued from page 1*

It can be eroded either by equating it with an outworn revivalism or by wasting it on what is too broad. The task of witnessing by word and deed to the end that persons are brought to faith in Christ and membership in his church is a distinct, specific, unabrogated duty. When the word is obscured, the duty and the joy of it are obscured.

There is a given in evangelism, and there is swift and radical change. The given is the gospel, now, as it has always been, the proclamation of the mighty acts of God in Christ for us men and our redemption.

The message of the gospel is that man's search for God is over. God has come to meet you – in Christ and, in humility, in the church – and in me.

Evangelism is relating this gospel to all the torments of the world. It speaks to the deep fear in man which paralyzes action; to the bondage which keeps man helpless; to the constant strain which enervates and inhibits him from free action as a child of God in his Father's world. It proclaims that man is by right God's child and that all the barriers which prevent his achieving sonship are broken down in Christ. This gospel is the distilled essence of the great biblical doctrines of creation, incarnation, and atonement (Gen. 1:27; John 1:12, 3:16; 2 Cor. 5:17-20; Eph. 1:5; 1 Peter 2:9).

Evangelism based on this understanding of the gospel is not propaganda or proselytism; it is not psychological legerdemain; it is not manipulation or the collection of soul scalps; it is not invasion of a man's privacy, nor a Fifth Avenue sales pitch. It is the proclamation of an event and an invitation to an encounter.

The aim of this evangelism is nothing less than what Israel expected the Messiah to do, that is, he will establish the *shalom*. *Shalom* is much more than pleasant peace; it is more than personal salvation, though it is at least that. It is peace, integrity, harmony, community, justice, righteousness. The Messiah is the prince of *shalom;* he shall speak *shalom* to the heathen.

Shalom was Jesus' gift to his disciples – "my peace – *shalom* – I give to you." The preaching of the apostles was summarized as "preaching *shalom* through Jesus Christ" (Acts 10:36). This is the ultimate message, and it is in the establishment of God's *shalom* that evangelism finds its true meaning. To understand the vastness and depth of this *shalom*, we may examine Luke 4:18-19 and Matt. 11:2-6.

Our problem is not the nature of the gospel; this is surely known and accepted among us. But how is it to be communicated? Faithful evangelism not only requires that we have a message but that we communicate it faithfully and effectively. It must be remembered that in evangelism communication is not essentially teaching about a body of knowledge but the communication of a joy received. It is a sharing rather than a talking about it; it is witnessing to and a pointing at rather than an argument for. Thus we can see that *shalom* cannot be established merely by talking about it.

This *shalom* must be proclaimed. This is one aspect of evangelism, *kerygma*. In the proclamation the *shalom* is presented to men.

This *shalom* is lived, in a rich and redemptive fellowship, a *koinonia*, which is both presence and demonstration, invitation and fulfillment.

This *shalom* is demonstrated in humble service, *diakonia*. The evangelistic church is ever a servant church. All three of these aspects of the *shalom* must be integrated in any true evangelism.

There are some methods of communication which will not be effective. Yet, we must not be critical of ways of evangelism which simply are not effective in our own hands but may be powerfully so in the hands of other equally Christian persons. When D. L. Moody was criticized for his blunt methods of presenting the gospel, he retorted, "At least I like my way of doing it better than your way of not doing it!" When we are tempted to be critical of modern revivalism, we must not forget that historically there have been vast social and religious results from revivalism. Out of the Wesleyan revival movement came the impulses that kept England from the insane excesses of the French Revolution. Out of the early nineteenth century revivals William Wilberforce got the drive to sweep the slave trade out of Britain. Keir Hardy was converted under D. L. Moody and went out to found the British Labor party.

We accuse Billy Graham of superficial revivalism. But in 1962, 19 of the 109 students in graduate theological training in Scotland were men who made their first commitments in the Graham crusade in Edinburgh. So far as I can see, the men and women who are most effective in the war on poverty, in the struggle for racial justice and civil rights, in the most effective fresh, new ministries and who are staying with it are persons who have been brought to Christian faith and commitment as a deeply personal confrontation with Christ. Our intellectually and socially oriented brands of ministry are simply not personal enough. They are failing to bring persons to that lonely confrontation with Christ which can transform them and make them effective demonstrators and exponents of the *shalom* which is first in their own persons and only then can be shared with society.

Jesus always stressed the issue of personal discipleship. And it was only

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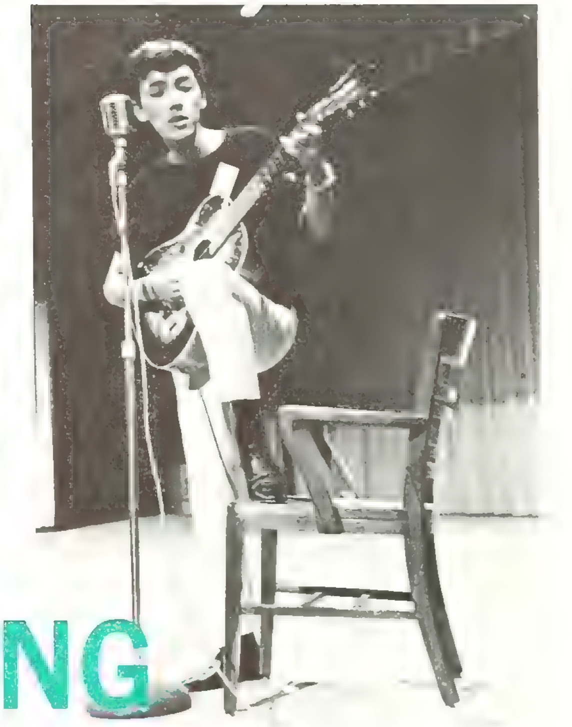

IS FOLK SINGING JUST A FAD?

With pathos, folk songs expose many of the ills of society and protest the superficiality of human relationships

They sit slumped against the walls hugging their knees and crooning softly to one another in the flickering candlelight which bathes the room with an eerie glow. A melancholy singer with a guitar slouches on a three-legged stool, accompanied by a long-haired fellow plucking a washtub contraption that jibes with the mood of the evening. Their tales of sadness and woe are strangely gripping.

But if you are a typical American, you cannot quite comprehend how these melancholy songs have captivated the pulse of the teen-ager of the sixties. The hootenannies, jug bands, and folk festivals are only variations of this new expression found on college campuses, at church socials, or in community coffee shops. Folk singing is with us, and we must try to understand it.

The folk song is a song of the people,

by ESTHER LEFEVER

growing out of a specific need. The cowboy on the prairie was terribly lonely, the slave was mistreated by his master, or again the railroad worker was hundreds of miles from home. And so these people sang their feelings whether they were sad or joyful. One person would sing to another and a third person would improvise the song to express his own specific emotions.

I too have asked, "But why this burst of interest in folk music?" I cannot answer this question fully but will rather give a viewpoint and several possible reasons.

Many of us discover that our relationships with others are somewhat impersonal and superficial. The present emphasis on machine production and institution often destroys the individual's feeling of significance. Therefore, people feel impelled to express what lies deeper within themselves, the need for a more personal relationship with others and a need for identification with a larger world than the one which immediately surrounds him. Folk music in part fulfills these needs.

More than any other single person, Pete Seeger, the "Granddaddy of U. S. folk music," has probably perpetuated the great surge of interest in folk songs. Many young folk artists credit him with their interest in folk music. In 1949 he organized "The Weavers," who kept going even after he left them to sing on his own. His insight and keen interest in young people keep him as enthusiastic as they even though he is now in his mid-forties. Pete has been active in the freedom movement and makes no apologies for his radical views on peace unions and civil rights.

Joan Baez is a young lady who has made a great impression all over the states as a folk singer. Although untrained musically, she taught herself to play the guitar which may partly explain her pure style. However, it is more than that. It is the way she is able to identify with the song she sings, whether it is the old Scots ballad, "Barb'ry Allen," or a song that protests war.

The year of 1963 may have given a new – yet old and traditional – dimension to modern folk music. A number of topical songwriters cropped up across the nation, writing songs of great import with directness and honesty. Whether it is Bob Dylan protesting discrimination or inhumanity in his song, "Blowin' in the Wind," or the late Peter LaFarge showing up our relationship to the American Indian in "Ira Hayes," the ballads expose the ills of society.

A recent development wildly acclaimed by many is folk-rock. The lyrics are supposedly in folk tradition, and the music is rock 'n' roll; thus "folk-rock." The immediate hero of folk-rock is Bob Dylan. In 1961 he arrived in New York City after having run away from home several times and roaming the states for several years. Almost immediately Dylan became popular in the folk-music world. The songs he wrote were usually protesting something (for example, "With God on Our Side" and "Masters of War," protesting war). "The Lonesome Death of Hattie Carroll" protested the outrageous murder of a Negro woman.

But in early 1965, Dylan turned from folk music to so-called folk-rock. This made him a great controversial figure. I hear remarks like these, "I knew he was a phony from the beginning," or "I don't care if he was dishonest about his background; he has something to say." My personal sentiment on the matter is similar to that of Ed Badeaux, the managing editor of *Sing Out* magazine, when he says, "Time, I feel, is on the side of the great majority of us who prefer to ignore or reject the latest fads of the popular music world. If anything 'good' comes of it, it will undoubtedly be with us in three years, or in five. Time enough to analyze it then, in the objectivity of remoteness."

In taking a closer look at some of the folk songs themselves, I have chosen to arrange them in a topical manner.

Lullabies have been around ever since mothers have been putting children to sleep. An old American lullaby is "Hush Little Baby, Don't Say a Word," in which the baby is promised all sorts of good things if he goes to sleep. I would not venture to say how old "Sleep, Baby, Sleep" might be, or "Hush-a-Bye, Don't You Cry, Go to Sleep, Little Baby." The latter comes from the South and was probably sung during slavery days by the Negro mammies.

Spirituals, both Negro and white, make up an important part of American folk songs. Both originated during slavery days, though independently. Negro spirituals illustrate "release" through folk songs. They speak of freedom from bondage, using words like *gospel train, rivers, and promised land* as symbols of their escape. For example, "Good News! The Chariot's Coming, Good News," or "Get on Board, Children, There's Room for Many a More."

The blues originated for many of the same reasons that the Negro spiritual did. The Negro was pouring out his troubles in song and saying, "Look, this is how things really are." One could speculate as to the difference between spirituals and blues and conclude that perhaps spirituals carried a more positive note.

"I've Been Working on the Railroad" is a work song everyone knows whether he professes to enjoy folk singing or not. "Sixteen Tons" is one that came out of Kentucky from the son of a miner.

Ballads such as "Barb'ry Allen" or "John Henry" will always be important. The latter song arose during the industrial revolution and shows this era's defiance of the machine age. It has many versions and verses. I will include only several.

Captain says to John Henry,
"Gonna bring a steam drill round,
Gonna take that steam drill on the road,
Gonna drive that steel on down." (Repeat.)
John Henry says to the captain,
"A man ain't nothin' but a man,
Before I'll let steam drill beat me down,
I'll die with this hammer in my hand." (Repeat)
John Henry went down the railroad track
With a twelve-pound hammer by his side;
He walk down the track but he didn't come back,
'Cause he laid down his hammer and he died. (Repeat)

I should like to emphasize especially the freedom songs because I personally believe that they will help us to understand better our dilemma. No matter what shade of color our skin happens to be, we will not know freedom until we honestly recognize one another as persons who deserve human dignity and respect. The freedom songs are an integral part of American folk music. Those who sing them have won admiration and respect because of their dedication, determination, and dignity. But they have also won the disdain and hatred of those who do not try to understand them.

The theme song of the freedom movement is "We Shall Overcome," a song that is truly functional. It gives courage and hope to thousands of persons whether they sing it at mass meetings, in jail cells, or during freedom demonstrations. Below are several verses:

We shall overcome.
We shall overcome.
We shall overcome someday.
Oh, deep in my heart I do believe
We shall overcome someday.

We'll walk hand in hand. (Repeat.)
We'll walk hand in hand someday.
Oh, deep in my heart I do believe
We shall overcome someday.

We are not afraid. (Repeat.)
We are not afraid today,
Oh, deep in my heart I do believe
We shall overcome someday.

"Ain't Gonna Let Nobody Turn Me 'Round" was introduced by Rev. Ralph Abernathy at one of the mass meetings in Albany, Georgia, the summer of 1962. It became popular immediately and has been used widely in demonstrations ever since. It goes like this:

Ain't gonna let nobody turn me 'round
turn me 'round
turn me 'round
Ain't gonna let nobody turn me 'round
I'm gonna keep on a walkin'
Keep on a talkin'
Marchin' up to freedom land.

Ain't gonna let Chief Pritchett turn me round . . .

Ain't gonna let segregation
turn me round . . . etc.

There are many others like "Get on Board, Children, There's a Fight for Human Rights," "Ain't a Scared o' Your Jail 'Cause I Want My Freedom," and "Hold on."

The whole field of folklore, of which folk songs are only a part, provides us with greater understanding and respect for other peoples and nations. Children can benefit greatly from exposure to folklore of other countries. It gives them a background for proper historic perspective. It provides a way to introduce them to the culture of other people very different from their own. Our children enjoy the folk songs very much, and the words of the songs often lead to discusssions of importance. We should never underestimate the ability of children to perceive of things "blowing in the wind" about them.

Folklore provides us with an outlet for artistic expression and re-creating or reviving some of the forgotten skills of the past. Penn Alps near Springs, Pennsylvania, illustrates this point very well. Weaving, "Pennsylvania Dutch" cooking, and handicrafts of various kinds are not only reminding us of the past artistries of a particular community, but also stimulating and reviving creativity in many persons, which in turn gives them a greater sense of human worth and dignity.

Folk singing has become important to many students on college campuses. These songs can be an asset to their education, introducing them to the folkways of other people. Whether they sing work songs, spirituals, social songs, or freedom songs, something of that feeling of identity with the downtrodden and poor kindles the flame of human compassion.

An article in *Time* magazine (November 23, 1962), entitled "Folk Singing," accounts for the sway folk songs have: "Folk singing may be a fad just now, but it will never roll off like the hula hoop. As its long history demonstrates, it has staying power. It is something that people who are constantly bathed in canned entertainment can do for themselves. At its best, it unpretentiously calls up a sense of history. It shines with language in which short words and images go long distances, upstream all the way against the main currents of polished grammar. And unpontifically it dusts off the sturdier and simpler values of American life."

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news

The Disorder of the Age

At the outset of the summer's turmoil, noted Washington columnist James Reston set forth the following overview of crisis events facing the nation:

The disorder of the age has never been more obvious than in the last few days – chaos in the streets of Newark; strikes or threats of strikes in the railroad, rubber, copper, and auto industries; civil war in Nigeria, rebellion in Rhodesia, tribal war in the Congo, and war itself in the Middle East and Southeast Asia.

It is interesting to observe what has been going on here in Washington in the face of this racial revolution in our own cities and in the hungry and miserable states of Africa, the Middle East, and Southeast Asia.

Meanwhile, in Washington: The Administration has been looking during the last few days for a fifteen percent cut in nonmilitary spending at home. The Congress has been slashing the foreign-aid appropriation for the underdeveloped countries overseas. The Republicans have been opposing a tax increase to meet the costs of the Vietnam war they want to wage more vigorously. And the President has been sending more troops to Vietnam and saying that he and General Westmoreland and Secretary of Defense McNamara agree on the number of troops needed there, which is untrue.

The disorder in our cities was not unexpected; generations of discrimination against the Negro assured it. Independence and modern communications have convinced the peoples of the new states of the world that hunger, disease, and ignorance are not inevitable, but intolerable. So there is rebellion and revolution. It is not the fault of one administration or generation alone, but this convulsion of the cities and the new states is undoubtedly the greatest menace to the peace and order of the world today, and it is not being given first priority by any of the modern industrial states it threatens.

There is a vast and defective sense of scale in the policies of the northern industrial countries. They recognize the problems of human fertility and nationalistic ambitions. They identify the problems but do not adopt policies that are equal to them.

Johnson's dilemma: It is easy to sympathize with President Johnson's situation. He is confronted with the terrible dilemma of deciding whether the war in Vietnam is a greater menace to the Republic than the revolution in the cities and the new states of the world, but he has dealt with this dilemma by denying that it exists.

His argument is that he has not "cut" his budget for the American cities in order to finance the war in Vietnam, which is true. The problem is that "his" budget for the cities never had a chance of achieving his objectives for the cities. He overtalked and underfinanced. He declared a "war" on poverty and financed a skirmish. He compromised between the war in Vietnam and the war in the cities to the detriment of both. He did not really determine his priorities; he fuzzed them. And the result is that he has not generated enough power to win either his war on poverty or his war in Vietnam.

The tragedy: The tragedy in this is that President Johnson, probably more than any man in Washington, really wants to give first priority to the cities and the underdeveloped countries. This was his main argument to the Soviet Premier in their recent meeting at Glassboro – that the problems of the peoples of the Middle East, Vietnam, the Soviet Union, and the United States could be resolved only by cooperation between Washington and Moscow, and never by competition. But Kosygin did not agree.

He insisted that there could be peace and cooperation only if the United States withdrew from Vietnam and the Israelis withdrew to the prewar boundaries in the Middle East. So the dilemma continues and the question of priorities remains.

The larger issues: This is what really divides Washington. The main issue here is not really between the hawks and the doves on Vietnam – in fact, they are both unhappy with the Administration's present policy. The main issue is between those who think Vietnam is the vital issue that must and can be resolved, and those who think it cannot be resolved and is merely keeping us from concentrating our energies and resources on the more important problems in our own cities – which probably can be resolved.

Beyond this, there is an equally important question. Nobody here is sure that he has the answer to the disorder of the age, or even to the problem of right priorities, but most agree that the question of priorities should be faced and that it is not being faced. The Administration is pretending that it is facing up to everything: Vietnam, the cities, the underdeveloped countries, but it is merely compromising ineffectually with them all, and this is what is creating the present mood of doubt and frustration in the capital.

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THE PRICE OF WAR: America's fallen in Vietnam. Is our concentration there diverting us from more urgent needs elsewhere?

"The convulsion of the cities and underdeveloped countries is undoubtedly the greatest menace to peace today, but it is not being given first priority"

Convulsion of Our Cities

Like prairie fire the ravage of racial violence fanned across the country and left scarred ruins in its wake. The spark, in situation after situation, appeared to issue out of some relatively minor incident. But behind each incident and the wide-scale rioting it set forth could be found desperation, hopelessness, alienation, anger – the ingredients of a social tinder that is easily kindled.

Wherever the kindling occurred and flames soared, there remained not only dead and injured victims and burned and looted shops. There was left also a legacy of bitterness and hate.

Of dismay to many onlookers was the holidaylike atmosphere in which the fire bombing, looting, and sniping took place. The violence, said one sociologist, reflected "a moral climate in our society which encourages violence, coupled with a heavily armed civilian population." Referring to the looters, another sociologist commented, "It looked like a singing commercial for all the things they had seen on television."

Why? The rioting was interpreted by some as a direct consequence of past failures to resolve such problems as employment, housing, urban renewal, and welfare assistance in the black ghettos. Other analysts blamed the rash of Great Society programs which they said had the effect of raising the level of expectation of Negroes, thus whetting appetites. Still other observers made it quite clear that the revolt stemmed from the indifference of the 90th Congress to the problems of cities, in its allotting only one-third the funds for the model cities bill, axing rent subsidy, and defeating a rat control measure.

Whatever lessons could be drawn from the summer of the worst domestic uprising since the Civil War, obviously discernible was a growing impatience with gradualism as an approach for attaining justice and equality by Negro citizens.

Division within: The question of goals and tactics divided the Negro community itself. Such veterans of the civil rights movement as Martin Luther King, Jr., A. Phillip Randolph, Roy Wilkins, and Whitney M. Young indeed appeared nonviolent, if there was doubt, in contrast to some of the incendiary young leaders. While the above four appealed to rioting Negroes to end the mob rule and violence, stating that "killing, arson, and looting are criminal acts and should be dealt with as such. . . . There is no justice which justifies the present destruction of the Negro community and its people," the counsel of some militant Black Power advocates was, "If this country doesn't come around, the black people are going to burn it down."

Detroit, until its image as a model of racial peace was shattered, in many ways led in antipoverty efforts and racial harmony. A great middle class had evolved among the Negroes; forty percent of them owned their homes, some in integrated neighborhoods. But there still remained a half million Negroes in the ghetto with less income than the war-on-poverty level. Some Detroit officials frankly asserted that they simply had been out of touch with this latter group; said Mayor Jerome P. Cavanagh during the riot, "I find out that all the civil rights leaders we've been dealing with don't even know the people in the streets." One minister described them as "the ones we know only as statistics."

Illusion: In all probability this utter lack of communication is precisely the picture in countless communities. A Gallup Poll taken in midsummer found that only one white American in 100 thought Negroes are being treated badly – and 76 percent thought "Negroes are treated the same as whites." "How far from reality can the country get?" reacted news analyst Clayton Fritchey, appalled that Americans were so blinded to the facts which prevail. He alluded to one Senate committee's piles of studies on riots which revealed that the problem stemmed clearly from the need for jobs, housing, education, etc., "but jobs above all."

And it is the lack of jobs for the untrained, coupled with industry's bent on technology, that prompts socioeconomist Robert Theobald to believe that the problems of minority groups, or all the poor, will become increasingly intolerable as prosperity grows for the rest of the country. He questions, in fact, whether the underprivileged can ever be brought into the present structuring of American society. As a solution Theobald advocates the provision of basic economic security through a guaranteed income, which he says would mean "security which can provide human beings with the capacity to begin to solve their own problems." In the estimation of Clayton Fritchey, "the cost of eliminating America's slums and giving a guaranteed minimum annual income probably would run to about half the present cost of Vietnam."

Reform or repression: Whether this is the explicit reform needed, or others vastly different, it appears that the problems behind riots ultimately can be solved only by a sweeping change, by a new openness to reality, and not by imposing still more repression and locking the protesters tighter in their ghettos.

Short of this, the words written from Detroit by Los Angeles *Times* correspondent Robert J. Donovan may be echoed many times over:

"This haggard city is a mirror of civilization going backward. Its smoke, blood, and gunfire are the most tragic testaments to date that urban America cannot keep up with the accumulating problems of the modern age."

GHETTOS IN REVOLT: A moral climate that encourages violence, coupled with a heavily armed civilian population . . .

AFTERMATH: Charred ruins, empty stores, and bitterness

H. RAP BROWN: Kindling the social tinder

"Tragic testaments: smoke, blood, and gunfire . . . a mirror of a civilization going backward"

Foreign Aid: Bombs or Butter?

A CLIMATE of violence that pervades the United States contributed much to the summer's urban riots, contended sociologist Morris Janowitz of the University of Chicago. To cut down the level of violence in American society he proposed that specific controls be launched for "de-escalation," or disarming, of the civilian population.

In terms of another facet of the arms problem, their shipment overseas, Congress is taking stock of just what the nation's policy is. The incentive for such a review grew out of a sudden disclosure that the Export-Import Bank, set up in 1934 to facilitate foreign trade, has become an instrument for channeling arms to underdeveloped countries. Only recently did congressmen become aware of the operation.

Aiding the flow: Over the past two fiscal years the Export-Import Bank, at Defense Department request, made loans of more than $600,000,000 to fourteen underdeveloped countries to purchase American arms. The sales were financed on easier credit terms than could be had at commercial banks.

Just how much Congress may object to the trafficking procedure itself is not determined. But there loomed a larger question: the quantity of arms flowing from the United States, the Soviet Union, and other industrialized nations to fuel the arms race of underdeveloped countries.

In its own vigorous support the Defense Department spoke of the need, for example, to offset "massive quantities" of Soviet arms being sent to the radical Arab countries with American shipments to Israel and the moderate Arab countries. Interestingly, it was such a policy that led to a curious development in the Israeli-Arab war, when identical American tanks were being used on both sides, by both Israel and Jordan.

The Pentagon argument further claimed that U. S. arms are essential to Brazil and other Latin American countries to offset Castro's expansion from Cuba. One congressional inquiry went unanswered: If that is what Cuba is doing, ought the United States not be responding beyond peddling a few million dollars in arms?

Prime exporter: The Pentagon's entanglement in the Export-Import Bank is but only one facet of the world arms question. A most significant fact is that the United States is the world's leading exporter of arms. Its sales total $2 billion a year and grants another $1 billion annually. In the end many congressmen likely would side with the Administration's view, that as long as the Soviet Union shows no willingness to scale down its arms shipments to underdeveloped regions the American arms program must be sustained.

If the arms aid does continue its pace, it will do so at a time when U. S. foreign aid overseas, along the line of economic development, is likely to be the most modest ever. The nation simply cannot finance foreign aid and the Vietnam war simultaneously, assert critics of foreign aid. Besides, the objectors point out, Indonesia, Ghana, and India each were at their worst behavior internationally at the very time U. S. aid to them was at its highest. The critics thus ask how effective direct U. S. developmental aid is in guaranteeing the response we seek from other nations.

But if one looks only at the political ramifications, there is a moral question which is left untouched. John Eberly, Brethren's representative in Washington, in a release last month said, "To have twenty-five percent of the people of the world possess and control for their own comfort eighty percent of the world's resources, leaving only twenty percent for the remaining seventy-five percent to live on, is a serious malaise." Secretary of State Dean Rusk insists that the world's wealthiest nation must provide a reason for hope of a better life for the seven out of ten persons in underdeveloped countries whose yearly income averages $154 per person. To curtail or sharply cut economic aid is to risk creating more Vietnams, he states.

On the other hand, a few legislators frankly state that the United States would not be so enmeshed in Vietnam today were it not for the heavy economic and military commitments of some years ago. The alternative to Vietnams of the future, such sources propose, is to channel foreign aid money through the World Bank and the United Nations development Fund. Others feel a clearer delineation between overseas military and developmental assistance would help.

In whatever ways applied, the resources of the United States seem imperative if mass starvation is to be averted in several parts of the world in just a decade or two hence. For the stark fact is, the world is running out of food. The irony is that this threat comes at a time when arsenals long have surpassed the point of overkill. Still for ourselves and others we invest heavily in arms; the nation's foreign policy still fancies its role as world cop.

Crux: Where does the problem center when it comes to relating America's greatness and resourcefulness in a vaster way to the life and death needs of emerging peoples? And to responding soon, before the specter of starvation becomes ever more explosive in Asia, Africa, and Latin America, where two thirds of the world's people live?

In the words of Sen. George McGovern, "It is not that the earth lacks the capacity, or modern farmers the know-how, to produce subsistence for men, but rather that governments lack the will and the courage to bend their efforts to the task."

MORE VIETNAMS: Might they be averted by U. S. sending its aid via international channels?

As the world's leading exporter of arms,
the United States needs to weigh its funding
for military buildup against developmental aid.
Yet the mood is to sharply cut foreign assistance

REFUGEES: Arab boy, grandfather uprooted again

A FACT OF WAR: In Israeli-Arab dispute, armaments supplied by America were used by both sides

Facing the Question of Right Priorities

"NOBODY HERE [in Washington] is sure that he has the answer to the disorder of the age, or even to the question of right priorities, but most agree that the question of priorities should be faced and that it is not being faced," observed James Reston.

Just how inadequately the question of priorities is being faced may be seen in reflection on a few monetary items:

Item: The House killed a bill to provide $20 million a year for two years to exterminate rats that infest the slums where rioters live. "This amount would not pay for one month of the random cannon fire the armed forces lob into the Vietnamese jungle every night in hopes of killing a guerrilla or two or making some stream impassable for a half hour," wrote columnist Tom Wicker in *The New York Times*. He added: "Eradicating rats, of course, would not eliminate riots. It would only suggest that somebody cared."

Item: "There is just about enough in the present appropriation for this model cities program to fuel and fire one large Saturn rocket," Rep. Louis Wyman pleaded with Congressional colleagues.

The model cities program, for which the appropriation was trimmed by two thirds, aims to overcome the "bulldozer" approach to urban renewal and develop some flexible demonstration projects.

Item: In spite of deficit forecasts and budget tightening generally, the House passed the largest public works bill since 1963, totaling $4.6 billion. Of this amount, *Time* magazine charged that $2 billion is "pork." There was little debate on the bill, *Time* reported, elaborating, "Small wonder. Every state will get a piece of action – a dam, a federal office building, a harbor improvement project or some other goody that a congressman can mention to his constituents. . . . Congress knows where charity begins."

In a concurrent action, the Senate Foreign Relations Committee lopped $736 million off the Administration's $3.4 billion foreign aid request.

Congressional role: How crucial are these actions, in terms of the issues confronted by the cities at home and by newly developing nations abroad?

The stance of government is exceedingly influential, states Philip M. Hauser, University of Chicago sociologist and world authority on population. It is Hauser's contention that the racial uprising this summer was precipitated more by Congress than by Stokely Carmichael. "Congress set the stage for violence when it refused to approve $40 million for fighting rats in the ghetto, and when it tried to destroy the antipoverty program."

On the other side was the view set forth in a report by *Time:* "A hyperactive Congress is no guarantee against violence. Watts blew sky-high in the midst of the greatest legislative activity on civil rights in a century. City after city has become the scene of rioting after – not before – the Great Society programs."

The core question is not whether protection against racial violence can be bought with federally financed urban programs. Nor whether developmental aid overseas will assure friendly allies. The fundamental point is what goals our country seeks, and how strong is its commitment to justice and equality for citizens at home and to humanitarian service to masses abroad.

Crackdown: As the riots mounted both politicians and the public revealed their strong indignation in proposals for routing lawlessness and violence. Voices als arose to urge that the nation not conten itself with uneasy stalemate, a state o permanent martial law, measures of recrimination, or even too great a preoccupation with law and order. "Too many people," said the NAACP's Roy Wilkins "want to make the Negro 'behave' bu do not want to give him justice." Many church leaders joined in urging tha legitimate grievances not be ignored.

Said one Washington, D. C., churchman, Patrick Cardinal O'Boyle, in a pastoral letter, "I see at least a glimmer o hope in the fact that so many Americans instead of pinning the blame on someone else as a kind of sacrificial scapegoat are now willing, perhaps for the first time to examine their own conscience and t assume their own full share of responsibility for the disastrous events of the pas few weeks."

Deplorable as the rioting was, the arousal of public sensitivity to the alienation and desperation of minority groups in this country was overdue. This same kind of awareness and concern needs be focused upon the developing peoples of the world. But always the practical, foremost question is what is of priority in America's scale of values.

Collision: Unless the nation reassesses its values and redefines its role in domestic and world affairs, the outcome could well be along the lines of a prediction made by Sen. George McGovern:

"Horrified historians may record that as the world sped on a collision course with starvation, its great powers fiddled with a war in Vietnam, a crisis in Berlin, a contest in arsenal building, and a race to the moon." – H.E.R.

EVELOPING PEOPLE: A Peace Corps worker in the Andes. What is the future of U. S. commitment to emerging peoples?

"Are the great powers on a collision course, preoccupied as they are with the war in Vietnam, a contest in arms, and a race to the moon?"

Priorities for the Church

Last summer at the Geneva Conference on Church and Society, a gathering of Christians from all over the world, I realized for the first time how deep are the gulfs that separate the rich from the poor, the privileged from the exploited, those who enjoy benefits they are reluctant to share from those who are getting ready to demand the same gifts for themselves. Despite our efforts, as Christians, to bridge these gaps, it was quite evident then that we Westerners, who enjoy our affluent society, are ill-prepared to understand the revolutionary forces already at work in our world.

This summer the revolution came to us here in the United States, here in our towns and cities, so that all of us are having now to face up to a kind of disorder we never expected, and we must cope with problems that are complex and baffling. To make matters worse we are also tragically involved in the civil disorders in Vietnam. We have used violence for our own purposes in the revolution there. But we are shocked when violence occurs in a street nearby.

As a result of our present crisis a number of our national leaders, some of them quoted on these pages, urge upon our nation the necessity of making choices, of determining priorities. But it is not enough for us, as Christians, merely to counsel our politicians. The question of priorities must be faced also by the church. How shall we, how *should* we respond to the disorder of our age, to the revolution that threatens to upset our cherished patterns of living? Among priorities for the church we suggest the following:

Priority: The concern of the church is for people – not for buildings, not for statistics, not for budgets, not for status, not for protection, not for programs – but for people. So let the church find its role, right now in the midst of controversy and conflict, even at the edge of danger, as a servant church, above all else existing for those human beings God created in his own image and whom he loved so much that he also gave his Son – for people.

Priority: The church has a testimony it still must be ready to give. It is a testimony against violence and for reconciling love. It is a testimony for justice, and against oppression, wherever there is oppression. It is a testimony for brotherhood, and against bigotry and prejudice. It is tragic when the minister of a sizable Midwestern congregation says that he dare not mention Vietnam or racial issues in his pulpit. The church has a testimony to give. It dare not keep silent.

Priority: The church is the custodian of tremendous human and financial resources. In a time when the fires of hatred, fear, suspicion, and violence swirl all around it, dare the church think only of serving its own needs or can it use its budgeted funds to help and heal where the hurt is greatest? In the face of world hunger, what kind of church suppers are most likely to resemble the Lord's Supper? Has a church given priority to "first things" if it gives none of its youth to volunteer service but contributes generously to the ranks of the military?

Priority: The church is called to incarnate in itself and in its members the very life of Christ, for it is his body. Therefore, the evangelism it effectively achieves is the evangel, the good news, it embodies in action as well as in proclamation. Let the church, therefore, be as open to people in need as was Jesus. Let the church be as willing to forgive – as he was. Let the church renounce hypocrisy and pretense – as he did. Let the church run the risk of losing its life – as he did. Let the church be criticized – as he was. Let the church be misunderstood – as he was. Let the church be humiliated and scorned – as he was. But let the church also open its arms wide – as he did. Let the church make his priorities – the demands of the kingdom of God – its own priorities. – K.M.

day by day

SCIENTISTS and technicians are busily at work developing new eyes and new ears to help us learn more about the universe in which we live. Space engineers send satellites to photograph the surface of the moon and to send back other valuable information. We can look through a giant telescope to examine vast reaches of the skies, and we may soon listen in on sounds that radio telescopes pick up from distant planets. There seems to be no limit to the range that is now open to our senses.

And yet, some persons insist on experimenting with new drugs because they hope in that way to gain new perceptions and perhaps also to "expand their consciousness." Whether or not it is dangerous to use some of these drugs – it looks to be so at this time – we ought to ask ourselves whether we are using right now senses that God has given us.

That is why the worship suggestions listed here are based on our need to become more perceptive of the world God made and of our place in that world. As you can soon see, all of this is an invitation to an activity of worship in which everyone can share.

Suggested activities

1. Plan a family outing for a time when nearly everyone will be relaxed and unhurried. Select a place where you can be somewhat alone. Explain to everyone that for a period of time – it may need to be a short period if quite young children are involved – each one will be looking or listening for sights and sounds to remember. Older children and adults may want to keep a record of what they observe.

For example, suppose you are near a stream or a waterfall. Listen for unusual sounds of water, sounds like "sloosh, slap, drip, gulp, wash, swish." But listen also for distant sounds – of a twig snapping, a bird chirping, a car door closing – or the sound of voices far away, a jet airplane overhead, or a diesel motor along some highway.

Or if you are concentrating on what you can see, why not suggest that each person take a special area for observation, one to watch the sky (cloud formations, coloring, birds, etc.), another to look for moving things (animals, machines, or the movements of trees and shrubs), still another to try to penetrate distance, estimating how far his vision will carry. Allow a few moments for concentration, and then share your discoveries.

An immediate result will be some awareness of how little each of us uses his senses. But the activity can also lead to some interesting discussions – as, for example, whether you can really see or hear the wind or if only observe the effects.

2. If you cannot leave home, try another approach. Listen to a recording of music by following the score, if possible. Notice how much of the music you do not really hear unless you are prompted to listen. Even without a score, listen and then compare notes. Or if you have a tape recorder, arrange to have a microphone hidden during a dinner period. Then play it back while everyone listens to the same sounds as a recorder caught them. Notice sounds in the background. Observe how several persons talk at the same time. What a difference listening makes!

3. Invite some person who is creative – perhaps an artist, photographer, writer, or craftsman – to visit your family. Let him tell you how he thinks of space, of objects, of surfaces, textures, and colors. Why does painting a picture of a flower or making a photograph of a scene change it in so many ways?

4. Select one of the Bible stories listed below that illustrates the discovery – of sight or sound – that came to someone who really turned aside to look or to listen. Then talk together briefly about the miracles that must be hidden all around you. Do you think God has something he is waiting to reveal to each of you?

5. Consider how you can use the words of a few appropriate hymns in your hymnal. A familiar one that is something of a gospel song is "Open My Eyes" (No. 295, *The Brethren Hymnal*). Think about stanza two of "Spirit of God, Descend Upon My Heart" (No. 232). Others to examine are "My God, I Thank Thee" (No. 31), "Dear Lord and Father of Mankind" (No. 334), and "O God, in Restless Living" (No. 335, stanzas one and two). – K.M.

DAILY READING GUIDE – September 17-30

Sunday. Gen. 28:10-16. It took a dream to open Jacob's eyes.
Monday. Ex. 3:1-6. A burning bush caused Moses to stop, look, and listen.
Tuesday. Isa. 6:1-5. A vision opened a prophet's eyes to see God – and to see himself.
Wednesday. Mark 8:22-25. Jesus brought sight to a blind man.
Thursday. John 20:11-18. Mary Magdalene was at first unable to recognize Jesus.
Friday. Luke 24:28-32. Two disciples were blinded until Jesus ate with them.
Saturday. Ps. 119:15-18. You can fix your eyes so that understanding will come.
Sunday. 1 Sam. 3:7-10. The boy Samuel did not know who was speaking to him.
Monday. 1 Kings 19:9-12. God spoke to Elijah in a still, small voice.
Tuesday. Mark 7:32-35. Jesus enabled a deaf man to hear.
Wednesday. James 1:19-25. To hear well you must also be a "doer."
Thursday. Ps. 19:1-4, 14. The heavens have something to say about God's glory.
Friday. Job 26:10-14. What we know of God is hardly a whisper of his full voice.
Saturday. 1 Thess. 4:9-12. Aspire to live quietly; it will improve your hearing.

How to Detect Totalitarian Types

by Franklin Littell

Most people do not fancy themselves as amateur sleuths. Their self-concept may include the roles of good father, loving husband, intelligent critic of public affairs, good sportsman, loyal friend, but spy or counterspy is not one of the roles. This is a very good thing, too, for, as a director of the FBI pointed out some months ago, nothing is more dangerous to effective pursuit and identification of America's internal enemies than the shoddy and clumsy activity of amateurs. As a matter of fact, nothing has given the real communists better "cover" in recent years than the careless way various adventurers – from Joseph McCarthy to Robert Welch – have applied the term "communist" or "consymp" to everyone left of Calvin Coolidge.

For the ordinary citizen, it is sufficient to have confidence in the basic integrity of our national leadership, political, religious, economic, educational. If he does not always agree with national policy, he argues on and comes back to vote another day. If he does not like everything his church leadership does, he likes even less the style of calumniators and character assassins. He remembers the verses from Proverbs (6:16-19):

"There are six things which the Lord hates,
    seven which are an abomination to him:
haughty eyes, a lying tongue,
    and hands that shed innocent blood,
A heart that devises wicked plans,
    feet that make haste to run to evil,
a false witness who breathes out lies,
    and a man who sows discord among
        brothers."

If he is a Christian, he remembers too the instructions against the ones who spread lies about the leaders of the church (or National Council of Churches): "Never admit any charge against an elder except on the evidence of two or three witnesses" (1 Tim. 5:19, and elsewhere). Most of the attacks charging "communism" in the churches come, in fact, from defrocked preachers or individuals who have never had any credentials at all.

There is now available, however, a listing of some sixteen or seventeen points by which a serious student can distinguish totalitarian types and cliques and parties and systems – and separate them from honest conservatism or liberalism. No one point alone suffices, but, if a large number of points fit, then the totalitarian type is present. There is only one point out of the whole list where communist and fascist differ, and that is this: Communism is a false universalism, fascist-types are a false particularism or tribalism. To be specific, communism claims all tribes and races; fascism tends to throw back to tribal myths of Teutonism, Anglo-Saxon racism, Shintoism (Japanese tribalism), and so on. The Mafia fits almost all points on the grid, although seizure and misuse of government is usually a function of another goal rather than a primary target. The points of identification most frequently encountered are these (shortness of space prevents detailed discussion, but books on each point are available in any good library):

1. Anti-Semitism — overt in most fascism, covert in most communism.

2. Secret discipline.

3. Secret membership and anonymous sponsorship. "Dial-a-Lie" telephone programs of the John Birch Society; "fronts" of both fascists and communists.

4. Contempt for open-faced discussion. Both fascists and communists slur the "liberal" or "bourgeois" idea that citizens can reach effective decisions by talking things through.

5. Sadism. For example, the communists relish discussing the "necessary elimination" of reactionary elements. The Radical Right has sponsored lecture tours for an ex-sheriff in Alabama, whose chief claim to fame was using cattle prods on American citizens.

6. "The organizational weapon." Through caucusing and hidden agendas, small cells of true believers capture or destroy programs of civic initiative.

7. Opposition to historic religious traditions. Being post-Christian, and being committed to ideology, totalitarians often favor religion in general but attack the churches and councils of churches.

8. Resentment of history. The communist dates "the fall" with the introduction of private property. The fascist dates it with the introduction of social welfare legislation. Both are guilty of the most grievous spiritual treason there is: to resent and deny the time and place of one's calling.

9. Closed systems of thought. Facts which do not fit the picture are either ignored or denounced as propaganda by the enemy. The totalitarians broadcast from soundproofed rooms and reject any outside voices.

10. Slander and rumormongering. Ignoring the rules of healthy discussion, the totalitarians of left and right seek to destroy the reputations, and finally take the lives, of those who differ or disagree.

11. Contempt for constitutional law and due process. This is evident not only in the slanderous references to the agencies of government but in the constant appeal to direct action. The present effort of the John Birch Society to force a recall election against Senator Church of Idaho is a good illustration, comparable to the conduct of a band of communists and fellow-travelers who attempted to break up a meeting and shout down the Vice-President of the United States a few months ago in Philharmonic Hall. This is the essential proof that neither totalitarian type is truly conservative or truly liberal. The conservative is not a nihilist, he believes in orderly change. The liberal is not one who shatters the public debate, he believes all opinions have a right to be heard.

Totalitarian groups and movements do not help to form public opinion. Neither do they build up public information and understanding. Their goal, and only goal, is power. And to gain power they abandon scruple and decency of conduct and then excuse themselves by arguing "historical necessity." The task of loyal citizens is to mute them and render them ineffective. The sooner that is done, the less agony and violence will be required to save the American experiment.

HURRAY FOR CLAY!

by Carol Conner

Do you think clay modeling is for kindergartners? Maybe you first met it when you were very young, but you met the pencil then, too. Think how much more you can do with a pencil now! So get out the clay. You can go right on making things and learning more ways to use it all your life. Have you ever tried this way of using clay?

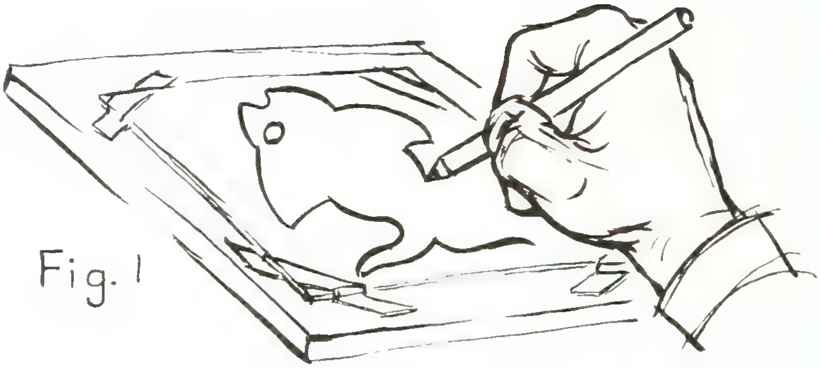


Fig. 1

First make a drawing the size and shape you want your finished clay piece to be. Use a soft pencil on medium heavy drawing paper or any fairly thick paper (Fig. 1). With masking tape fasten the paper to a flat board such as a breadboard or cutting board.

Then roll some clay into a strip about one half inch wide, and make a clay outline with it on top of your pencil outline (Fig. 2). Do not try to keep the strip round but press it down firmly against the paper with your thumb and fingers. Add more strips the same way until the figure is completely outlined. "Wedge" each bit of clay you add, which means to work it firmly into the mass of clay so they all become one. This is to prevent your finished clay piece from falling apart or having holes from air bubbles.

Now fill in the space inside the clay outline (Fig. 3). Build it piece by piece, wedging each bit firmly together.

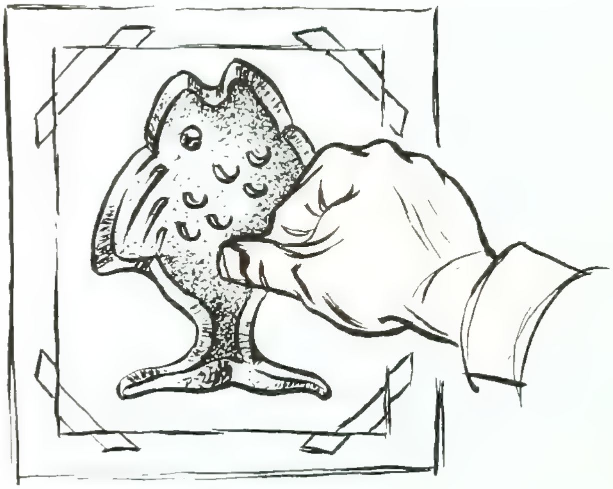


Fig. 4

When it is all filled in and about one-half inch thick, smooth the surface with your thumb. Then use your thumb to model whatever eyes, scales, ears, or mane you want (Fig. 4). In doing this you will push or dig out some of the clay. Just let it make a ridge. Last thing, smooth and round off these ridges and the outside edge.

Figure 5 shows a few examples of the many animals that are easy to make by this method. ☐

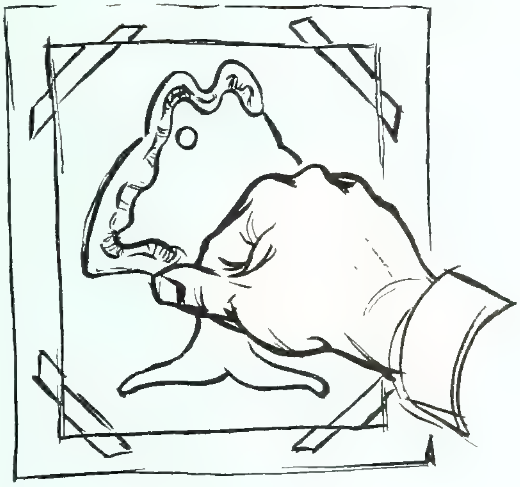


Fig. 2

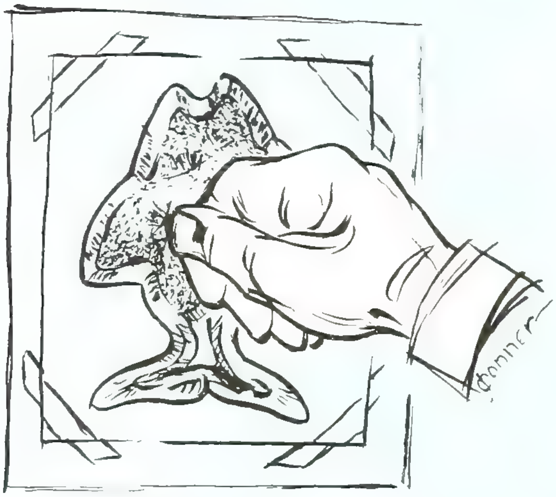


Fig. 3

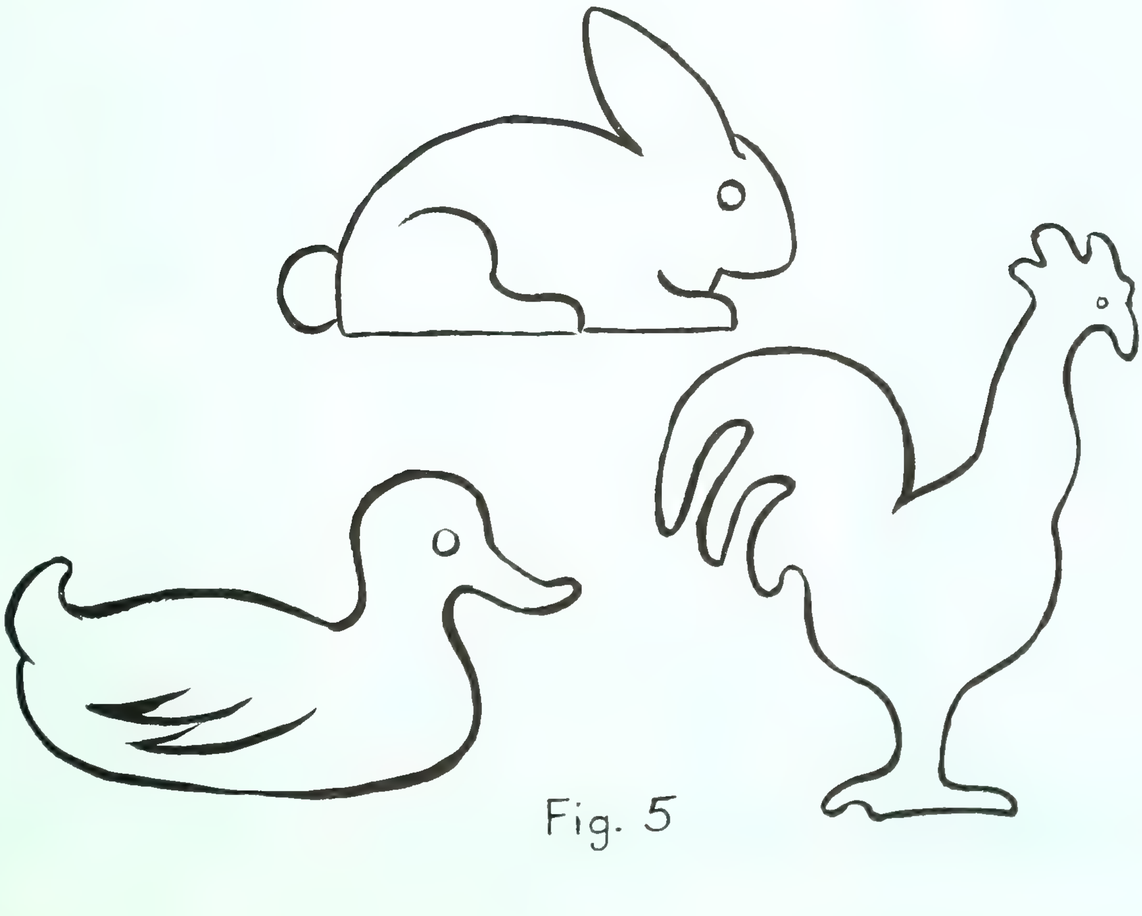
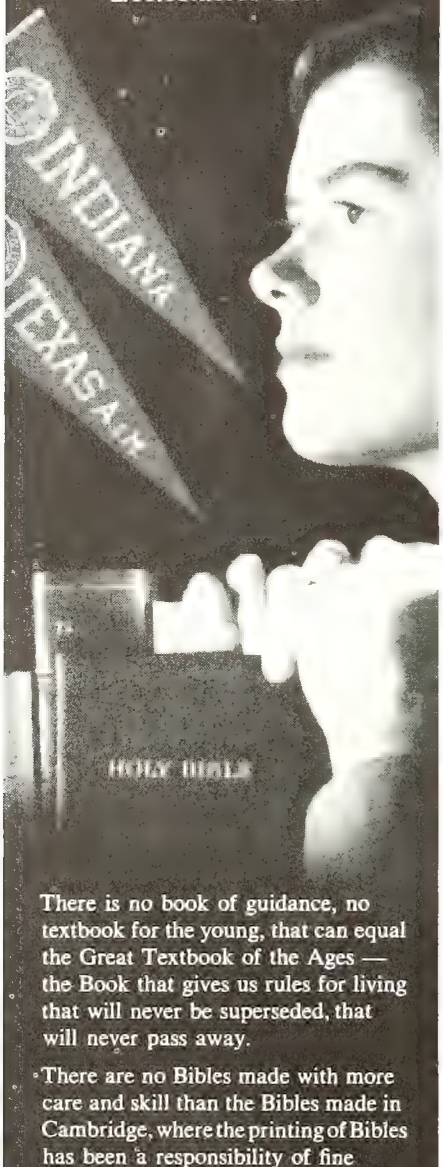


Fig. 5

REMEMBER NOW
THY CREATOR
IN THE DAYS OF
THY YOUTH
— Ecclesiastes 12.1



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AT ALL BOOKSTORES

REVIEWS / BOOKS

The challenge of Erich Fromm's radical humanism

YOU SHALL BE AS GODS, by Erich Fromm. Holt, Rinehart and Winston, 1966. 240 pages, $4.95

ERICH FROMM: A PROTESTANT CRITIQUE, by J. Stanley Glen. Westminster, 1966. 224 pages, $5.95

ESCAPE FROM AUTHORITY, by John H. Schaar. Basic Books, Inc., 1961. 349 pages, $6.50

WHEN A MAN in these complicated, often dangerous, vastly significant midyears of the twentieth century claims to know both the malady of the human condition and its cure, he is worth listening to. When he probes, not the technical questions on the periphery but the basic, life-and-death issues that have exercised thinking people since time began, he has an even greater right to be heard. And if, in addition to all this, he writes clearly and persuasively, he will gain a wide audience.

Such a man is Erich Fromm, the influential psychoanalyst, social utopian, and humanist rabbi (to use only a few of the labels that might well apply). Controversial he certainly is, not alone because of the individuality of his contribution within his chosen field of psychoanalysis, but also because he will not stay put in that field. Author of books such as *Escape From Freedom, The Sane Society,* and *Zen Buddhism and Psychoanalysis,* Fromm exhibits wide-ranging interests and insights. But primarily he is an evangelist of human freedom and critic of authority, and it is on these grounds that ultimately he must be judged.

The three books here under review complement one another: Fromm's latest volume, this time invading the preserve of Jews and Christians; a Protestant critique of Fromm's criticisms of Reformation Protestantism; and a general review and critique of the leading themes in Fromm's thinking.

You Shall Be As Gods has the subtitle, "A Radical Interpretation of the Old Testament and Its Tradition." Beginning with the question, Does the Old Testament have anything to say to man today? Fromm answers Yes, because it "expresses the genius of a people struggling for life and freedom. . . . " His perspective in depicting this struggle is "radical humanism," which explicitly denies a theistic basis.

In reading this book I had to get over an initial prejudice about a writer who attempts to interpret the Old Testament by disavowing the God of the Old Testament. But when I did, I was stimulated by the author's insights, derived I dare say more from his own previously held positions than from the Bible he is explaining. His marshaling of evidence from the Talmud, Mishnah, Maimonides, and other sources in the Jewish tradition was particularly impressive. Some of the familiar events of the Old Testament come alive with peculiar interest when viewed, as Fromm views them, as man's fundamental struggle to get free from idolatry and all the forces that keep man in bondage, even God. None of this is entirely new, but it exerts a new force, partly because the theme is a challenging one to twentieth-century readers.

In *Erich Fromm: A Protestant Critique,* J. Stanley Glen makes a sustained and useful though somewhat pedantic attempt both to clarify what Fromm has said about Reformation Protestantism and to argue against the distortions in Fromm's viewpoint. A prominent theme is the attempt to state and refute Fromm's charge that Paul, Luther, and Calvin all espoused a view of man's relationship to God which makes "God everything, man nothing." Fromm says that a master-slave relationship such as this is motivated by sadomasochistic needs. Glen argues against this on historical, theological, and psychological grounds. At the same time, he tries to remain open to the distortions in Reformation Christianity which give cause for interpretations like those of Fromm.

John Schaar's analysis of Fromm's thinking *(Escape From Authority)* is a first-rate piece of critical writing, at once sympathetic to Fromm's good intentions but hardheaded with regard to his basic assumptions. Schaar sees Fromm as a moralist, a mystic, and a utopian, one who "believes that everything will come out right in the end . . . if man will only have faith in man" (p. 8). Admitting the appeal of Fromm as a man who addresses himself to hugely important questions ("freedom," "alienation," "authority," and so on) and as one whose shrewd insight into the perils of modern technological society carries conviction, Schaar nevertheless sees dangers in Fromm's perspective. For example, " . . . to tell man he is perfect, as Fromm does, is to expose him to unnecessary dangers and excite him to catastrophic adventures" (p. 10).

Escape From Authority is an immensely stimulating book, whether or not you agree with either Fromm or Schaar. Ranging broadly as it does over the field of ethics and philosophy, many key issues are confronted that challenge the reader's own assumptions and insights.

Two convictions stem from having to come to grips with what Fromm himself writes and what others write about him. One is that his contribution needs to be taken seriously; the other that there are fundamental choices in either following or not following Fromm.

Fromm's appeal is self-evident. He writes prolifically to a large audience and deals with big issues. He sees clearly what he is about, managing to make plain (too plain it seems to me) what man's problems are and where things have gone wrong. He speaks in a language that uses seriously words like *love, freedom, idolatry,* and *alienation.* He is for man in an age that can be seen to deny man his essential humanity. He explains some of the mechanisms of man's bondage to authorities that frustrate authentic selfhood. He is far more convincing about the evil effects of technological society than most preachers are. He puts into words the feelings of people who feel cut off from the roots of tradition and from secure and meaningful relationships.

All of this and more Fromm does in a brilliant and illuminating way. What then is there to quarrel about? Borrowing a phrase from Schaar, "to criticize him is to risk making oneself appear ungracious and ill-tempered, wanting in the human sympathies" (p. 10).

The serious faults in Fromm cannot be gotten at through intellectual analysis alone. It is fundamentally a matter of basic perspective and conviction. Fromm's whole analysis of the human situation rests on assumptions that weight the scales heavily in man's favor as over against the evil of our modern forms of society. Is man at heart a devil or a god (just to give the widest contrast possible)? Fromm says he is godlike; the devils reside in the forces of society which separate man from his essentially good nature.

He pays a heavy price for this warmly humanistic view (and, we must acknowledge, gets many fine rewards, too). The price is a kind of two-dimensional understanding of human nature that denies the essential (not just the operational) dividedness of man. "What is wrong with Fromm's view of man is not his generous estimate of man's rational powers but his shallow explanation of man's destructiveness and irrationality" (Schaar). This issue could be put in more traditional theological language. There is no doctrine of sin in Fromm, which robs his analysis of real depth.

What Fromm leaves us with are big answers to man's problems — like building a "sane society." Even Fromm is pessimistic about this, not feeling confident, as none of us are, that the competitions and immaturities of world communities can be resolved constructively enough to guarantee peace and freedom. He does not help us to value the kinds of compromises which show small improvements or enable us to enjoy moments of unfinished but nevertheless significant achievement. There is no "grace" in Fromm's view in the sense of blessing this life as it is now.

But do not take my word for it — Fromm himself needs to be read and reacted to. — Richard A. Bollinger

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in brief

PERSONAL MENTION

A distinguished service award was presented to **D. Arnold Naff** at the district conference of Tennessee and Alabama, on Aug. 16. The award recognized his service as director of self-allocation and chairman of the commission of stewards since October 1963. Citing the growth in outreach giving in the district during this time, the district said, "Much of this growth has been brought about by the dedicated efforts of D. Arnold Naff." Currently Mr. Naff is the pastor of the Meadow Branch and Mountain Valley congregations in Tennessee.

Among contributors to a new reference volume on practical theology is **Leland Wilson,** director of interpretation for the Brotherhood. The volume, *Dictionary of Practical Theology* (1967, Baker Book House, $8.95), includes Mr. Wilson's article on "The Old Testament and the Tithe." Ralph G. Turnbull of Seattle, Wash., edited the volume.

. . .

The Rev. **Chauncey J. Varner,** executive secretary of the York County Council of Churches, has accepted a call to be the general secretary of the Pennsylvania Council of Churches, beginning May 16, 1968. **Dr. Jesse D. Reber,** the present secretary, who planned to retire on Sept. 1, will serve in the interim period. . . . **T. F. Henry** of Huntingdon, Pa., is serving as half-time pastor of the Beech Run congregation, Middle Pennsylvania.

. . .

After six weeks in the hospital because of a severe heart attack, **Paul Lantis** has returned home. He is pastor of the West Goshen church, Ind. . . . **Dewey Rowe,** pastor at Tacoma, Wash., has been given a leave of absence partly because of health reasons. **Andrew Holderreed,** missionary on furlough, began work with the congregation on Sept. 1.

CALENDAR

Sept. 15-16	**District conference, West Marva, Westernport, Md.**
Sept. 15-17	**District conference, Missouri, Warrensburg**
Sept. 17	**Brotherhood Fund Achievement Sunday**
Sept. 22-23	**District conference, Southern Pennsylvania, Black Rock**
Sept. 24	**Christian Education Sunday**
Sept. 24-30	**Christian Education Week**
Oct. 1	**Worldwide Communion Sunday**
Oct. 6-8	**District conference, Mid-Atlantic, Frederick**
Oct. 6-8	**District conference, Florida, Georgia, and Puerto Rico, Winter Park**
Oct. 8	**Laymen's Sunday**
Oct. 16-23	**United Nations Week**
Oct. 21	**District conference, North Atlantic, Drexel Hill**
Oct. 22	**World Order Sunday**
Oct. 24	**United Nations Day**
Oct. 27-29	**District conference, Middle Pennsylvania, Woodbury**
Oct. 29	**World Temperance Sunday**
Oct. 29	**Reformation Sunday**
Nov. 2-4	**District conference, Idaho and Western Montana, Boise, Mountain View**
Nov. 3	**World Community Day**
Nov. 3-4	**District conference, Eastern Pennsylvania, Lancaster**
Nov. 3-5	**District conference, Southern Ohio, East Dayton**

Vietnam Christian Service director **Paul Leatherman** has been awarded the Order of Merit of the Republic of Vietnam in recognition of his "goodwill and efforts in contributing to the achievement of various social welfare services." The award was presented by the deputy prime minister at a special International Aid Day celebration on June 22.

Father John Courtney Murray, S.J., an outstanding exponent of religious freedom and ecumenical dialogue, died on Aug. 16, of a heart attack. Father Murray was a lecturer last fall at Bethany Theological Seminary.

. . .

Congratulations go to four couples who have been married more than fifty years. They are: **Mr. and Mrs. Harvey Replogle,** Roaring Spring, Pa., fifty-four years; **Mr. and Mrs. E. R. Henricks,** Mt. Morris, Ill., fifty-two years; **Mr. and Mrs. Joseph H. Plunkett,** Pleasant Hill, Ohio, fifty-eight years; **Mr. and Mrs. O. D. Buck,** Mt. Morris, Ill., fifty-nine years. . . . **Mr. and Mrs. Murray Ankeny,** Shelocta, Pa., and **Mr. and Mrs. Harlan Smith,** North Manchester, Ind., observed their fiftieth wedding anniversaries recently.

ON THE AIR

The third part of the series of interviews with prominent churchmen on the "Frontiers of Faith" program (NBC-TV, 1:30-2:00 p.m., EDT, Sundays) will feature Dr. Eugene Carson Blake, general secretary of the World Council of Churches, on Sept. 17. Concluding the series on Sept. 24 will be an interview with Robert McAfee Brown, professor of religion at Stanford University, Calif.

The four programs in the series will be made available for educational use by the Broadcasting and Film Commission of the National Council of Churches through the offices of David O. Poindexter, director of utilization.

The next series with the National Council of Churches on the "Frontiers of Faith" is scheduled for February through April 1968. The subject area to be explored is world peace.

THINGS TO COME

The **Salem congregation** near Phillipsburg, Ohio, is celebrating the 150th year of its founding on Sept. 17. The guest speaker for the occasion is C. C. Sollenberger. . . . The guest speaker for the homecoming at the **Sugar Creek church,** Lima, Ohio, on Sept. 24, will be T. Wayne Rieman, head of the department of religion and philosophy at Manchester College. Services will be at 10:30 a.m. and 2:00 p.m.

. . .

Dedication services for the new wing of the **Pennsylvania United Church Center,** Harrisburg, Pa., will be held during the fall meeting of the board of directors, Pennsylvania Council of Churches, Oct. 24-25. The new building will house the offices of the Tri-District of the Church of the Brethren; Executive Joseph M. Long will move from another part of the older building and Mrs. Virginia Fisher, director of Christian education, from Elizabethtown College.

On Nov. 11-12, the **Church of the Brethren Men's Fellowship** of the central area will meet in a retreat at the Winona

Hotel, Winona Lake, Ind. The retreat lecturer and consultant on the theme, "Being Christian in Tomorrow's World," will be Franklin H. Littell, president of Iowa Wesleyan College. Brochures and registration forms will be sent in quantity to each pastor in the area on approximately Oct. 1.

OPPORTUNITY

Perry L. Huffaker, who is retiring from the pastoral ministry September 1, is available for **musical evangelism meetings** in the churches. For further information contact him at 319 Winnimac Ave., Englewood, Ohio 45322.

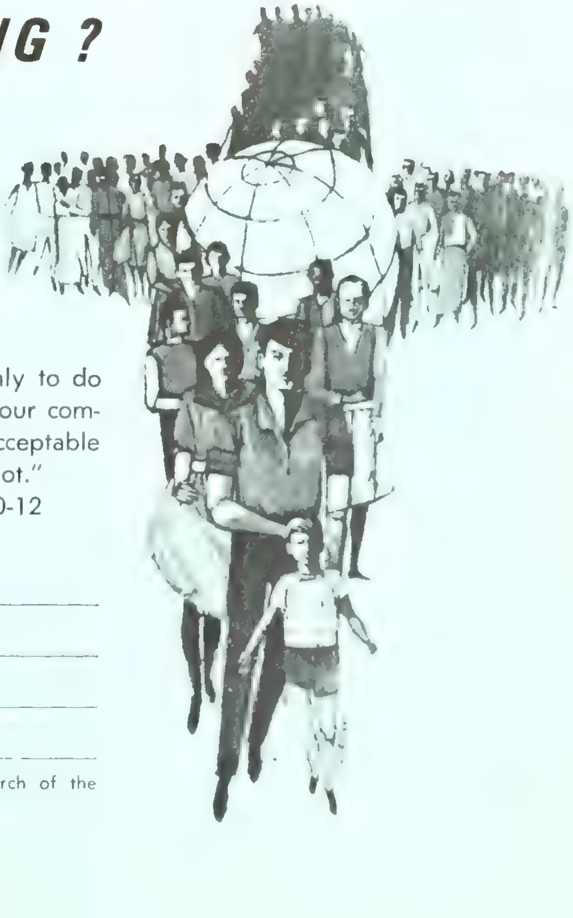
DISASTER FUNDS TO NEWARK

The General Brotherhood Board forwarded $500 for use in emergency material aid assistance by Church World Service following the racial conflict and destruction in Newark, N. J. This money was advanced from the Emergency Disaster Fund, and the Board now appeals to all Brethren for gifts to replace this amount and for other Emergency Fund Disaster ministries. Contributions are also needed for the continuing race relations program. Send gifts to: General Brotherhood Board, Church of the Brethren General Offices, Elgin, Ill. 60120.

DEATHS

Angle, Clarence, Mercersburg, Pa., on June 20, 1967, aged 87
Benjamin, Ollie F., Monticello, Ind., on July 25, 1967, aged 79
Berger, John, Falls City, Nebr., on Aug. 6, 1967, aged 79
Cameron, Marie M., Roanoke, Va., on July 5, 1967, aged 71
Deardorff, Cletus, North Manchester, Ind., on Aug. 5, 1967, aged 61
Deardorff, Maude, North Manchester, Ind., on April 11, 1967, aged 84
Gibbel, Charles E., Girard, Ill., on March 4, 1967, aged 76
Huston, Archie, Roaring Springs, Pa., on June 29, 1967, aged 66
Hawkins, Cora, Carrollton, Mo., on July 26, 1967, aged 75
Kestner, Ruth J., York, Pa., on Aug. 3, 1967, aged 57
Lowe, Harry, Peru, Ind., on Aug. 8, 1967, aged 79
Maphis, Edna, Brookville, Ohio, on June 28, 1967, aged 79
Masimore, John, York, Pa., on Aug. 16, 1967, aged 79
May, Harry T., Harrisonburg, Va., on July 11, 1967, aged 61
Mellinger, Steven, Columbiana, Ohio, on July 29, 1967, aged 12
Miller, Rena, Denver, Colo., on May 7, 1967, aged 90
Palmer, Harriet, La Verne, Calif., on July 17, 1967, aged 86
Ream, Charles, York, Pa., on Aug. 15, 1967, aged 88
Ream, Sara J., York, Pa., on July 16, 1967, aged 91
Reyher, Thelma M., Wiley, Colo., on July 30, 1967, aged 67
Rowland, John E., Greencastle, Pa., on June 28, 1967, aged 85
Shaffer, Edward J., Somerset, Pa., on July 19, 1967, aged 63
Sherfy, Effie S., Roanoke, Va., on July 21, 1967, aged 86
Shull, Clara, North Manchester, Ind., on July 31, 1967, aged 94
Smith, Susan A., La Verne, Calif., on Aug. 1, 1967, aged 98
Smith, Walter Edward, Fayetteville, W. Va., on July 16, 1967, aged 64
Wickert, Mary B., Astoria, Ill., on Aug. 3, 1967, aged 98

WHAT IS YOUR STYLE OF LIVING ?



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ACHIEVEMENT OFFERING — September 1967

"It is best for you now to complete what a year ago you began not only to do but to desire, so that your readiness in desiring it may be matched by your completing it out of what you have. For if the readiness is there, it is acceptable ACCORDING TO WHAT A MAN HAS, not according to what he has not."
— 2 Cor. 8:10-12

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EVANGELISM / *continued from page 10*

the men he had called and challenged one by one to come and follow him whom he could later send out to preach the gospel to the poor, to heal diseases, to cast out demons, and to call down fire upon the earth. And today the vast hunger and the intolerable anguish of men, the bitterness and lostness and brokenness of the world can be met only by those who have met Jesus and who can then lift him up as the way, the truth and the life.

Effective evangelism for our day, though it is far broader and perhaps deeper than that of an earlier day, must still be personal evangelism, or it cannot be social evangelism at all. The only servants of Christ who can confront the evil powers and in the face of them live and proclaim the *shalom* are the persons who have been brought into this *shalom* as individuals confronted in the loneliness of their own personhood by the One who still stands on the shore of our human life and says, "Come, follow me!" Thus, they are brought one by one into the family of God, and only then can they ever truly hear the low sad sob of the world's agony, and go into the world with the compassion of God.

Evangelism, if it is real, must lead to decision and commitment of life. The committed person will then maintain his commitment through repentance, prayer, alertness, Christian fellowship, Bible reading, corporate worship, social awareness and responsibility, and unreserved involvement in mission and service.

Evangelism that is vital opens the door for a person that he might become Christian and experience redemption. The work of Christ in him produces the fruits and gifts of the spirit: forgiveness of sins, at-homeness with God, a profound tranquillity of spirit in face of the most violent storms, an inner assurance of forgiveness, a new depth and breadth of love for all men, emancipation from the threat and power of sin, an integrated life through loyalty to Jesus Christ, a deep appreciation of God's everyday gifts, dynamic spiritual power, a sense of mission and vocation, and a spirit of community and world responsibility.

New directions

The kind of evangelism in which we can engage and which is adequate and viable for this revolutionary time is becoming clear. It must be a combination of eager, vital, resourceful, compassionate personal evangelism, with a broader proclamation of the good news of redemption to wide structures of society. This new evangelism involves patient listening. We cannot go about giving wordy and irrevelant answers to questions no one is asking any more. The turn to the world means that we must listen to the world's challenges, its cries of pain, and its bitter recriminations against us because we have so long failed to heed or to help. But we must not go to the world empty-handed. As we seek to establish God's *shalom* we will learn again from our Lord as expressed in Luke 4:18-19.

So our new evangelism will not be a rejection of a strong personal lay evangelism and of preaching earnestly for commitment. It will do this and the new forms of evangelism, too, in which the gospel is preached to the areas of tragic and terrible human need. It will work through the new forms of ministry and the coffeehouses, the TV and the radio, the printed page and the agora. But it will never go astray from its central theme and purpose of the personal confrontation of man in his sin and hunger and lostness and need by Jesus Christ as Savior and Lord. The Church of the Brethren cannot do anything greater than that; it dare do nothing less.

The new evangelism will be characterized by humility. It will point to Christ in his saving activity. Yet it will be a personal witness that Christ has come to me, too, precisely at the point of lostness where my brother now is.

It will be a listening evangelism, in which we listen to what the world is saying, so that we may know the pathos and lostness of men. It will realize that Christ got to our brother before we did.

It will be a compassionate evangelism, full of deep and Christlike concern that all men shall have the *shalom* of God, and shall be born into the glorious freedom of the sons of God.

It will be a hopeful evangelism, for it will realize that it is the invincible will of God that all men shall be in the Father's family, that every knee shall bow and every tongue confess that Jesus Christ is Lord.

It will be a triumphant evangelism, for the *shalom* of God has the power to break all barriers down, and Christ shall reign, King of kings, and Lord of lords forever and ever. Hallelujah! ☐

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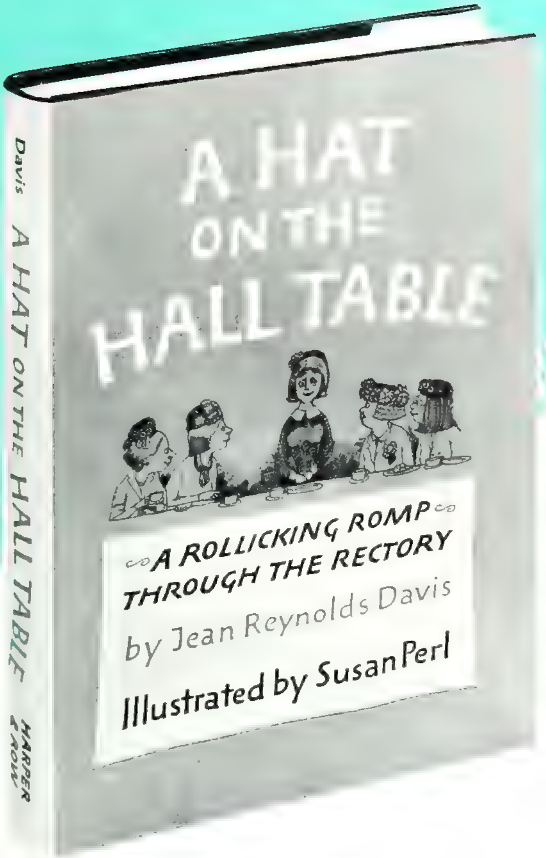
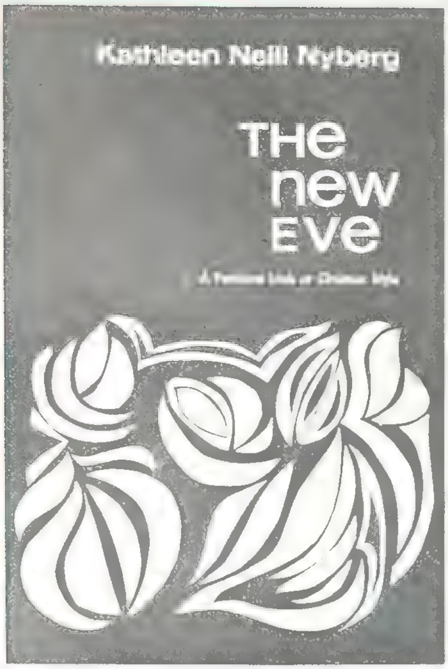

A HAT ON THE HALL TABLE
A ROLLICKING ROMP THROUGH THE RECTORY
by Jean Reynolds Davis
Illustrated by Susan Perl
Davis
A HAT ON THE HALL TABLE
HARPER & ROW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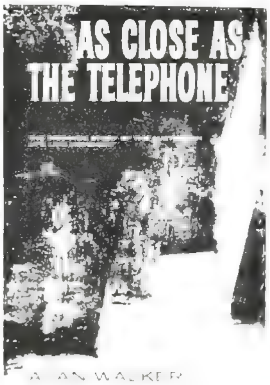
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ALAN WALKER

FUN FOR THE FAMILY
HARRY D. EDGREN

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Alan Walker

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Suggested leisure-time activities that can be developed and varied according to the interests of a particular family. Most of the suggestions are simple and can be carried out with little equipment, although many involve equipment that families already have. Indexed. $1.45 paper

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LOOK FOR THESE FEATURES IN THIS *messenger*

Evangelism for a New Day. *Evangelism based on an understanding of the gospel is the proclamation of an event and an invitation to an encounter.* by Edward K. Ziegler. page 1

"Miss Brumbaugh Is Unbelievable!" *Pastor Ibrahim, describing the activities of a missionary nurse, went on to say of Grayce Brumbaugh, "The things she does – even though she's a woman."* by Mildred Grimley. page 2

You're Talking My Kind of Language. *Anywhere that honest sharing occurs, there the Holy Spirit is at work, reconciling, uniting, breaking down the dividing walls of hostility.* by Ronald K. Morgan. page 7

Is Folk Singing Just a Fad? *Not when it helps people express their deeper feelings and introduces them to the folkways of other nations.* by Esther Lefever. page 11

The Disorder of the Age. *A special news section takes stock of the crisis events that currently disturb Americans and reflect revolutionary moods around the world.* page 14

OTHER FEATURES include "Faith Looks Up," by Wayne Buckle (page 9), "How to Detect Totalitarian Types," last in a series by Franklin Littell (page 24), "Hurray for Clay," an activity feature for children (page 26), and a review article, "The Challenge of Eric Fromm's Radical Humanism," by Richard A. Bollinger (page 28).

COMING NEXT

Anne Bedford reports on an interview with Thurl Metzger, Heifers for Relief executive who often walks "Hand in Hand With Hunger." . . . Wayne Zunkel responds to the question often raised by youth when they ask, "Why Wait Till Marriage?" . . . Norman Harsh has some guidance to offer parents whose children ask about certain church ceremonies, especially relating to baptism and the Lord's Supper.

PHOTO CREDITS: 2-3, 4, 6 Leland Wilson; 4, 5 Grimley; 11 Rohn Engh (left), Kenneth Thompson (right); 15 United Press International photo, 17 Tony Spina, courtesy of Detroit Free Press (top); 17 (bottom), 19, 21, Religious News Service, 26-27 Carol Conner

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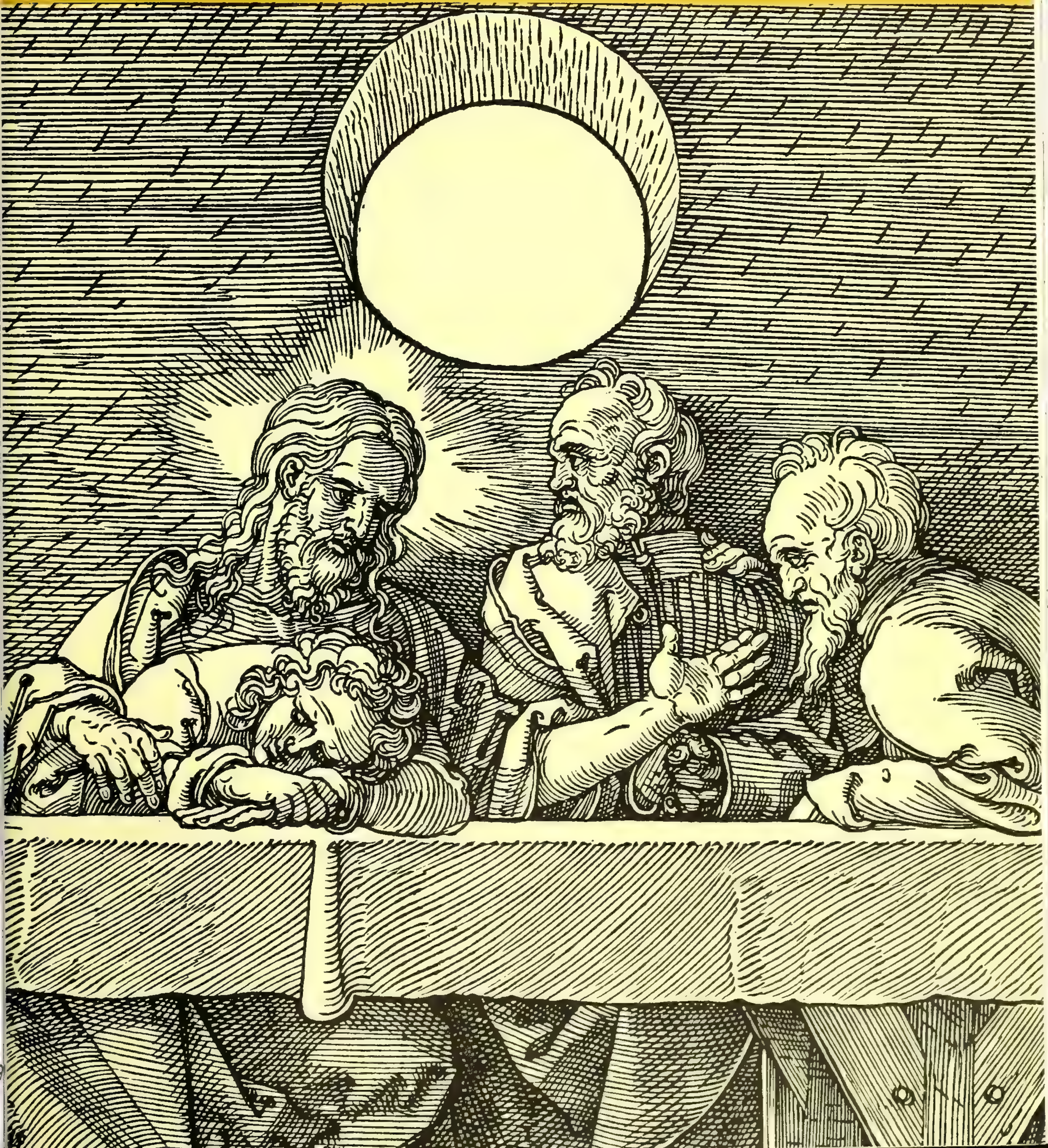
VOL. 116 NO. 1

messenger
CHURCH OF THE BRETHREN 9/28/67

When Is Art Christian?



readers write

EXERCISE CONCERN FOR NEIGHBORS

The present nation of Israel with history in its hands must know that the best way to kill an enemy who hates it as 100 million Arabs do is to make them its friends. With Israel's scientific know-how, technological skills, and wealth from friends in America and Europe, the tools are in her hands. If with a sincere concern for their less fortunate neighbors the Israelis will exercise this concern toward the Arab countries, they will all have peace and happiness, and the battle of Armageddon will be won and past.

I believe that Israel will do this. They have already started this program.

T. Blake Million

Ashland, Ohio

FACADE OR CONFUSION

In reference to John West's letter to "Readers Write," Aug. 3, I would like to offer the following thoughts.

Having been raised in an era when bearded relatives openly denounced any faith other than Brethren and parents inquired of each new beau as to whether he or she was Brethren, is it really hard to understand why we as parents today find it difficult to accept the true Christian outlook on this important issue?

Something deep inside of me sincerely agrees with John's thoughts and with those of many other young people who feel they can see straight through our "holier-than-thou" facade as we sit in church Sunday after Sunday. Is it a facade, or are we just confused, having been raised in one era and now being parents in another? Has the church failed completely to open our minds and hearts on this issue or have we failed to accept its teachings?

Yes, we too have tucked this article away for our daughters' future reference, but now I'm not so sure we have done the right thing.

Lucille Weist

York, Pa.

PRIORITIES MUST CHANGE

After the first of the tragic riots in our cities, President Johnson made a would-be reassuring affirmation that America still has the resources to carry on the war in Vietnam, while at the same time dealing with our internal problems of the city, racism, and poverty. After hearing this, a European friend of mine remarked, "Remembering that a similar statement was made a year or so ago in regard to the war and possible effects on your great society program, I guess the American people don't take this kind of statement too seriously, do they?"

Well, even if the president's affirmation would prove true, such pronouncements must ring in the ears of many of the "have-nots" of the world as symbolizing a kind of "sick luxury," when a nation's leader boasts of the economic capacity to wage war (against a very poor and small country at that) on the one hand, while promising to clean up its own problems of violence, poverty, and racism on the other — and all the while preserving a generally affluent way of life.

Many doubted the wisdom of Dr. Martin Luther King, Jr., when, a few months ago, he attempted to associate the civil rights program with the movement opposing the war in Vietnam. Whether or not this association on Dr. King's part was "wise" does not alter the reality of the correlation between the war and growing unrest at home, particularly in the steaming ghettos of our cities where conditions promise only one thing to the Negroes and others who live there, namely, perpetual second-class citizenship. No wonder a Negro soldier who recently returned home from Vietnam said, "I would rather go back to Vietnam."

When will America, particularly churchmen of America, in sufficient numbers and with insistent regularity, demand of their elected leaders that the priorities must change?

Without meaning to lend political support to a potential presidential candidate, I must say that I give thanks to Senator Charles Percy (and others like him), who recently said, "If we continue to spe sixty-six million dollars a day trying 'save' the sixteen million people of Sou Vietnam, while leaving the plight of t twenty million urban poor in our own cou try unresolved, then I think we have o priorities terribly confused."

Could we not well take ten minutes send just a note of gratitude to men li Senator Percy who dare speak their mind Writing our elected leaders is one thi we are still very free to do. It cannot hu It may even help.

Dale Ott

Geneva, Switzerland

INSPIRED ARTICLE

I think the article, "Pilgrimage to Fre dom," by Harry K. Zeller, Jr. (Aug. 17), just great! I am glad for such freedo of expression and I feel it is truly an i spired article. We fear the unknown wh we live merely by rule and regulated a thority without thinking for ourselve Thus, we do limit the free search for trut God gave us the freedom of choice. Trul real awareness comes from the Christ spi within.

Why should we lick on one lollipop wh we own the whole factory? I am for le churchanity and more Christianity. Yeste day is past; tomorrow is yet to come; *no* is the time for action. Christianity is neith a place nor a time; it is a way of life. T live it fully, we need the awareness being one with God, Christ, and the Ho Spirit. If God is for us, who can be again us?

Mrs. Joann Kilmer

Goshen, Ind.

(Continued on page 30)

COVER: A detail from "The Last Supper," a woodcut by the German painter Albrecht Durer (1471-152 He is remembered by many for his "Praying Hands." Used by permission of the Art Institute of Chicag

BYLINES: **Anna H. Bedford** is the wife of Jerry L. Bedford, director of development, Heifer Proje Inc.; she lives in Upper Darby, Pennsylvania. . . . A senior at Bethany Theological Seminary, O Brook, Illinois, **J. Philip Shankster** was intern minister at the McPherson church, Kansas, the past yea . . . **William Sloan Coffin, Jr.**, is the chaplain at Yale University, New Haven, Connecticut . . . Recent elected to the General Brotherhood Board, **C. Wayne Zunkel** is pastor of the First church, Harrisbur Pennsylvania. He is the author of Part 3, "In His Spirit," of the youth curriculum. . . . **Norman Hars** pastor of the Barren Ridge congregation, near Staunton, Virginia, serves on the General Brotherho Board's Christian Education Commission. . . . **Desmond W. Bittinger** is chancellor of Chapman Colleg Orange, California. . . . Ministerial vocation consultant **Donald E. Fancher** and director of interpret tion **Leland Wilson** are both on the Brotherhood staff, Elgin, Illinois.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Chur of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illino

Thurl Metzger is a man who walks

Hand in Hand With the Hungry

by ANNA H. BEDFORD

There are many trees on Thurl Metzger's small farm in North Manchester, Indiana. They are tall and strong, and they have been there a long time. It was a gusty afternoon in late fall when I visited the place, and the trees overlooking the creek tossed about, their leaves scattering.

When you meet Thurl Metzger you think of trees. His face is serious, but humor twinkles in the frank, gray eyes. He has the comfortable assurance of one who belongs to the land, as indeed he does. Born third of eight children, he was raised on a farm in a family that traces their sojourn in America back to pre-Revolutionary times. The ruddy complexion of an outdoorsman sets off his graying hair. You sense vigor without bravado, action springing from quiet concern, the sturdiness of deep-rooted faith.

I had come to meet this man whose daily cares stretch out far beyond the farmlands of Indiana, as far as the famine-ridden villages of India and the trouble-torn Dominican Republic. What passes as a fleeting news item to you and me – a dry spell in Prentiss, Mississippi; the automation of the Panama hat industry in Ecuador – is of immediate interest to him in leisurely North Manchester. Statistics that stir us momentarily – fifty percent of the world's children never reach age fifteen; one out of every two people in the world suffers from malnutrition – seem horribly incredible, and we dismiss them. But Thurl Metzger walks hand in hand with the hungry every day.

He is executive director of Heifer Project, Inc., an organization with a name familiar to most members of the Church of the Brethren. Formerly an arm of the Brethren Service Commission, Heifer Project is now an independent nonprofit agency that sends food-producing livestock and poultry to needy people in developing countries. These "living gifts" provide a continuing source of food and income, and also, since they multiply, a gift to one becomes a gift to many. Every recipient pledges his gift's first offspring to another needy person.

Heifer Project offers aid solely on the basis of need and ability to care for the animal, without political or religious considerations. It is supported by churches and people of all faiths and many farm and civic organizations besides. Church of the Brethren still keeps close ties with the program, not the least of them Thurl Metzger himself.

"Tell me how you got into Heifer Project," I asked after introductions and an appropriate comment on the height of a truly fine corn crop that grows almost to his front doorstep. "I'd rather tell you about Heifer Project," he replies, with what I soon learn to be typical modesty.

"Though our approach seems straightforward, the effects of the HPI spirit can be quite radical and far-reaching. For example, we introduced dairy farming in Hokkaido, the northern province of Japan. Governor Machimura offered to set up five breeding centers if we would stock them and provide volunteer workers. Farmers have always cultivated rice in Hokkaido, and the pioneers who went into other forms of agriculture have struggled against volcanic ash and severe winters to provide a better living for their families. For them, dairying is more than a helpful enterprise; it is a break through a cultural barrier."

"As executive director of Heifer Project, your task, then, is to visit countries and evaluate their requests for aid?"

"Yes, that's one part of my work that I like very much. But, unfortunately, we can consider only one fourth of the requests we receive. Still it's very exciting and satisfying to find a situation with great multiplying potential. In some countries, chronic need has permitted the growth of social and political tension. We have to make every effort to respect the individual, his culture, and his personality. We work with him and not for him. We avoid the appearance of charity. We try not to impose our concept of politics, economics, or religion on him even though we may be convinced that he needs them. We have to trust the maturing of his judgment as he gains his self-respect. Sometimes it can be difficult to exercise the needed restraint."

He sipped his coffee thoughtfully for a few moments. "We've had some excellent opportunities to be 'leaven in the loaf,' however. Thailand – certainly a sensitive area – is a good example . . . " He broke off with a sudden idea. "We've forty Brown Swiss leaving for Thailand in a couple of weeks. Would you like to see them?"

"I would indeed." The prospect of another drive through the Indiana countryside was pleasant, and I readily agreed. On the way I learned that this was the second Heifer Project shipment to Thailand, America's oldest Asian ally. In 1954, fifty-four Brown Swiss were sent to start a foundation herd and for crossbreeding with native cattle. It was discovered that the crossbreeds matured earlier and produced two or three times as much milk as their dams. The government set up stud farms and artificial insemination centers in various provinces so that farmers can have their cattle serviced without charge.

However, it takes a lot of cattle to upgrade the poor livestock of an entire country, and continual inbreeding could cause deterioration of the foundation herd. The Thais asked Heifer Project for another shipment, offering to pay the high cost of transportation, almost

Ronald Dudley examines a Brahman bull at Brethren mission farm in Santo Domingo de los Colorados, Ecuador

double the value of the animals. The Council of Churches in Elkhart County, Indiana, accepted the challenge and one year later had raised enough money to purchase forty purebred Brown Swiss.

They were winsome, high-spirited young animals. Surprisingly, they were not particularly brown, but an assortment of tans, greys, and biscuit, soft and patchy like the "fake fur" currently in vogue. I admired their flatulent, well-fed look. Eventually, the heifers would produce twenty quarts of milk a day. "A cup of milk for eighty Thai children," I reflected aloud.

Mr. Metzger smiled gently. "It was the scientist who conquered childhood diseases permitting a billion souls to prolong their years of misery only to die ultimately of malnutrition. But if you study the problem of hunger from grass roots to government, from soup kitchens to conference tables, from barnyards to bureaucracies, you discover that we can't blame the physical scientist for not coming up with the answers. The problem has roots in sociology, religion, psychology, and perhaps most of all in antiquated political concepts."

This particular conviction is one that Thurl Metzger holds dear, for it is based on his twelve years of experience with the hungry in a variety of cultures. In Africa, for example, he sees how nationalistic fervor causes many new countries to "throw out the baby with the bath water," as he puts it, for it is "a baby that was conceived in a white Christian culture." In India, he observes that this condition is further complicated by an inherent caste system, which, although outlawed, still leaves the society so saturated with suspicion that effective national planning even for basic needs is almost impossible. In Latin America he notes the last-ditch stand of semi-feudalism – the government of a sullen and suspicious population by the elite who own nearly all the land. Even when the old social structure breaks down, the new government seldom enjoys the confidence and trust of the "little man."

This too has a direct bearing on the capacity of a country to produce the essentials of its society. His conclusion: "It may be that even in our attempt to meet the physical need of hunger we may be required to reexamine our philosophy as it relates to different colors and cultural backgrounds to be sure that we can communicate easily and genuinely with those who are both suspicious and starving. Hunger is a problem that spans the whole of the human scene, from the individual striving to maintain a hold on existence, to a whole country striving to keep at peace within itself and within the community of nations. . . . " He ended with a smile, "Yet, we cannot underestimate the importance of the fact that the simple gift of an animal may be the key that unlocks the door to a whole skyscraper of possibilities!"

The steady munching of the Brown Swiss reminded us that suppertime was near. "Why animals?" I asked as we returned to the car. "Can't protein be supplied more economically from plants?"

"That's true," he replied with another soft smile for my naivité. "But agricultural experts agree that complete reliance on it is neither advisable nor

Metzger (center) inspects two of the first Santa Gertrudis offspring crop of Hacienda Los Cerros mission

feasible. The fact is, not only is there a general need for improved livestock and poultry but also an overwhelming desire to obtain them, even in countries where there is social and political tension. There can be no questions as to the continuing need for HPI experience and service, or its acceptability. But the question is whether we have the vision and the faith of those who initiated the program, whether we are willing to give generously and work energetically to meet today's need."

Privately, I reflected that Heifer Project can expect to do just that under Thurl Metzger's leadership. He has the gentle Brethren gift of healing the breach between brothers estranged by differences in ideology, race, or culture. In 1946, for example, when international tensions in Europe were keenest, he successfully negotiated with the Polish government to bring ten young Poles to America for a year's study. To this day, all the students, most of whom by now have doctorate degrees and are working in Poland, remain staunch friends of the United States.

The car pulled up in the Metzgers' driveway. He walked about a bit before going into the house, enjoying the bright slits of cold evening sun between the trees. Thurl Metzger pointed out the woods he has set aside as a bird sanctuary. "Just a few acres; we have only eighteen all together. Not enough to grow anything on, too big to keep the weeds down!" he added with a wry smile. "There's really no work here for the boys to do," referring to the handsome teen-agers, Robert and Richard, I had met earlier. "I well remember the chores I used to do with my father. But it's hard to find meaningful work for youngsters today. It doesn't make sense to create it artificially." He spoke regretfully, but without rancor.

To a city person, a visit to the Metzger homestead is as refreshing as a glass of new milk. Here are comfort, good taste, simplicity. Cherished pieces of family furniture blend easily with a lacquered table from Costa Rica and a bold-patterned rug from Ecuador. The people are like that too. Theirs is the easy charm of the American Midwest, spiced with an alertness to the world at large that directs conversation far beyond the pleasant surroundings.

"How many countries have you visited?" I wondered aloud. Typically modest, Thurl did not know, and turned to his wife.

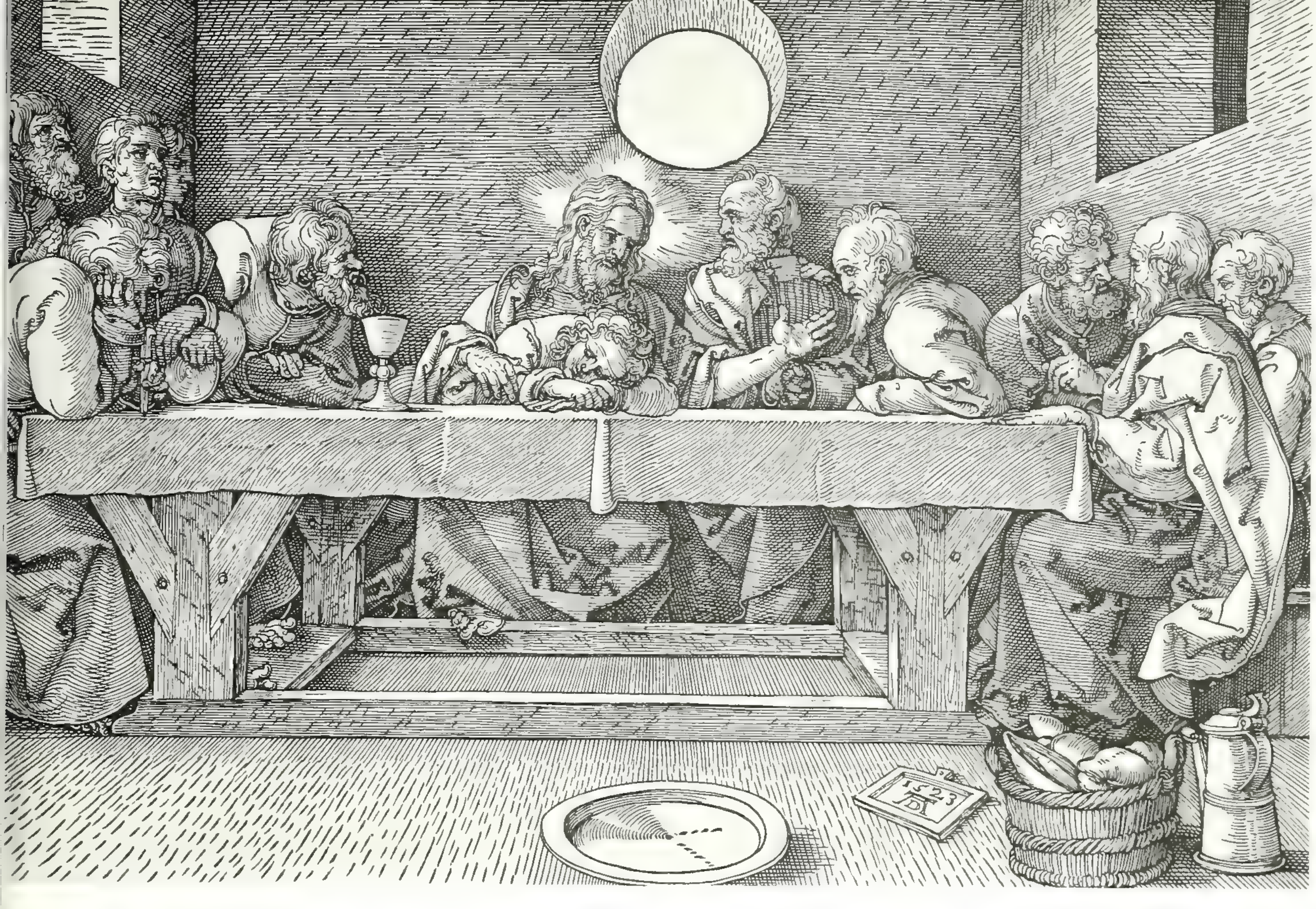
"Perhaps fifty . . . " Over the years Mrs. Metzger has read aloud to the four children letters from Korea, Russia, Turkey, Bolivia, Peru, and endless other countries. A high school classmate and college sweetheart, she is a gracious supporter of her husband's ministry. Even the children appear to share the HPI spirit. Mrs. Metzger laughingly recalls that their first baby, Kathleen, obligingly arrived a few days late. Her father just barely managed to be back in time for the event, after eight months in Poland. Mrs. Metzger is now a fourth grade teacher. Barbara, their youngest child – a very grown-up seven-year-old – goes to school with her mother each day.

It was from Mrs. Metzger that, over supper, I learned how Thurl joined the staff of Heifer Project. After their marriage in May 1941, Mr. Metzger taught high school and coached athletics, but World War II disrupted his career. He was drafted but, as a conscientious objector, chose alternative service instead. Eventually, this led to the trip to Poland that was to remain graphically imprinted on his Christian conscience. "It has been my lot to visit some of the atrocity areas of our age," he remembers. "I have seen gas chambers which were equipped to liquidate 12,000 people every day, and concentration camps where millions were systematically starved. I have seen centers where the blind and crippled were collected; and I have seen men, women, and children fight over garbage. I have seen thousands of refugees who were haunted with hopelessness. It is not possible to forget such scenes. . . . "

When in 1953 Thurl was offered the position of executive director of Heifer Project which would involve him in easing suffering and overcoming hunger for so many people, he could not turn it down.

We leaned back from the table, satisfied from an ample meal. There is a moment's silence. "I have often wondered what effect it would have on me to know that my children were being fed at school by a rich foreign nation because I was unable to feed them adequately at home," says Thurl Metzger pensively. If the specter of man's hunger has compelled him to action, it is his steadfast belief in man's essential dignity that has enabled him to twist the kaleidoscope of current events into a pattern, a policy for Heifer Project, as expressed in one of his speeches.

"It is likely that the second half of our century will be remembered for the enormous efforts of government and voluntary agencies both here and abroad to recover from and to correct the calamities of the first part of the century. We in Heifer Project get some satisfaction from being a part of this effort. Our program, though small, has a power of penetration greater than many others. We have crossed nearly every social, religious, color, or political barrier that exists. We hope that we can expand and that our contribution will be part of a comprehensive effort that will let historians call the second half of the twentieth century a time of hope." □



An Idea Behind Communion

by J. PHILIP SHANKSTER

John Ruskin once said, "He is the greatest artist who has embodied, in the sum of his works, the greatest number of the greatest ideas." Yet great artists generally enjoy a shorter life-span than do great ideas. For example, Christ was crucified at 33, while Christianity is nearly 2,000 years old. Perhaps the idea is of more value than the one who gives it.

However, ideas, or the carriers of meaning, are of little value unless they are transmitted. Ancients were convinced that this was necessary and was best facilitated by means of rock. The pyramids and sphinx are present-day monuments to this early method. Today some would say that the textbook, the microfilm, or the time capsule are the only sure methods of saving and perpetuating ideas. Still, many educators are aware of one basic difficulty with this method. Ideas remain locked upon the page until opened by the mind willing to read. If you have ever attempted to get others to read, you are aware of the difficulty.

In recent decades we have discovered and developed the oldest method of passing on ideas. Man has discovered that his own body is the best carrier and transmitter of ideas and that the human senses, in combination, are most capable carriers. Consider two basic American industries that have capitalized on the human senses in achieving their goals. Motion pictures and television sell sex and cigarettes by means of sight and sound. I mention these two commodities because they bring in more revenue for these industries than any other product. Supermarkets, by means of free samples, such as sizzling sausages, crisp, crunchy potato chips, and other tasty little tidbits, addict us to various ideas through our weaker senses, smell and taste.

We may object to the thought of being enslaved to various ideas by the clever manipulation of our senses. But we cannot escape, and I seriously doubt that we want to. Our entire existence is wrapped up in ideas. We eat ideas. (A bowl a day keeps the bullies away.) We drive ideas. (You're ahead in a Ford all the way.) We love ideas. (I want a girl, just like the girl, that married dear old Dad.) We live and move and have our being in ideas.

Many ideas in which we participate are tangible. Other ideas which provide unexplainable joy are untouchable. Each of us has stood in some famous place. Perhaps it was at the west gate of Gettysburg National Cemetery, where Abraham Lincoln delivered his famous address. Or maybe it was at the corner of Houston and Elm Streets in Dallas, Texas, where President Kennedy was assassinated. There are thousands of places all over the world, at which a person can remember and participate in an idea or an event. A friend recently returned from Marburg, Germany, where Luther and Zwingli met in 1529 to discuss the possibilities of uniting their two reformation movements. He related the thrill that came to him as he stood in the room where these giants in church history separated over the question of communion. One must agree. Bodily participation in an idea seems to make the idea live.

When we come to the idea of communion, our age has several. The various methods and interpretations are quite numerous. Some are meaningful, while others are involved. Participants in communion have varied reactions. Some just go through the motions, while a few struggle to grasp some significance. And, of course, there are always those who partake with such zeal and faith that their sincerity and convictions are a living testimony. It is important, though, that any Christian fellowship come to a consensus. Just what idea is it that we are celebrating?

On the last evening that Christ spent with his disciples, he was particularly concerned that they remember him and continue his ministry. Thus, we have Paul relating this central idea to the Corinthian people about twenty-five years after that night in the upper room. Paul said, "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes."

It is difficult to understand how the advertisement of any person's death could have any meaning or relevance to our own lives. Yet, there is something about the death of Christ that gets to each of us. The cry, "My God, my God, why hast thou forsaken me?" has been our own cry at least once in our lives. "Help yourself if you think you're so great," is a statement that has been thrown in derision at some of us, when we especially needed the acceptance of those who mocked us. And no one has really been exempt from the dryness of life which has caused us to cry out in agony, "I thirst," for relief from the staleness of this existence.

No, the proclamation of the death of Christ is more than the proclamation of a single man's death. The death of King Saul was tragic. The death of Socrates was impressive and personal. The death of Kennedy was shocking and brutal. And the death of every man is unique and, in some measure, impressive. But there is no death that is as reflective of the death we are all dying as that death seen in the crucified Christ.

We speak of witnessing to the world and of making Christianity relevant to the problems of life. Jesus acted in breaking the bread and blessing the cup and provided two meaningful idea carriers that speak to the brokenness we all experience. Paul interpreted the idea that was symbolized in these elements. Now it is up to us to partake and to proclaim. □

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by Edith Lovejoy Pierce

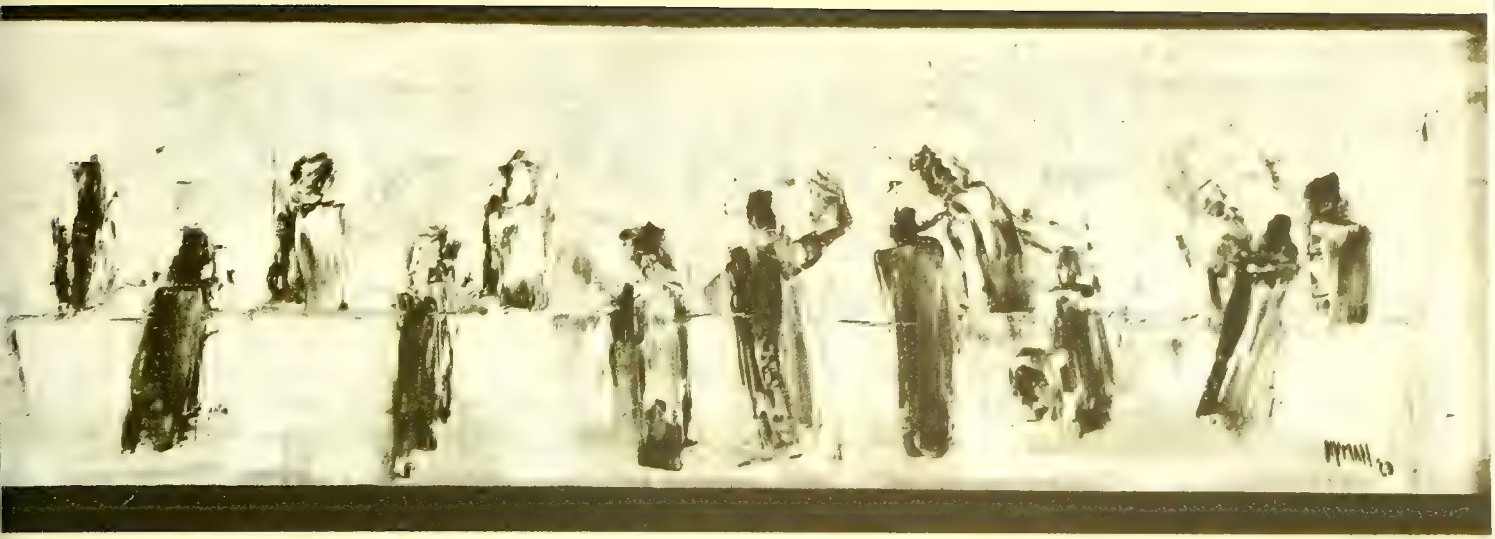
The Bread of the Coming Day

If our Lord, in the prayer that he taught his disciples, was referring only to the mundane requirements of the body when he spoke of "bread," Matthew has not so interpreted it. Quite the contrary, the Matthean version of the Lord's Prayer is an eschatological prayer through and through, referring to the final dispensation and having affinity with the great picture of the Judgment Day in chapter twenty-five.

The hallowing of God's name, the coming of his kingdom, the doing of his will are accompanied by the giving of the bread of his Presence, the true shewbread, and bread "for the morrow," the bread "of the coming day," as some translations have it.

With his frequent Old Testament references, Matthew may have had manna in mind, the "bread from heaven’ that was given each day to the people of God wandering in the wilderness. The Israelites were forbidden to store this up for the morrow, as it would be given on the day it was required and it would become foul if kept overnight. Only the manna gathered on the sixth day, the day before the sabbath, would not spoil if a double portion were collected to tide the people over the day of rest. So when Matthew writes of the bread for the morrow, or for the coming day, he would be referring to the great and final sabbath of the kingdom come.

An alternative translation of the dis-



puted Greek word *epiousios* might be “substantial” rather than “daily” or “of the coming day” from *ousia,* — substance. In other words, the true, genuine, substantial bread as over against earthly perishable bread. In fact, we have just been urged not to worry about the atter, for “your Father knows what you need before you ask him” (Matt. 6:8). And while the birds do not sow and reap and the lilies do not toil and spin, neither do they pray, “and yet your heavenly Father feeds them” (6:26).

Let us explore other uses of the word *bread* in Matthew. We find it first in the wilderness temptation. “Command these stones to become loaves of bread,” says the tempter to Jesus, who rejects the suggestion, saying, “ ‘Man shall not ive by bread alone, but by every word hat proceeds from the mouth of God’ ” 4:4). There is a comparison here beween two kinds of bread: the earthly and the heavenly, which is the word of God.

Next we come upon the Canaanite woman who pleads for her daughter possessed by a demon (15:22). After aying, “I was sent only to the lost heep of the house of Israel,” Jesus adds, “It is not fair to take the children’s bread and throw it to the dogs” (15:26). s this bread a metaphor for the Word of life that was to be given first to the ews?

Further along comes the feeding of he multitude (15:32-38). Here the word *bread* seems to be used in the ordinary sense, though a miracle was effected through it by the action of Jesus.

Again mention is made of bread in 16:5: “When the disciples reached the other side, they had forgotten to bring any bread.” This rather trivial observation seems to be brought in by way of introduction to a paragraph that emphasizes “the leaven of the Pharisees”: “Take heed and beware of the leaven of the Pharisees and Sadducees” (16:6). The disciples discuss the meaning of this with so little understanding that finally Jesus speaks out plainly: “How is it that you fail to perceive that I did not speak about bread? Beware of the leaven of the Pharisees and Sadducees” (16:11). “Then they understood that he did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees” (16:12).

Is this particular “leaven” mentioned in opposition to the unleavened bread of the passover? Whether or not the Last Supper was the actual passover meal is a disputed point. Matthew considers it so. “Now on the first day of Unleavened Bread the disciples came to Jesus, saying, ‘Where will you have us prepare for you to eat the passover?’ ” (26:17). And later, “Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, ‘Take, eat; this is my body.’ ”

From the temptation in the wilderness to the Lord’s Supper, the true bread is the presence of Christ himself.

The Lord’s Prayer is an eschatological prayer, closely woven. “Thy kingdom come, thy will be done, on earth as it is in heaven. Our bread, the real bread, give us today.” This is virtually a paraphrase of that most ancient Christian prayer, the Aramaic “Maranatha” — “Our Lord, come.” We are praying for the last day, when the Father’s name shall be hallowed, when his kingdom shall come and his will be done on earth as it is in heaven, because Christ comes.

Remembering the fate of the wicked servant who was punished for exacting payment of a small debt owed him by a fellow-servant, when he had been forgiven by his master to whom he owed a far greater debt (18:23-35), we immediately utter the next petition as the Last Judgment faces us: “Forgive us our debts, as we also have forgiven our debtors.”

“Lead us not into temptation,” might be translated, “Put us not to the test,” or “Bring us not to trial” (Greek *peirasmon*). “But deliver us from evil” or “the evil one.” In other words, “Let not the judgment go against us, that we be not condemned.”

The purpose of the prayer seems to be to test our willingness to face the coming of the kingdom, to make ready for it, and by our prayer to hasten its coming. ☐

THE GRACE TO QUARREL WITH THE WORLD / by William Sloan Coffin, Jr.

For glimpses of beauty and hours of truth,
for the taste of justice and the feel of freedom,
for music and mirth, love and laughter,
Lord, we love thy world,
this nation,
and this place.
Because we love the world
we pray now, O Father, for grace to quarrel with it,
O Thou whose lover's quarrel with the world
is the history of the world.

Grant us grace to quarrel
with words that conceal the heart,
with the glitter that is but a disguised and painted indifference,
with everything in our culture that distracts from rather than gives meaning to life.

Grant us grace to quarrel also
with those who pledge allegiance to one race rather than the human race,
with those who exalt violence at home and abroad,
with those who think it more patriotic to mourn a dead soldier than to honor a living conscience.

O God, grant us grace to quarrel with all that
crucifies
and trivializes
and separates men.

Number us now among those who went forth from this place
longing only for those things for which thou dost make us long,
men who pursued knowledge beyond the utmost bound of human thought;
men for whom the complexity of issues only served to renew their zeal to deal with them;
men who were citizens of the world first, and of their own countries only at a much later and convenient hour;
and men who were always ready to risk something big for something good.

So may we leave in the world a little more truth,
a little more justice,
a little more beauty than would have been there had we not loved the world enough to quarrel with it for what it is not but might yet be.

O God, who dost still reign in sorrow on the tree,
broken, bleeding, but unconquered,
forbid it that we should ever be diverted by despair.

Take now our minds and think through them,
take our lips and speak through them,
and take our hearts and set them on fire. Amen

An Invocation for a University Gathering

Why Wait Till Marriage?

by C. Wayne Zunkel

You and I live in a strange and wonderful age. We live in an age which is wise and sophisticated. Yet, we are a people tied to many myths, many superstitions, many falsehoods. We think we are of all people most free. Yet in some of the key areas of life we are not free.

We are a humble generation in some ways. Ironically, in the field of science, where we do the best, never before have so many great men been willing to say, "I don't know," as they have stood in the presence of great scientific mysteries and problems.

But in the fields of religion and morals, where we do the poorest, perhaps never before has any generation been so sure, so all-wise, so much smarter than all who have gone before, so unwilling to be taught or to learn from anyone in the past.

In the area of religion and morals, we think we can write our own rules for life. We assume that, if we say that a thing is right and if we say it loud enough, then it will be right. We think we can sweep away all that went before and reshape the whole universe in any way we choose.

We are so enamored by the idea of democracy that we think the universe is run democratically. We try to remake God in our own image.

But the universe is not run by a majority vote. We cannot repeal the law of gravity by any referendum of men, whatever the number voting. And the argument "everyone is doing it" does not change any moral or physical law.

One of the superstitions to which many people about us cling very tightly is the idea that we can find happiness or pleasure by making pleasure our aim. We have masses of people who have become "pleasure-seekers."

They think this is a new approach to life, but it is very old. There was a philosophy of pleasure-seeking at the time when Jesus lived. It was set forth by a man who lived three hundred years before Christ. A whole group of people began to live for their senses and to feel religious about it. They began to eat and drink as gluttons. They used sex selfishly. They used their minds night and day to try to figure out new ways to give themselves pleasure through the feeding of their senses.

But they were not happy. When they were not eating or satisfying their physical or sexual hungers, they were anxious and irritable. On the other hand, as they fed their hungers more and more, they grew sick and tired of the satisfactions they received. Before long there were no new ways to find pleasure through their senses. Every new form of sex soon lost its thrill. Every new, exotic food, after awhile, grew tiring. They became bored with life. Society began to fall apart. They opened up their lives to sickness and disease. They lost all purpose for living.

One of the rules for living seems to be that happiness never comes through seeking it directly. It always comes as a by-product when we are seeking something else.

Many of us accept the myth that immorality is new. Many people assume that "once upon a time" in the past a man and woman got married, stayed married, and were faithful to each other and in love with each other but that today all that has been changed. Some would say that we have outgrown that concept.

The truth is, there has always been some breakdown in the marriage relationship. And in every age there have been husbands who were loyal to their wives and there have been wives who love and were faithful to their husbands.

Despite the shocking findings of the Kinsey report, which has been much misquoted, the most amazing finding of Kinsey is that the percentage of people who feel that sex outside of marriage is wrong is virtually the same across the decades of this century.

Dr. Kinsey found, for example, among college-bound youth between ages 16 and 20 that 58% of the boys had had no sex experience and 80% of the girls had had no sex experience. And if you add to those percentages the number of those whose experience of sex outside of marriage was related to the person they eventually married or whose experience of sex was a lone, isolated incident on which they now look back with sorrow and disdain (as a person may have lied once or twice or stolen once or twice but has rejected this as a pattern for life), the percentages are overwhelming. As of today, the world of James Bond is a make-believe world found only in storybooks and on motion picture screens. The percentages of Americans who engage in this kind of random sex, flitting from partner to partner as a bee flits from flower to flower, is about as small as the percentage of Americans who, in the course of an average day, go around gunning down "bad guys" from morning to night.

We live in a day with a new kind of hypocrite. The old kind of hypocrite — the hypocrite of the Bible — tried to pretend that he was better than he really was. The hypocrite of today tries to pretend that he is worse than he really is.

The less sexual experience a person has had, studies show, the greater the freedom he advocates. Ironically, the more a person knows about what sex involves, the more likely he or she is to say that it should be confined to marriage. Among married couples surveyed, those who had more sex experience before marriage tended to be much firmer in their insistence that sex before marriage does not make a happily adjusted marriage relationship.

We have a modern myth which says that standards of right and wrong about sex must be made up as we go along. That a "prepackaged" set of rules about morality is old-fashioned and unworkable. That is each moment we must decide, then and there, what is good and what is harmful or unwise. But the truth is that in the back seat of a car or in a secluded setting, if the partner is attractive and willing, if the atmosphere is pleasant, for a young person or an adult to attempt to establish guidelines for behavior there is like expecting a man with a weakness for alcohol to decide about its wise use while sitting at a bar, looking into a full mug of beer or shot of whiskey; it is like asking a person with a love for rich foods to decide about a diet with a warm piece of pie before him, covered with a big scoop of ice cream, and the first bite halfway to his mouth. If there are no clearly defined standards long before the moments of decision, there will be no standards.

Unless there are long-term goals as to what we want out of life and a clear idea as to what reaching those goals must involve, we become like Esau in the Old Testament who came in from the fields hungry and traded his birthright, giving away his whole future and the opportunity to be the father of a great nation in exchange for a bowl of vegetable soup, to satisfy the strong physical hunger of that one, brief moment.

We have a modern myth which says that sex outside of marriage is fun, that it prepares a person for marriage, that as long as no one "gets hurt" it is all right.

Many an amateur student of love argues this way. Many a college boy or a young adult will argue this way. Many a person like Hugh Heffner will argue this way.

But the professionals in the field, those who seriously study the question, the marriage counselors, the pastors who, hour after hour, listen to the stories of the broken lives of people who have tried living by this philosophy, do not say this.

For all our talk about sex we know very few facts about sex. We know even less about the nature of love.

Sex as an end in itself does not bring joy. When sex becomes an end in itself, it soon spends itself. It ends in boredom and frustration. It results in broken lives and much heartache.

First experiences of sex outside marriage are usually not satisfying. Often they are clumsy, guilt-ridden, even distasteful. They do not bring the joys which young people have been led to believe they will bring.

To have meaning and lasting beauty, sex must be set within the context of a permanent relationship. It must be accompanied with vows of commitment to each other. The development of a meaningful sex relationship between two people takes much time, much patience, much understanding.

Sex as an end in itself does not bring joy. It ends in boredom and frustration. It results in broken lives

It is not primarily a physical relationship. Sex for dogs is a physical relationship. But sex for human beings is in a far different category.

Many who come to marriage have brought the misunderstandings of our society. Sexual adjustment between two people who care for each other is almost always possible in marriage. About the only physical limitations to such adjustment come when there is a wide age range between the husband and wife – where the husband is many years older. The block to a good sexual adjustment is almost always psychological – in the mind and in one's attitudes and feelings. So it is not necessary to "find out" whether sexual adjustment is possible before marriage.

Indeed, experiences of sex outside of marriage are not a true indication. Usually such experiences are far less satisfying. They are often hurried. They are often entered into with some fear and not entirely free – because of the attitudes of society and because of attitudes about right and wrong which are built inside us. But even where they seem satisfying at the time, some people who have found a measure of sexual adjustment before marriage do not find it with the same person after marriage – because of suppressed guilts which they carry over into marriage, because of mistrust which develops toward the other person because of the activity they had together outside of marriage. Rather than making marital sexual adjustment better, for many people quite the opposite is true – it hinders it.

Sexual adjustment does not depend on technique or experience, which is another myth of our society. Full sex adjustment depends on the total relationship between two persons – on every aspect of their lives together. It depends far more on attitudes and love and acceptance than it does on any physical skills or techniques.

Adjustment between two people demands being on the same wave length, sharing many experiences, feeling loved and secure. It is not a result of a momentary, technically correct encounter. In other words, sex that is lasting and beautiful is an extension, an expression of the deepest feelings of the mind and the heart and the soul, and not cold skill which one trains for and then artfully executes.

There is an old Chinese proverb which says, "Keep your eyes wide open before marriage; half closed after marriage."

Sex before marriage blinds the eyes of the couple to each other; it soon displaces all conversation; it prevents them from seeing each other realistically. Often it keeps them from facing the many areas where conflicts need to be resolved if life after marriage is to be pleasant and workable.

No young man would buy an automobile by moonlight. Yet many a man or a woman would select a life-mate by moonlight, with eyes half closed.

Sex outside marriage still means pregnancies and disease. Our miracle drugs have not wiped out venereal disease. Our medical know-how seemed to for awhile, but venereal disease is returning even so.

Every month, 1,000 people die from syphilis. Every two minutes a teenager contracts a venereal disease. It is estimated that 800,000 Americans have syphilis and do not know it. Yet, syphilis can lead to insanity or blindness or death.

The early symptoms of syphilis disappear between three to six months after it has been contracted. But it does not go away. It goes into hiding – in the heart and the nervous system. Twenty or thirty years later, it can kill you.

We live in the age of increased knowledge about birth control, but even married couples continue to have babies they have not planned. A study on a midwestern campus among married university students found that two thirds of their first pregnancies were unplanned.

The argument that sex outside of marriage is acceptable so long as "no one gets hurt" is absurd because people do get hurt! They get hurt physically. And, even more tragic, they are hurt emotionally. Sooner or later such relationships which are entered into without the commitment of marriage vows are often broken off – and this usually results in tragedy for at least one of the persons involved.

But the other result of our myths, perhaps as sad as the pain which sex outside of marriage brings, is the deep happiness which it denies us.

One of the greatest joys on this earth, one of the loftiest, wonder-filled mysteries, one of the moments when two people can most nearly approach deep and sacred communion, one of the greatest potentials for pure pleasure is the gift of sex – shared and developed within the framework of marriage. That this should be thrown away, squandered so carelessly – that anyone should exchange a few moments of satisfying raw animal hunger for the boundless happiness of deep and sacred love seems incomprehensible.

Yet people do. Often, I am convinced, they throw it away out of ignorance. Here, as in all of life, Christ can give us so much insight. He would share with us the truth about life and its blessings. And only as we "know the truth" can we be free to live, free to know what love is, free to receive a kind of happiness which makes the world's passing pleasures seem tarnished and cheap by comparison.

news

Third study conference to explore meaning of faithfulness, change

A Continuing need of the church is to assess what faithfulness means in contemporary terms. Are the church's current understanding, its present activity in keeping with the times and with the call of the gospel?

In the Church of the Brethren, as in virtually every Christian body, differences prevail over how the church is to fulfill its mission. Some see this coming through a greater loyalty to past distinctive values, leading to a heightened though cooperative sectarianism. Others see the church fulfilling its task through greater openness and awareness, giving of itself to the world and to the church universal.

Proposal: Whether the two viewpoints are clearly at opposite poles, and what other views may exist alongside them, are matters which press for in-depth exploration. One such vehicle for exploration is a theological study conference — the third for Brethren — to occur in 1968 or 1969, as early as plans can be laid.

As in the previous study conferences, the suggested plan calls for the involvement of selected persons from across the Brotherhood, representative of various outlooks in the church. The proposed theme, "Faithfulness in the Face of Change," will seek to examine the Christian style of life in ethical choices, the setting and form of evangelism, and how the church can participate with integrity in ecumenical dialogue.

Tab: The conference, to be underwritten by the General Brotherhood Board at a tentative cost of $12,000, will probably be convened in the Chicago area. The previous conferences were held at Bethany Theological Seminary, Oak Brook, Ill., in 1964 and at Manchester College in Indiana in 1960.

Five persons named by the General Brotherhood Board are to comprise the planning committee. Members include Earle W. Fike, Jr. chairman, Oak Brook, Ill.; Mrs. Virginia Fisher, Elizabethtown, Pa.; Richard N. Miller, Aurora, Ill.; Robert L. Sherfy, Bridgewater, Va.; and Joel K. Thompson, Elgin, Ill.

Values: In a feasibility study which preceded the General Brotherhood Board approval, the values of such a conference were spelled out as follows:

- Such conversations help us understand who we are and what we believe.
- Such encounters help us face the fact of our diversity and challenge us to seek creative means of handling tensions which arise out of deep and honest exploration.
- Such experiences become a training ground for ecumenical dialogue, enabling more open sharing with persons of different persuasions.

Commented the planning committee's chairman Fike:

"A third theological study conference may not settle the issues put before it, but it will provide the Brotherhood with a channel of search for what its place is in mission."

New warnings urged on cigarette use

Amid the furor over filters the annual report on cigarette smoking presented to Congress by Health, Education, and Welfare Secretary John W. Gardner was scarcely heard. The perils of cigarette smoking, he said, are worse than ever; the only sure solution, he implied, is not to smoke at all.

At the same time the Federal Trad Commission called for tougher regulatio of cigarette advertising and packagin The Federal Communications Commission also has ruled that radio and television stations must devote some tim to health warnings about cigarettes — no necessarily equal time — as a counter t the advertising they carry on the air. Th issue, said the FCC, is one in which th public is entitled to hear both sides.

Unconvinced: Behind the new initiative of the governmental agencies is th fact that an action taken by Congres some twenty months ago, requiring mandatory "warning" labels on cigarett packages, has accomplished virtuall nothing in convincing the public of th dangers to health. The bland statement "Caution: Cigarette smoking may b hazardous to your health," would nov be changed, if the Federal Trade Commission had its way, to, "Warning: Cigarette smoking is dangerous to healt and may cause death from cancer an other diseases." The latter, incidentally is the identical warning the commissio wanted to put on two years ago whe Congress effectively blocked it.

The FTC also is pressing for cigarette advertising to include some state ment of caution. The commission asserted that advertising has continue "with subtle but effective attempts t persuade teen-agers to smoke despite th known health hazards."

A clear hazard: According to HEW' John Gardner, the case against cigarettes as a health hazard has bee strengthened considerably since the Surgeon General's stunning report in 1964 The overwhelming evidence now is no that smoking "may be" hazardous bu that it is "clearly hazardous to health,' Mr. Gardner declared.

Among new findings the Public Healt Service pointed up in Mr. Gardner's report to Congress were the following:

One third of all deaths of America men aged thirty-five to sixty would hav been delayed if cigarette smokers had the same death rate as nonsmokers.

The death rate from heart disease among cigarette smokers is seventy percent higher than that for nonsmokers.

Existence of a link between cigarette smoking and stomach ulcers has been confirmed.

Americans lose seventy-seven million days of work a year that would not have been lost if cigarette smokers had the same rate of illness as nonsmokers.

Urgent needs: Three things must occur if such a toll as the above is to be reduced, Mr. Gardner asserted.

– The number of persons who smoke must be reduced.

– Young people must be encouraged to forego the cigarette habit.

– A less hazardous cigarette must be developed.

On the latter point, concurrent with the Gardner report came Columbia University's announcement of the development of a filter believed to make smoking "materially safer." Its effectiveness and acceptability may not be determined for many years, however.

In the meantime, with the tobacco and broadcasting industries opposing the directions pressed for by the governmental agencies, the question is whether any of the proposed new restrictions will be enacted or left to stand. Observers feel that such powerful industries generally have an adequate number of friends in Congress when needed, as past attempts at regulation have made clear.

A Catholic appraisal of Annual Conference

"The Annual Conference of the Church of the Brethren at Eugene was symbolic of the struggle of all Christian bodies to meet the problems of the world in which we live."

This was the appraisal of the Rev. Edmond Bliven, the first official Roman Catholic observer to attend an Annual Conference. He was designated by the Commission of the Bishops on Ecumenical Affairs, at the invitation of the Church of the Brethren Fraternal Relations Commission.

"Surprised": Writing in the *Catholic Sentinel*, the official newspaper of the Portland archdiocese and on whose staff he serves as an editor, Father Bliven said, in part:

"Having been informed that the Church of the Brethren is a 'peace church,' we were surprised by the heat of the discussion over the Vietnam war.

"One might have expected that the Conference would simply make a strong statement condemning the war and let it go at that.

"We had not counted on the real freedom of discussion which the Brethren practice.

"The youngest delegate was listened to with the same respect as the most venerable elder."

A polite no: The writer summed up the Brethren statement on Vietnam and recounted a plea by a Midwest minister urging members to consider whether they should pay income tax in light of its heavy use for war purposes. "The assembly listened politely to the young man and then defeated his amendment," Father Bliven said.

The *Catholic Sentinel* article traced the history of the Brethren and their worldwide ministries of relief and service, particularly the evolvement of Brethren Volunteer Service.

Separated brethren: Father Bliven alluded to the Second Vatican Council's Decree on Ecumenism, which calls for recognition by Catholics of "the riches of Christ and virtuous works in the lives of others who are bearing witness to Christ." "The others" referred to "our separated brethren" – known in a former era as "heretics," as Father Bliven mentioned on the floor of Conference.

In his *Catholic Sentinel* report Father Bliven concluded: "One does not need to agree with all that the Church of the Brethren did at its 181st Annual Conference to acknowledge that these people indeed proclaim Christ in deed as well as word."

Fraternal guests Fr. Edmond Bliven, l., Roman Catholic Church, and St. Clair Benschoff, ctr., Brethren Church, converse with Galen B. Ogden of the Brotherhood staff

Public TV legislation gains church backing

The advent of a new season of commercial television points up once again that qualitywise the overwhelming volume of popular programs is beamed chiefly at the lowest common denominator.

What hope is there for improved programming in prime viewing time, programming not of necessity dependent upon the largest possible audience?

The hope may center in a bill under consideration by Congress, calling for the creation of a nationwide "public television" corporation. Already passed by the Senate and, as of mid-August, yet to be voted on by the House, the proposal has the support of several church groups involved in mass media communication. Included are the National Council of Churches Broadcasting and Film Commission and General Board, the Lutheran Council of America, and the radio / television units of the United Presbyterian, Methodist, and Catholic churches.

Under the proposed plan a corporation of fifteen members would be named following a study of the public television prospect. Just what public or noncommercial broadcasting will do, who will do it, and how it ultimately will be financed are questions that are still to be resolved.

Impetus: Much of the fervor for the creation of a corporation for public broadcasting stems from a plan advanced by the Carnegie Corporation, calling for a publicly supported television system to augment local broadcasting and to strengthen National Education Television, but seeking to avoid establishing a fourth network along the lines of the British Broadcasting Corporation. Considerable impetus has come also from the Ford Foundation, urging the Federal Communications Commission to set up a public corporation for domestic television, radio, and telephone service by satellite.

For the present, the funds needed are relatively small, as government financing goes, totaling 10.5 million dollars. The thorny financial question is at least a year away when a decision will need be made on procuring hundreds of millions of dollars.

Churches' stand: The church's support of the pending legislation is not a bid for inclusion of "religious programs" per se, nor for what public television can bring or give to the church, but rather for what it can furnish and provide for the people, stressed the Methodist endorsement.

A National Council statement strongly urged that prime evening time should offer a real viewing choice for viewers. Public television could provide such a choice, without superseding present commercial, network video, the statement added. It further suggested that public television might upgrade commercial broadcasts by setting new standards of quality – prodding commercial TV to reevaluate its policy of presenting "the shoddy, the tawdry, and the stereotyped."

Transforming: One enthusiast for the Carnegie Report is James Reston of the *New York Times,* who likened the study to "one of those quiet events that, in the perspective of a generation or even more, may be recognized as one of the transforming occasions in American life."

A summer lull? Try a worship exchange

Two Ohio Congregations found an answer for the summer's Sunday morning lull. In the process they built a firm ecumenical foundation for future cooperative ventures.

In the village of Pleasant Hill, Southern Ohio, the Church of the Brethren and the United Church of Christ joined in a morning worship exchange for eight weeks. For four weeks, while Brethren Pastor Carl B. Cawood was at Annual Conference and on vacation, United Church Pastor William Gay, his congregation accompanying him, came to the Brethren to lead the worship and to preach. He also assumed some parish responsibilities among the Brethren. For the second four weeks the procedure was reversed, with Pastor Cawood leading the combined worship and serving both parishes.

During the exchange each congregation continued its own church school. The host church provided the music. Since in both churches major giving is by envelopes, the offerings were distributed as marked, with loose offerings going to the host church.

Future: While looked upon as experimental when the plan was approved by the church board and congregational business meeting at the Church of the Brethren, and by the official board at the United Church of Christ, the exchange produced positive responses which should facilitate future close ties between the congregations.

Reacted the Lewis Garveys, UCC members: "It has been a great thrill for two different congregations to meet under the same roof to worship. Especially since these are people we meet on the street in our daily life but never have the opportunity to worship with."

"An overflowing church in the middle of summer is wonderful to hear, see, and be a part of," said Mrs. Lowell Shumaker, also of the UCC. Brethren member Harvey Leonard pointed up a triple value: Fostering fellowship, caring for pulpit supply during the pastor's absence, and having a minister available when needed in the parish. Observed Mrs. Kenneth O'Diam, Brethren: "To me there are no words that can describe the joyous experience I have had seeing the two churches uniting in Sunday morning worship. I hope this practice will continue at future times and may spread to the other churches of our town."

For others: The approach prompted Southern Ohio's district executive Chester I. Harley to ask other Brethren: "Why don't you consider something like this for your church next summer?"

Seeking to turn on turned-off youth: National director Richard T. Frost, assistant Marie Zeller of Upward Bound

Children of the poor: Is college for them?

THE TURNED-OFF TEENS, so far as educational opportunity goes, generally are those from poverty backgrounds. To turn these youth on and get them college directed is the intent of the Upward Bound phase of the Office of Economic Opportunity.

This in brief is the aim of the year-and-a-half-old Upward Bound effort, according to a Brethren now working on the staff of the program in Washington, D. C. She is Marie Zeller of La Verne, Calif., a Juniata College graduate and former Peace Corps worker in Turkey. She is assistant to Richard T. Frost, national Upward Bound director.

Break: This fall 577 four-year colleges and universities — three Brethren colleges among them — and 342 junior colleges and vocational schools are enrolling Upward Bound students for their freshman year. Since only 220 colleges and universities have had Upward Bound programs of their own, this means hundreds of other accredited institutions are offering the disadvantaged youth a break. The break may entail both lowered admission requirements and financial scholarships.

For 1967-68 Upward Bound has enrolled 22,286 students in 248 projects.

"Behind the Upward Bound objective is the idea that persons now in poverty and likely to stay there will get out and stay out of poverty if they obtain marketable skills," said Miss Zeller. "These are skills a postsecondary education can give them."

The Upward Bound programs are carried on by universities and colleges which provide a primarily academic session for high schoolers on campus for six or eight weeks in the summer. During the school year, the institutions tutor or counsel the youth after school or on weekends.

Although Upward Bound money stops at the end of the senior summer, the real test comes when the students apply for college and, if accepted, go on with their studies.

Innovative: One feature of the project is that the teachers and tutors are using techniques which, though long considered by educators, have rarely been practiced until now. Upward Bound Director Frost commented, "I am sure that there are scores of ways of educating people that few of us have really used. Whatever else Upward Bound does, I would hope that it identifies and systemizes many of those ways."

"Because Upward Bound is so new, no one can really say for sure what 'good' is being done," explained Miss Zeller. But she indicated that whereas only eight percent of the American high school graduates whose family incomes meet OEO's poverty lines go on to continue their education after high school, the rate so far in Upward Bound is seventy-five to eighty percent. "This not only multiplies the college-going rate of the American poor by nine or ten times," she added; "it exceeds the college-going rate of all American high school graduates, rich and poor, which is estimated at sixty-five percent."

Outlook: The early evidence thus appears favorable, Miss Zeller added, stating, "Particularly if you consider that it has been somewhat axiomatic that the amount of education one may obtain tends to coincide with the amount of money he has."

It was in behalf of such programs as Upward Bound, Headstart, Neighborhood Youth Corps, Job Corps, VISTA, and Legal Services, that National Council of Churches President Arthur S. Flemming testified in Washington, calling for the funding of the Office of Economic Opportunity for 1967-68 "at no less than 2.1 billion dollars."

Dr. Flemming, who is chairman of the national advisory committee for Upward Bound, urged that the OEO "continue the process of innovation and experimentation in the war against poverty. The OEO has not been encumbered by the precedents of yesterday and the fears of those who regard new programs as a threat to old programs," he said.

Milestone in service

AMERICAN LEPROSY MISSIONS is an agency carrying on work in 120 hospitals in 23 countries. This year it is observing its sixtieth anniversary.

One of the major recipients of its leadership, technical skill, and financial assistance is the medical program of the Garkida Leprosarium in Nigeria, part of the Church of the Brethren mission.

J. Henry Long, Church of the Brethren foreign missions executive, recently was named an ALM director.

An anniversary pamphlet, "Sixty Years of Service," is available upon request from American Leprosy Missions, 297 Park Ave., S., New York, N. Y. 10010.

Special report

Europe's new realism on peace is accented at '67 Kirchentag

GERMANY'S great postwar religious gathering, the Evangelical Kirchentag, is taking on a new character. Although this year's thirteenth assembly at Hanover was not the massively attended event it was in 1959 when 400,000 churchmen met at Munich, the program was highly significant because of the urgency of its theme, "Peace." Peacemaking was examined as it relates to Germany's future, to defense expenditures and social service, to Christians and Jews, to what is happening between the generations.

Representing the Church of the Brethren among the hundreds of ecumenical and non-German delegates were Ernest L. Lashlee, a professor at Marburg University, and Dale Ott, director of Brethren Service in Europe. Presented here are excerpts adapted from Dr. Lashlee's report, as shared in correspondence with Norman J. Baugher, general secretary of the General Brotherhood Board.

To give a comprehensive evaluation of so complex and unwieldy an assembly as that of the several German churches is difficult. Reported in attendance at this summer's gathering at Hanover were some 16,000 persons. Attending for the first time myself, I found the Kirchentag to be a most interesting, if at times exhausting, experience.

Peace as the special theme of this Kirchentag was handled in opening and closing assemblies and, above all, in morning and afternoon work groups on "Politics" and "Jews and Christians" and in a late afternoon lecture series entitled "Peace."

The work groups on "Politics" dealt with the topic, "The Federal Republic and Peace," with the aim of providing a platform within the German church from which attention might be directed to the deeper issues of the "German problem." For this purpose the Kirchentag brought together an array of unusually competent and well-informed persons from the government and the church. Up to 7,000 persons were estimated to have attended this work group regularly. It seemed to have been the favorite of the many teen-agers and young adults who were in attendance.

No headway: Yet, in spite of the effort and its popularity, this work group did not achieve the success that one might have hoped for. The lectures were parochial in scope and content, and new ideas were hard to find. Furthermore, the discussions that followed were poorly organized and executed. The result was that many questions that should have been aired were simply not asked, avoided, or "tabled." Indeed, one cannot help feeling that this occasion was used by certain speakers, Cabinet Minister Herbert Wehner for example, to maintain and promote the status quo. I came away with the feeling that no significant headway was made and that a true discussion of the "German problem" and peace never really took place.

Penetrating series: The lecture series entitled "Peace" was another matter. Each lecturer grappled in a penetrating way with one of the several aspects of the peace problem. The speakers were Dr. Alva Myrdal, Swedish representative at the Geneva Disarmament Conference; Hartmut von Nentig, professor of education at Göttingen; Wolfhart Pannenberg, professor of systematic theology at Mainz and Harvard; and Prof. Carl Weizsäcker, Hamburg. The lecture series was not particularly well attended, for the weather was hot and the lectures took place late in the afternoon, after a full day's work and just before supper. These lectures will be published later this year as *Frieden: Vorlesungen beim 13. Deutschen Evangelischen Kirchentag, Kreug-Verlag, Stuttgart,* DM 3,80 (95 cents).

In addition to the two work groups mentioned before, there were groups on "Church Reform" and "The Bible and the Congregation." Neither dealt specifically with the question of peace. I attended the work group on "Church Reform" one morning and found it both lively and informative. Indeed, it seemed to me to be far more successful than the work group on "Politics." I attended, in addition, several evening lectures by Prof. Helmut Thieliche and a reception for delegates given by Bishop Lilje.

The Kirchentag left me with three general impressions. One concerns the question of peace, while the other two deal with the Kirchentag itself:

(1) A new realism: The question of peace has certainly taken on a new character in Europe. It is no longer thought of as mere utopian or idealistic speculation. Rather, it was considered by most at the Kirchentag – politicians, educators, churchmen, and a large proportion of the laity – as a pressing problem, calling for a concrete answer *now*.

Indeed, if there was a consensus emerging out of the Kirchentag, it was this: That peace is a real and acute problem which demands an immediate solution. This realization places the question of peace in a new context, a context which might best be described as "new realism."

In light of this, it would be ironical if we Brethren, who have historically and sometimes heroically stood for peace, should forget our vision now at precisely that time when the world is desperately struggling with a problem we understood so well. It seems to me that the new realism with which peace is being dealt demands radically new thinking and action on our part, for "where there is no vision, the people perish."

(2) From assembly to seminar: The Kirchentag is moving, as far as I can determine, away from "an assembly of the German church" toward "a seminar for the German church." It has become sophisticated and intellectually oriented. As such, it has come under increasing attack from the more pietistic wing of the German church, which dislikes both this trend and the views held by Kirchentag leaders. They consider these views "modernistic" and "nonbiblical."

I do not know what this reaction means for the future of the Kirchentag. I suspect, however, that until and unless some common ground of understanding is reached between these groups, the Kirchentag will not be the "popular," large, and influential gathering that it once was. This is, however, no criticism of the Kirchentag as such. It is simply to say that its reason for being is changing and that no one is certain where it is going.

(3) Beyond stratification: Finally, the Kirchentag plays a most important function in the life of the German church. The German church, like German society at large, is highly stratified. The interflow between laity and clergy, clergy and church administration, and laity, clergy, and church administration and the theological faculties is quite formal and restricted. Each can go his own way without much concern for the other.

The Kirchentag breaks this down and in an amazing way. There I saw simple laymen corner professors and church administrators and make them give account of themselves and their views. (In fact, I witnessed one occasion in which a layman came away clearly the victor!) At the Kirchentag these demarcation lines became, for the time being at least, fluid. This was a most exciting thing to see and truly democratic. I came away with the feeling that if the Kirchentag accomplished only this – it accomplished more, of course – then its existence in the religious life of Germany is justified, even demanded. – Ernest L. Lashlee

Chronicling the Brethren

Team approach: Plattsburg church in Missouri is launching a novel "team ministry."

Minister Marvin Thill will continue to give some time to official pastoral duties and serve as spiritual head of the congregation; at the same time he will be employed full time in a Neighborhood Youth Corps program encompassing four counties.

Carrying out the "team" aspect are members of the church, who, on a volunteer basis, will assume greater responsibility for work in the parish and community.

Zoo story: Fifteen CBYFers of the Long Beach Church of the Brethren California, spent a day at the new zoo in Los Angeles. They did not travel alone, however. With them were twelve kindergartners and first graders from the tutorial program of Cal State, Long Beach.

The boys from the church picked up the youngsters, while the girls prepared the lunches. Together they paid the admission fees for their guests.

In a similar project in Southern Ohio twenty young adults spent the Fourth of July evening entertaining children of the St. Clair Children's Home, Eaton, Ohio. A picnic, softball, and watching fireworks comprised the evening.

Coffee in the Catacombs: A coffeehouse featuring selected films comprised a church school class for adults this summer at the Beacon Heights Church of the Brethren, Fort Wayne, Ind.

Called the "Catacombs Coffeehouse," the thirteen-week series was designed to expose viewers' minds to the world within and around. The films dealt with drug addiction, marriage and divorce, youth rebellion, open occupancy housing, poverty, Christian stewardship, and overseas missions.

Adults from posthigh years through retirement participated in the small face-to-face discussion groups, convened in an atmosphere of candlelight and coffee. The discussions reflected on how the situations presented related to the teachings of Christ.

Indian project: A week-long work camp at the White Earth Indian Reservation was conducted by a group of church youth and a minister and his wife in Minnesota.

Pastor and Mrs. Norman Long of the Golden Valley Community Church of the Brethren, along with eight youth from the Golden Valley and Root River congregations of the Brethren and a Lutheran church, set up playground equipment and led recreation for children of the area surrounding the Pine Bend mission, a Methodist-approved enterprise.

Nigerian guests: A Nigerian teacher and his family are scheduled to be a year's guests of the Lititz Church of the Brethren Pennsylvania, in a unique project arranged through the Foreign Mission Commission, General Brotherhood Board.

Bitrus Sawa, teacher at Waka School in Nigeria, and his wife and three of their four children are to reside at Lititz while Mr. Sawa pursues graduate study in elementary education at Penn State University. The study will qualify him for a school principalship in Nigeria.

The Lititz church, in addition to sponsoring the family's travel, bought a house and furnished it for the guests.

Bitrus Sawa . . . to study, live at Lititz

day by day

WHAT do the younger members of your family think of when they hear someone say "Let us pray"? Have they learned to bow their heads obediently, close their eyes, and put on the kind of sober expression that should accompany a serious exercise? Or do they think of prayer as something so simple and natural that it requires no special expression and no unique posture?

In the Bible readings listed on this page for possible use are several classic statements from the New Testament regarding prayer. The emphasis that Jesus made was on the quality, the sincerity, the modesty — even the secrecy — of prayers. He warned against "practicing your piety before men in order to be seen by them"; and he said, "Do not look dismal, like the hypocrites"; and above all, "Do not heap up empty phrases."

If we are to offer our children something more than exercises in piety, we must help them see how natural it can be to keep ourselves open to God and to other persons. An attitude of alertness and awareness at all times is fundamental to the experience of prayer in the New Testament sense. With this in mind, we do not reject or rule out rituals and ceremonies; rather, we look for activities in which every member of the family can participate and in which the simple expressions of wonder, of amazement, of thanksgiving, of regret, of praise, of sorrow, of forgiving and being forgiven become the vehicles by which we are constantly reminded of the presence of God.

Suggested activities

1. Choose a time and a place — out of doors if possible — when several persons can be together quietly without being hurried. Suggest that all sit down for a few moments. Then suggest that each one consciously pray to God with his eyes wide open. After a moment or two of silence and a spoken "Amen," you may want to go on to another activity. Sometime later, at least with older members of the family, discuss the values of open-eyed praying. Were you more alert and aware? Or more easily distracted?

2. Post somewhere in your home the words of the Lord's Prayer but leave empty spaces after each phrase. Then on two or three different occasions suggest that you pray the prayer together inserting after each phrase a word such as *now* or *here*. For example: "Thy kingdom come *now*" or "Thy will be done *here*."

3. In the June 8 issue of MESSENGER is a series of reflections on phrases of the Lord's Prayer, entitled "Pray Like This." These meditations might be read in connection with a particular time when you examine the prayer that Jesus gave. If you have a favorite musical setting for the Lord's Prayer, perhaps a recording by a soloist or a choir, be sure to include it when it would be appropriate.

4. In your hymnal are a number of hymns which may be appropriate for use with your family. Consider the following: "Father in Heaven, Hear Us Today" (No. 283, *The Brethren Hymnal*); "Prayer Is the Soul's Sincere Desire" (285); "Lord, for Tomorrow and Its Needs" (292); and "Thy Kingdom Come, O Lord" (568).

5. Look in magazines and newspapers for photographs or prints of paintings and sculptures that you might use to illuminate the current meaning of some of the phrases in the Lord's Prayer. Even one photo, well-chosen, might serve remarkably well to call attention to the contemporary significance of such familiar words as these: "our daily bread," or "as we forgive."

6. The July-August issue of *Leader* contains a provocative article by Malcolm Boyd entitled "Our Prayers Are Meaningless." He maintains that Christians, often with the best of intentions, "have killed prayer by making it phony." Following his article is a response by one mother. The adults and older youth in your family might also do well to read the article and react to it. Some of the youth in your church may already have discovered the book of prayers by Malcolm Boyd called "Are You Running With Me, Jesus?" Select a few of these prayers to examine in the light of what Jesus himself had to say about empty phrases and phony prayers. — K.M.

DAILY READING GUIDE — October 1-14

Sunday. Matt. 6:1-4. Don't ask for publicity when you do a good deed.
Monday. Matt. 6:5-6. The best prayers are made privately, even secretly.
Tuesday. Matt. 6:7-10. Only a few words are needed for an honest prayer.
Wednesday. Matt. 6:11-14. Jesus offered a short prayer as a model.
Thursday. Luke 11:1-4. Here is another version of the model prayer.
Friday. Luke 11:5-8. Some persons need to persist in their prayers.
Saturday. Luke 11:9-13. God is eager to give good gifts to those who ask.
Sunday. Luke 22:39-42. Prayer involves doing the will of God.
Monday. John 17:6-10. Jesus' prayer was often on behalf of other persons.
Tuesday. Rom. 8:26-28. There is help for those who do not know how to pray.
Wednesday. 1 Thess. 5:12-22. Prayer is continuous.
Thursday. 1 Sam. 2:1-5. A mother thanks God for her son.
Friday. Luke 2:46-55. Another woman rejoices in the promise of a son.
Saturday. Mark 1:35-39. The early morning is a good time for prayer.

When Children Ask About Religious Ceremonies

by Norman Harsh

The best kind of neighborhood I can really think about has children in it. I don't think anyone could really live without some children to keep things going." So answered a Detroit-area fifth-grader in response to the question, "What makes a good neighborhood?"

The fifth-grader's insight also applies to the church. Here it is assumed that children are important – indeed, that they are important enough to justify the inconveniences they pose for adults, inconveniences that arise out of the child's need for exposure to and stimulation by a never-ending variety of experiences which will prompt him to ask questions of "Why?" and "How?"

Parental responsibility. It is the role and responsibility of parents to expose their children early and continuously throughout childhood to all of the ceremonies of the church. The exposure should come, ideally, in the company of parents. During, or after, such experiences it will be perfectly natural for a child to ask, "How come the minister gave the man a bath? Is the man dirty?" "Why are some people dunked in water and others only sprinkled?" "Why is it that you and mother take part in the Lord's Supper and I cannot?" "Since I am not allowed to commune, do I belong to the church?" "Why did grandmother's head look shiny after the anointing service?" "Why were all the flowers white at Jane's wedding?"

But for some children the exposure will

not generate questions. Rather, the child will "catch" religion, learning by being exposed to what he does not know. He will be secure in his relationship with parents whose actions and attitudes unmistakably indicate that a particular ceremony is meaningful and worthwhile; the question and intellectual content may come years later when the child is able only to remember dimly a distinct feeling that such a ceremony "is important."

The ancient Hebrew *shema* (Deut. 6: 4-9) is the classic reminder that understanding of religious customs and practices will come to children only as parents provide occasions for children to observe such practices and then hear them "diligently" discussed by (and with) adults when awaking, when going about the daily tasks, and when going to rest.

What answers can we give to the inquiring child? What should be the content of the adult conversation a child overhears and/or participates in? Perhaps it is the absence of easy answers to a child's questions that induces many parents to be lax about taking their children to and experiencing with them the several ceremonies of the church. But why not frankly admit that every parent is a teacher of religion to children either by design or default. As in most things, result is proportional to effort. Therefore study, practice, and assistance may be accepted as worthwhile expenditures of time and energy if they are calculated to improve what a parent can communicate to a child. We ought not to be allowed to forget Robert Mock's observation in the Sept. 28, 1963, MESSENGER: "You may say this [teaching] is a big job. Well, it is. But can a kingdom bought with blood on a cross be won by less dedication than the most? To those who feel that Christ died for them, any less devotion would be embarrassing to them."

About "sample" answers. Since there are so many variables (age, previous experiences, basic vocabulary skills, peer relationships, etc.), the "answers" which follow are merely illustrative; each parent will need to give thought to his own answers and, inasmuch as the questions frequently come at the most inopportune or unexpected time, learn to trust Christ's promise of the Holy Spirit to those who are called to give a reason for their faith. Remember, it it not a matter of "doing our homework" in preparation or trusting the Holy Spirit; we need to devoutly claim both experiences.

Before coming directly to some "sample" answers, consider a few basic ideas which might help you "tailor" your answer to your child's specific question. It will help if your answer can relate some earlier experience or previously learned insight of the child; answers will thus begin, "It is like . . . " or, "Remember . . " Jesus, you will recall, was a master of teaching by parable. The "parables" we develop will be like those Jesus used in that they cannot be pressed too far. A parable serves to illustrate a single point or idea rather than attempting a complex analogy. This "single point" idea is important from another angle. Children desire simple, short answers to their questions. They seldom request or want a "theological tome" approach.

Questions about communion. You are aware that a recent Annual Conference refused to legislate hard and fast rules to govern the participation of children in love feast and communion services. Such decisions are left to local churches and families. My personal preference in the matter is that children should attend such services and be seated with their parents. The unbaptized child would not participate directly in the feet-washing ceremony. He seldom wants to, but may act it out in his play with other children later on. A child will normally eat during the love feast in much the same way that he shares a meal at home. During the eucharist the parent might share with the child a portion of the bread and juice provided the parent.

In the New Testament it is clear that persons participated in the church on the basis of individual and personal choice. But there is also a strong "household" element, a sense of participation by association. The basis of participation suggested above might be illustrated in terms of the child who goes to his neighborhood grocery to get a banana. He does not pay for it directly, but charges it to his father's account. Though his "charge privilege" is definitely limited, it is nonetheless quite real in many situations. Or it is like having the privilege of riding in the family car without having the privilege of driving it. The family car serves an important function long before a child is able to own or control it. Just so, a child participates in his parents' religious "economy."

If the child's questions are of the simple "Why?" variety, answers can be like these: "We are doing what Jesus wanted his followers to do." "This is one way we have of showing how much we love Jesus." "This is a way for us to remember the pain and suffering Jesus endured when he died on the cross."

Questions about baptism. Baptism is a sign that tells the world that a person is a follower of Jesus. It also signifies that a person is a member of the church. Paul talks of "putting on" Christ. Baptism is like "putting on" a new overcoat that covers everything else and gives a person a new appearance and makes him ready for a change of season. Some churches provide white

baptismal robes as an added symbolic reminder of "putting on" Christ.

Paul also talks of adoption and marriage as symbols of the new life in Christ. Most children will have friends who have been adopted and so should easily be able to relate church membership to the idea of joining a family that wants you and will love you. Most children will also have relatives who have become married and thus participate in two families at the same time.

Children may also have had experience with birth (either of pets or a close relative) and can, therefore, fathom the "from darkness to light" idea of the new birth. The washing and bath analogies will be commonplace for most youngsters.

Sometimes children (even young people and adults) will approach the experience of baptism with considerable fear of water and immersion in it. It might help to recall other experiences of fear in which a parent or other strong adult shielded, protected, or lived very closely with the child through the feared experience. It can be pointed out that the minister will be such a friendly companion during the baptismal experience.

The question is often raised about how old a child should be before being baptized. A child might be asked, "Why do you want to be baptized?" If his reply is in the vein of "because my friends are getting baptized" or "I just want to," he might be advised to wait awhile. If, in a simple and uncoached manner, he can reply, "Because I want to follow Jesus," he is probably more nearly ready for the experience. It might be pointed out to all children that Jesus was twelve years old when he came to a realization that he "must be about my Father's business" and that he was thirty years old when he was baptized "to fulfill all righteousness," that is, to make it clear that righteousness is not self-righteousness but a dedication of oneself to serve God. Sometime, therefore, between the ages of twelve and thirty a person might well be expected to hear and heed the call to full, personal discipleship. Both before and after the event of baptism, parents will be concerned that the child is growing toward full spiritual maturity.

The questioner is important. Perhaps the "sample" answers suggested here will be a stimulus to a joyful search and a happy encounter with the myriad questions a child can ask. Moreover, we may realize afresh that in the long run attitudes and example will be more important than the intellectual answers we cook up in response to the interested questioner. Let us be reminded again that the precise formulation of words used to answer a question may be of minor importance when compared with understanding the feelings of fear, anxiety, soul thirst, distrust, or loneliness which the young questioner may bring to the question-answer relationship. □

CASUALTIES

"The Viet Cong were beaten back today
With heavy loss along the jungle way,"
The TV commentator said last night.
"Our casualties are given as very light."

A neighbor's son came home three weeks ago.
His flag-draped casket gave us cause to know
That those last words are false as well as trite.
If one man falls, the loss is far from light.

On either side the losses become great
Both to humanity and to the state,
While in the good Creator's loving sight
No wartime casualties are ever light.

by Ora W. Garber

LET ME REFLECT

Ebbing water, burning sky,
Rose-washed mirrors on wet sand —
The shore is radiant, and I
Turn toward it from the darkening land.

Ebbtide cleansing, charted place
For after-sunset ecstasy —
God, let me reflect your grace
When sea and sun depart from me.

by Emily Sargent Councilman

TWO MEN

A certain man prayed openly:
Hear, hear,
See, see,
I am righteous.
Be like me.

Another said quite differently:
Hear, hear,
See, see,
God is righteous.
Follow Me.

by LaDona Garver Shives

THE STRONGER MAN

The fruit that ripens must soon decay.
No fruit can ripen for ever and aye.
Wealth comes to a land, but it cannot stay,
O America!

You worked for riches with all you had;
You purchased power, but power is sad.
Whoever told you that might makes glad,
O America?

When Jesus nourished the hungering
His countrymen wanted to make him king,
But he fled from their loud importuning,
O America!

He fled from honor to shameful death.
Worldly power is a wispy wraith.
Nothing endures but God and our faith,
O America!

by Edith Lovejoy Pierce

INSIDE

so you laugh
and so you cry
but it's all inside
you love
and you hate
but it's all inside
you reach out
and yet you reject
but it's all inside
you feel
and still are unmoved
but it's all inside
the whole world is made up
of people who are all
inside

by Edna Sexton

A CHANGE IN TIMES

Where the corn was
was the city.
Where the bog was
was the park.
Where the frog croaked
hear the pretty
beagle bugle
bay and bark!
Where the corn was
born the boy was.
Where the frog was
there the dog was
and the boy was
and the joy was.

Beagle bugle bark and boggle
boy'll say what any dog'll.
Hark a lark's on in the park!

by Howard W. Winger

HARD-EARNED VIRTUE

A gust of anger swelling
As a sudden storm of chance
Can smash a hard-won, hard-earned life of love
In one small circumstance.
by Stella Craft Tremble

OUR NINTH HOUR

Lord, give me the basin and towel.
I will kneel and wash the feet of my enemy.
Give me a heart of love that I may serve him.
I will kneel and wash the feet of my neighbor.
Give me a heart of humility that I may serve him.
I will kneel and wash the feet of my brother.
Give me a heart of faith that I may help him.

Lord, give me the bread.
I will take it and break it,
Break it with those who cry with hunger,
Break it with those who groan surfeited,
Break it with poor and rich, humble and proud, saint and sinner.

Lord, take this cup from me —
this empty cup —
This cup of my being.
Fill this cup.
Fill it with the wine of love,
The love of neighbor for neighbor.
Fill it with the wine of brotherhood,
Brotherhood for all, regardless of race, creed, color or national origin.
Fill it with the wine of hope,
Hope for a world united and disarmed.
Lord,
Give us the tongues to speak the language of brotherhood.
Give us the ears to listen to one another in love.
Give us the eyes to see that we are each made in the image of God.
Give us one candle to light our ninth hour.
And give us the strength to bear our cross together.
by Jeanne Donovan

RECIPROCITY

My student:
Four years I have known you,
looked into your eyes
violet in round surprise,
jet in deeps of contemplation,
watched you grow.

Where now the expectation
so wide revealed, so bright
it braced me, the delight
when comprehension charged
the mind, attuned the soul?
More subtle you have grown, I find
as now I watch you hold the scroll,
move in those vestments raven-droll,
so poised accept the accolade,
your previous openness more veiled.

Growth is change along the grade.
Four years I urged this inclination,
gave what I had our brief relation
to live a grain above myself in you,
discovering you grew me too.
by Jacob Sudermann

COME OFF THAT CROSS!

"Come off that cross!" tormentors taunted him.
"Some savior! Cannot even save himself!"
Little they knew of saviors, nor do we
Who sit in our safe sanctuary pews
Pinning verbal "martyr complex" labels
On "crackpots" who lie down behind bulldozers,
Who march across the path of ambush bullets,
Or bow their heads to crushing billy clubs.
A comfortable cloister is no place
To understand how blessed is the man
Who finds in life one thing worth dying for,
And that, when there is someone needs a saving,
Himself is the last thing he thinks to save.
We watch with the uncomprehending crowd,
Wagging our heads, and scoff, "Come off that cross!"
by Ernestine Hoff Emrick

The "Business of the Church"

This year we finished the Annual Conference business sessions on time or even a little early. With reference to this, one could hear comments such as the following: "This year we had a mind to do the business of the church in an orderly fashion." "This year the church did not have much business before it." "The moderator and the administrators handled the business of the church efficiently and well." "Since we were able to get the business of the church completed on time, we did not have to infringe or cut into the services of the church."

These comments point up a question which has disturbed me for half a century. (I can remember Annual Conferences since I was ten, and I have not missed any in that period of time except when I was out of the country.)

During all of that time, I have never been able to understand clearly what is meant by the "business of the church." All of us can remember times when the "business of the church" could not get finished by Saturday and we had to postpone or cut into the "services of the church," even the Sunday morning service in order to get the business of the church finished.

I have watched changes in what constitutes the "business of the church" during a half-century; I have read the Annual Conference minutes which cover many more years than that. During part of that time, the "business of the church" touched upon such items as whether or not we should have musical instruments in the church; whether or not it was acceptable to have window blinds on the window of the meetinghouses; whether or not Sunday schools would be acceptable; and how the members of the church were to be garbed.

During this same period of time when the "business of the church" included items such as the above, the great foreign mission and Brethren service programs swept across the church. I can remember how eagerly I looked forward to hearing those who were enlarging the boundaries of the church tell about their experiences overseas. I can remember the fluttering of handkerchiefs as we sang "Speed Away" to those who were going, and, in due time, I was moved by this gesture as we also went overseas on such enterprises.

Through the years I have wondered whether these movements were not the real "business of the church," even more so than some of the sharp rejoinders that were exchanged on the Conference floor about beards or bonnets or similar items.

The nature of the discussions concerning the "business of the church" has changed with the moving years. I have often wondered whether our current discussions which now focus on church organization and on intrachurch relationships are as "time-bound" as were the discussions on window shades a century ago. I have wondered whether there is some "business of the church" which is not time-centered, which continues to grow from age to age.

On Saturday night at the Conference in Eugene, Oregon, an attempt was made to present the business of the church as it relates itself to current problems. These problems were not located geographically in faraway lands. They lay primarily within our own cities. But actually to many modern, middle-class church people they were as faraway and as unknown as the foreign mission fields of a half-century ago. The problems dealt with on Saturday night focused on a ministry to the "hippies," a ministry to youth who march on Sunset Strip or on other similar streets in the world; a ministry to students who are "in protest"; a ministry to those involved in drug-induced psychedelic experiences; a ministry to "the denied," such as those in the Watts areas of our cities; a ministry to the bruised and the broken.

Annual Conference is called to do the "business of the church." What is this business? Does the business of the church focus on people? Are those things which help people everywhere the unending business of the church? I would think the answer to this has always been "Yes."

Who does this business of the church? Where is this business discussed? Are those who serve people but are not on the payroll of any church also engaged in doing the business of the church? Are those who are employed in welfare, counseling, public health, and family enrichment services, whether employed by community, by state, or at the national level, also doing the business of the church? Are those within our governing bodies who are giving themselves to the improvement of legislation and economic situations which make possible better living conditions for people doing the business of the church?

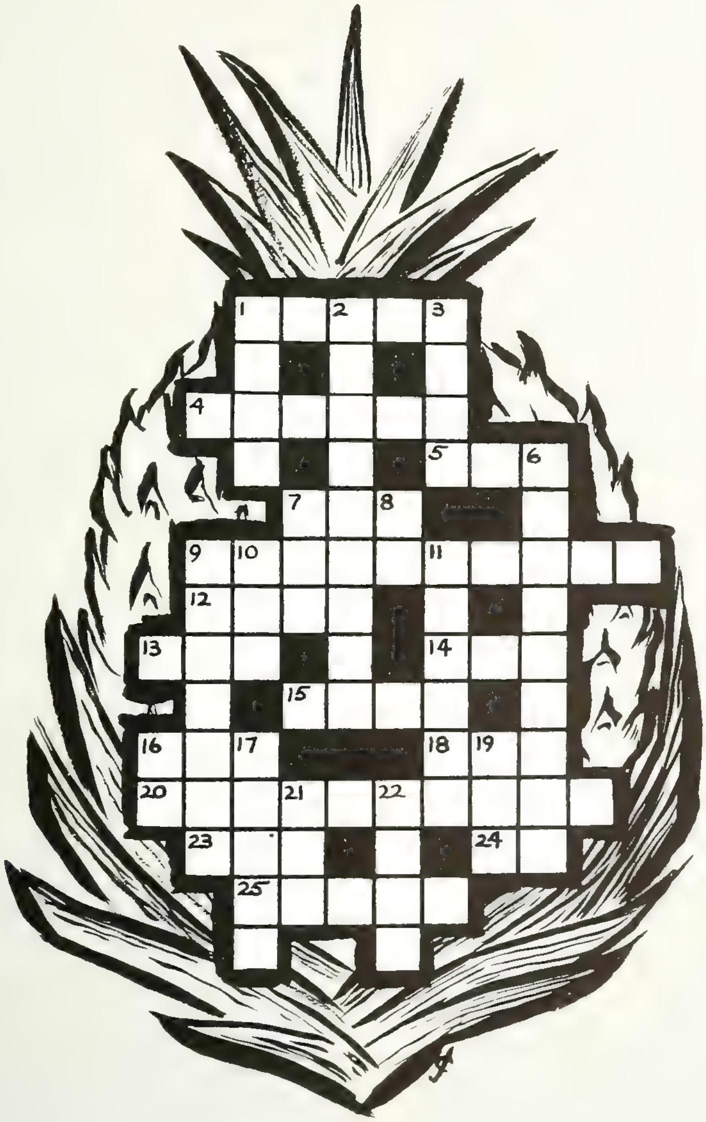
If these people are also in the business of the church, is there some way in which their counsel and experience could be utilized more widely by the church? How can they be made to feel more centrally and more vitally a part of the business of the church?

In another fifty years, or in another two thousand years, can we discover more completely what is the business of the church? And can a larger and larger percentage of our population become aware of it and be caught up in the business of the church?

As we think of a possible reworking of our Annual Conference tradition, can we focus more sharply on what is the business of the church and how Annual Conference should relate to this business? – Desmond W. Bittinger ☐

Fruit Basket Upset

by CAROL and JOHN CONNER



Across

1 Fruit good to eat raw
4 Sweet citrus fruit
5 Bone
7 Good way to eat fresh pineapple
9 Large yellow citrus fruit
12 Frolic
13 Looked at apple orchard
14 Abate
15 Juicy, thin-skinned fruit
16 Farm animal
18 Automobile
20 Shortcake fruit
23 What to do with blueberry pie
24 Belonging to me
25 Tree-borne fruit with fuzzy skin

Down

1 Breezy
2 Fruit in this picture
3 Always
6 Fruit named for its color
7 Male sheep
8 Us
9 Rock
10 Line of strawberry plants
11 Ferocious
16 Postscript (abbr.)
17 Fruit in clusters
19 Furnish with weapons
21 Consumed raspberry sherbet
22 Into the past

When Is Art Christian?

2000 YEARS OF CHRISTIAN ART, by Eric Newton and William Neil. Harper and Row, 1966. 318 pages, $9.95

CHRISTIANITY AND THE ARTS, by Donald Whittle. Fortress Press, 1967. 192 pages, $1.50

CHURCHMEN AND ARTISTS are uneasy with each other today. Churchmen often fear those persons who make a claim to truth but disclaim any affiliation with the church. And perhaps they are also anxious lest the freedom, integrity of search, and disdain for middle-class morals, which seem to characterize the artist community, may prove more appealing than their own faith.

Artists are uneasy with churchmen. They are often tremendously interested in what the church is concerned about – or says it is. But they have no time for the church itself. They seem to view any overtures by the church as an attempt to reestablish ecclesiastical dominion over the arts.

Two recent books, both published in Great Britain, deal with the question of the church and the arts: *2000 Years of Christian Art* and *Christianity and the Arts.* Each attempts to present a perspective through which a Christian may approach the arts.

Newton and Neil focus upon the plastic and graphic arts: painting, mosaic, sculpture, and architecture. Theirs is a historical approach. Each period is discussed by Eric Newton in terms of its artistic movement and by William Neil in terms of its historical and theological movement. This combination adds a helpful dimension to most "art histories." The volume includes profuse illustrations which also assist the reader.

The volume by Whittle is quite brief, offering only a quick introduction to each area of the arts, including fiction, poetry, drama, music and cinema. It is most helpful in those areas in which the reader has had little or no previous experience. It does not deal at all with "happenings" or "environmental art."

In his prologue, Whittle deals with the question, "Can we legitimately talk about Christian art?" He suggests that there are three senses in which we may describe art as "Christian."

By Christian art we may mean those works of art which have themes that are openly, consciously Christian. Christian art would include, for example, paintings of biblical scenes, novels about Christian personages, and music written to be used in Christian worship.

Second, Christian art may be used to "indicate . . . some connection between a work of art and a Christian vision and understanding of the world" (Whittle, page 3). In this sense Goya's drawings and etchings on the horrors of war and Ralph Ellison's novel, *Invisible Man*, might be included in the category of Christian art.

Third, Christian art can also be understood as anything which celebrates the creation, in which case all art is seen as a reflection of the Creator – a celebration of the fact of creation. And, therefore, all art is Christian art. In a sense, this is true. But it is not very helpful.

The first definition is too mechanical. Simply having biblical characters does not make anything Christian. For example, most commercial "biblical movies" are not Christian – or art. The third definition is so broad as to be useless. But the second definition of Christian art does seem to be helpful and valid.

Christian art, then, is that which has some connection with the Christian vision and understanding of the world. The artist may, or may not, be consciously working with Christian concepts. He may, or may not, himself be a Christian. But as an artist he does contribute to the exploration or interpretation of the Christian view of man and his world.

This definition of Christian art guides subsequent examinations into various artistic disciplines. It is both a helpful and workable understanding.

Newton does not deal directly with the same question. But woven into his discussion is the implication that for art to be Christian the artist must be Christian or informed by the Christian church And the content must be "religious." For example, Newton says of Goya, tha he was ". . . incapable of tackling Christian themes . . . Goya was too easily moved by the immediacy of his own experience. Not the sufferings or even the triumphs of Jesus concerned him, but those of his own friends and countrymen' (pp. 224-225). This restriction of what is considered significant Christian art to works that are religious or that deal with biblical material is a serious shortcoming.

But Newton's discussion of the function of art is helpful. The function of art, he says, is not to illustrate the Christian faith. The function of art is to explore the meaning of the faith. Art can sometimes interpret the faith. But when a painter or poet or musician attempts only to illustrate, he is a craftsman, not an artist.

For example, the sixteenth century painter, Grünewald, painted "The Crucifixion" as part of the Isenheim Altarpiece. What makes this a great work of Christian art? Not simply the artist's ability to make it look real. For Grünewald did not focus primarily on what the crucifixion looked like. He was concerned with what the crucifixion *meant*.

There is no virtue in the lack of skill. As a matter of fact, Grünewald knew a great deal about the mechanics of his art. The huge sagging body, the crossbeam bent under its weight, the tormented hands, the gaping mouth, which come close to being morbid, reveal the work of a craftsman of no little ability.

But his concern was not simply to portray a mutilated body. His concern was to say what this body meant. And so there is the blackened sky and the shapeless landscape. There is no effort spent depicting the way Palestine looks. The earth where this death could happen is a barren, cold earth.

Even the painter's refusal to do the natural thing is significant. The painting is not symmetrical. The persons at the left of the cross are off balance, while on the other side John the Baptist points to the dead figure. Blood from a lamb falls into a chalice.

This crucifixion was painted for a community of hermits. To their house came victims of the plague. Donald Whittle said of this painting: "This picture confronted the patient in his last agony, so that as he faced the final hours of his life in what must have seemed meaningless pain, he was made to realize that another man had suffered as he was suffering, . . ." (page 31).

It was precisely in his act of showing what the event meant — not just how it looked — that Grünewald made art. The Grünewald crucifixion is an exploration into the meaning of Christ's death. It says something that no words or any of the other "crucifixions" have said or can say.

Newton says that the first task of the Christian artist is to eliminate the infatuation with the sensuous-for-its-own sake. The job of the Christian artist is to explore and interpret the Christian view of man and his world. And this is what really distinguishes Christian art from pagan art.

Or, saying much the same thing, the concern of the Christian artist is with the "soul" of man — that is, with the whole compass of his life and relationships. Pagan art — whether fifth century B.C. or twentieth century A.D. — is concerned only with sensuous appearances.

Is much Christian art being produced today? If you accept Newton's definition, the answer is no. But if Christian art is an exploration or interpretation of the Christian view of man and his world, the answer is yes. Few artists are attempting crucifixions or pietas. But many — including the "hippies" — are struggling with the meaning of human life and existence. This may not exhaust the limits of Christian art. But it is within the camp.
— Donald Fancher

REVIEWS / FILMS

Privilege

A bitter, pessimistic satire differs from that stemming from optimistic hope in that the former's insights are more caustic and brutal. Peter Watkins (known for his brilliant directing of "The War Game") has given us such bitter satire in "Privilege," a film which is both depressing and necessary to see.

"Privilege" attacks conformity, the Establishment, and our idolization of pop gods. Powerfully Mr. Watkins cuts through the surface to get at the inanity of attitudes. Yet, there is also a heavy-handedness here which causes us to dismiss much of the essential truthfulness; for example, there is a running narration which points to what visually has already been made obvious.

We are in Mr. Watkins' conception of England a few years from now, where pop singer, Steve Shorter (real life pop singer Paul Jones), has become a national idol. Although he is essentially a spineless person, totally manipulated by his entourage, Steve seeks to be understood as an individual, not an image. Through this rather conventional ploy Mr. Watkins indicates the lengths to which idolization and conformity have taken us.

Steve Shorter has one act — a brutal piece of sadomasochism, which is supposed to release inner feelings of violence in the nation's youth. But Steve's managers decide that England must have a more irenic spirit to meet the times, and so they decide that Steve will repent. The churches, eager to use Steve as an attraction for gaining converts, set up a

use this
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for all you love

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☐ Have you reviewed it lately?

☐ Does anyone in your immediate family know where it is in the event of need?

☐ Does your present Will reflect changes that have taken place since it was prepared?
  in your family?
  in your place of residence?
  in the value of your estate?
  in tax legislation affecting estates?

☐ Does your present Will adequately express your gratitude to God which you as a Christian would like to — and ought to —express for all the blessings you have received?

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(Check one, if you please)

Harl L. Russell
Director of Special Gifts
Church of the Brethren General Offices
1451 Dundee Avenue, Elgin, Ill. 60120

massive event in the national stadium.

Within this scenic *tour de force* Mr. Watkins has effectively satirized evangelism based on false premises, the will to conform and the churches' part in stifling dissent, the blending of God and flag which bends God's will to our national purposes, pseudofaith healing, and manufactured inspiration. For church people who have experienced and struggled with any of these the effect here will be devastating.

The churchmen depicted in "Privilege" are so ludicrous that the distributors evidently felt the need for this disclaimer at the beginning: "The church dignitaries that you are about to see in this film are of no particular denomination." All the better. Although caricatured, what we see are symbolic representations of tendencies in all churches. There is also here a warning about too easy a baptism of pop culture.

The main thrust of Mr. Watkins' bitterness is found in an exchange between Steve and the chairman of Steve Shorter Enterprises (William Job), who is one o two people with some small sensitivity to Steve as a person. He says (paraphrased): "You see all those little people. The liberal contention that enough education will turn them into aware, self-reflective beings has been shown up for the sham it is. Rulers in history have recognized this and have exploited them for evil. We now, through you, Steve, have the chance to direct them for their own good — into a desire to conform." When later we see youth with armbands of English flags giving the nazi salute, we know what Mr. Watkins really thinks of this idea.

The one other person who tries to reach Steve is an artist, Vanessa Ritchie (excellently played by Jean Shrimpton), although her own selfishness gets in the way. Mr. Jones is also outstanding, especially when he makes his one attempt to break through as an individual. Mr. Watkins' use of hand-held cameras, portable sound systems, and quick cutting gives the film a documentary taste which enhances its impact.

"Privilege" will not be for everyone and will not be taken easily. Nor should it be taken lightly. What it has to say to churchmen who may be more interested in conformity than in Christ needs saying and is here said with a punch.
— DAVE POMEROY

Adv.

Life's Afterglow

There are those unusual persons whose vision and dedication motivate them to project their Christian influence far beyond this life. Earl E. and Verna Kemmerer of Naperville, Illinois, are such persons.

For several years this couple weighed the possibility of making a transfer of property that would significantly further God's work after their demise, and during life would provide for them needed income. The more they studied alternatives the more they saw the various advantages of giving a $60,000.00 farm to North Central College, Naperville, and to the General Brotherhood Board on an equal basis. They were clear on what encouragement Federal tax legislation accorded the issuance of a Brotherhood Life Income Agreement. They were just as aware of the long-term implications for Kingdom causes that would issue from the gift transaction.

The final consummation of their dream to benefit the college and the church in a creative way was a most meaningful spiritual experience for the Kemmerers. When eventually they are called to be with the redeemed in glory that which they so unselfishly gave will work in their stead — an afterglow of committed lives.

— Harl L. Russell

REVIEWS / RECORDS

In Many Voices

PRAISE THE LORD IN MANY VOICES (Avant Garde) is a three-record series encompassing a Carnegie Hall concert held last spring. The many voices include Sister Miriam Therese Winter with the Medical Mission Sisters and Paulist Folk Singers in a tuneful, guitar-backed "Mass of a Pilgrim People"; Lutheran pastor John Ylvisaker in his "Mass for the Secular City"; Jesuit provincial Bruno Markaitis and an interfaith chorus in his "Community Mass"; six songs by Episcopalian Robert Edwin, including "Are You Running With Me, Jesus?" and "The Noise of Your Solemn Assemblies"; four songs by jazz pianist Mary Lou Williams sung by Honey Gordon and Leon Thomas; and "Folk Psalms for the Young in Spirit," by Paul Quinlan, S. J., and his trio. The Quinlan side is a special treat for me because I was so disappointed with an earlier recording of his. He needs the trio, and with it he blows up a storm – Psalms 18, 33, 34, 121, 148, and 149. The words are his own paraphrases; thus Psalm 18 comes out "It's a Brand New Day."

None of the six sides is very far out theologically; to my taste there is too much reliance on recastings of traditional texts, not enough rethinking of theological idiom itself in terms of the secular city. And the music is tame by comparison with, say, Simon and Garfunkel or Bob Dylan. But do not walk away before trying these on – they are by far the best the ecumenical church has yet produced in its hitherto scanty efforts to speak in a popular musical idiom. Buy at least one of the three and try it with church young people. You could do a lot worse with $4.98.

MESSIAH: Handel (Angel) is the second major recording of the complete score to appear in the past year or so. The first was Colin Davis' for Philips, using authentic instruments of Handel's time. The present one features the English Chamber Orchestra, which Davis has often conducted but is here under another young Englishman, Charles Mackerras, using a scholarly edition by Basil Lam which sounds just as authentic as Davis', although differing in matters of detail where presumably two Handelian orchestras might differ. Thus, we can be faced with two versions equally authoritative and attractive. If I had to choose, I would prefer Davis' livelier tempos and Mackerras' roomier acoustics – but it is impossible to choose. The world needs only one perfect *Messiah*, but there are two. This is one of them.

"I ONCE PASSED THROUGH A POPULOUS CITY": Delius (Vanguard) is a setting of Walt Whitman's mystical poem of immortal love. Dating from 1932 and now recorded for the first time, it is an exquisite piece for soprano, baritone, and large orchestra. It is as beautiful as anything Delius ever wrote and very well worth having, hearing, and pondering again and again. Four shorter works comprise side two. Barbirolli leads the Halle Orchestra, and the performances are faultless.

MUSIC OF THE JEWISH PEOPLE (Capitol) brings together eleven prayers and folk songs sung by cantor Leo Roth with the Leipzig Synagogue Choir and an orchestra. The arrangements tend to homogenize the distinctive features of this music in much the same way that Negro spirituals usually are. In other words, except for the cantorial line, it could be anybody's Victorian church music. Too bad.

CANTATAS NO. 45 and 105: Bach (London) finds Ernest Ansermet in an unaccustomed role. A splendid interpreter of Debussy and Stravinsky, his conception of Bach is not up to the standards set by baroque specialists. Despite sensitive phrasing and excellent soloists, he misses the mark ever so slightly – but such a miss is as good as a mile when really satisfactory, authentically instrumented Bach recordings are so readily obtainable.

SIX SYMPHONIES: Carlos Chavez (Columbia) features the composer with the Orquestra Sinfonica Nacional de Mexico in definitive renditions of these symphonies of three decades. All but No. 3 and No. 6 have been previously recorded. Chavez is no slouch as conductor; he organized the Orquesta Sinfonica and led it for twenty-one years. As a composer he is a conservative classicist who combines the best of European traditions with Mexican folk idiom and a bold individuality. There is much variety in this album, from the festive and rhythmic "Sinfonia India" and the austere "Sinfonia Antigona" to the heroic "Sixth Symphony," commissioned for the first season of New York's Philharmonic Hall in 1964. This set is a splendid testament to one of our century's great composers.

THE LORD IS MY SHEPHERD: Laurence Olivier (World Series) is a most unusual and attractive presentation of twenty-three psalms in spoken English, set off by portions of the Hebrew psalms sung by the Zemel Choir to traditional melodies and to music composed by choir director Dudley Cohen and Israeli composer Paul Ben-Haim. The texts are from the King James Version rather than the New English Bible, but that is show biz, and it does not prevent Olivier from giving a convincing, fluent, and unpretentious reading. The music is unexceptional and unobtrusive, well-suited to its purpose, which is to flavor the text.
– William Robert Miller

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READERS WRITE / *continued from inside front cover*

ANNUAL OR BIENNIAL

I want to share this "open letter" to the Committee on the Frequency and Organization of Annual Conference, which this year gave a progress report.

I have several concerns. I wish there had been a straw vote taken this year to give you better guidance on the direction you should pursue in the finalizing of your recommendations — that is, a straw vote on "annual" or "biennial." I believe there is still strong feeling in the Brotherhood in favor of continuing the Annual Conference. Perhaps this is just because this is my personal viewpoint, but I believe it is rather general. If this is so, then if you come with a final report based on a biennial meeting and Conference rejects it, there has been much time wasted which could have been avoided.

Would it be possible to structure the report so that organizational items of handling business, etc., could be separated from the frequency aspect and still be apropos, whichever way the Conference should vote on frequency? Some of these procedures can be most helpful.

Further on the annual versus the biennial discussion, it is my belief that Annual Conference, although it is costly, time-consuming and out of step with modern trends in other churches, has some of these vital values:

1. It helps to promote and keep alive more of democracy in the church. Inevitably, with less frequent Conferences, more of the work and of the decisions will be made by the General Brotherhood Board or other committees, in the intervening years. This lessens the democratic nature of our church which, though more cumbersome, is a value too precious to lose. Personally, I think we need to watch and to discourage trends toward Conference making the General Brotherhood Board responsible for many answers to queries, studies asked for, etc., making sure that Conference committees do this work whenever feasible. Delegation to the General Brotherhood Board lessens the general interest and participation and destroys eventually the democratic process.

2. On expense, to argue for savings of time and money with a biennial Conference I think is highly doubtful. Much of the money spent by Conferencegoers will be spent on vacation trips, nonchurch-oriented family concerns. The extra expense of staff, both of time and money, probably is the price we should gladly pay for the results we want — namely, widespread general lay participation in the vital decisions of the church. The methods of handling business which cut away cumbersome and outmoded procedures but do not destroy basic democratic values — these should be sought.

3. On speeding up the handling of queries, I doubt the validity of the biennial Conference. When a query is received, then two years are taken for formulation of the answer, and perhaps if further study is required, as is so often the case, four years have elapsed. It could even be six years, if issues are complex and difficult. This is as drawn out as the present procedure with the Annual Conference.

4. I believe there is great value in the annual face-to-face meetings of our membership. We keep the family spirit of our church, the friendliness, the openness, and the bonds of love and respect for one another, even amidst times of deep differences of opinion, by this annual sharing. True it seems out of joint with our fast-paced life, but if we fall in line, speed up life here, can we keep the values too precious to lose? I doubt that we can.

Your committee made some interesting and valuable suggestions on the processing of business. I commend you for these. I voice the concerns I have on frequency of Conference because I love the church, as I know you do, and I am eager that in change we keep that which is important to our basic values and adopt those new procedures which in no way jeopardize these.

Charles E. Zunkel

South Bend, Ind.

ON OUR DOORSTEPS

I read with interest and appreciation the article, "Service, Not Size, Is the Measure," by Geraldine Crill Eller (Aug. 17), and my comment would be that here is a group of people at Whitestone who know what the teachings of Jesus really mean. We talk of going out into the world to do God's work; these folk did not need go far to do it. This is very often the trouble with what we feel we should do. We send money afar (which is good); we provide for those far from our community and neglect those right at our doorsteps who need Christ.

I am sure the Whitestone people hav received a great blessing for their servic rendered.

I do hope more of our churches ca see the vision of service this kind of effo affords.

Mrs. Frank H. Sherman

McVeytown, Pa.

FENCE-STRADDLING STATEMENT

Encouraged when I saw the headin "A Call for Peace in Vietnam," I was agai disillusioned when I read the article an searched in vain for the real meat whic would make it effective. The Church the Brethren in its Eugene Conference e pressed "dismay" that our government "h risked so much in its attempt to win military victory, while risking so little attempting to extricate itself from a lon hard war."

Where was any recognition that our a gressiveness in this war is utterly wrong In calling for the United States to sto bombing North Vietnam and to suspen troop movements the church was echoin only what many have been urging, and, a sense, putting its stamp of approval the status quo — neither escalation nor d escalation. Does anyone, thinking reali tically, believe that such a fence-straddlin statement will have one bit of influenc on our government?

If the Church of the Brethren is real sincere in calling for peace, let us beg to risk something personally as many wor ers and a few young men are doing. the church would vigorously counsel o young men, actively recruiting them in the ranks of conscientious objectors, o "peace witness" would be noticed. Ma of our young men, seeing their elders ap thetic in the present situation and faci ostracism within and outside the churc are not willing to be labeled CO's.

If an effective peace witness would preached constantly from our pulpit taught effectively in our church school and practiced in our daily living, mayb the Church of the Brethren could aga take a position among the traditional pea churches. Unless we are willing to ta risks for peace, let's not continue to ki ourselves and attempt to delude others b saying we are Christian pacifists!

Ralph W. Wolfe

San Clemente, Calif.

in brief

PERSONAL MENTION

Charles Lo Prinzi, a Church of the Brethren minister living n Brooklyn, has been appointed to the staff of the Bay Ridge Community Church in Brooklyn. He will conduct services in talian each Monday evening.

Former administrator of the Church of the Brethren Home at Windber, Pa., **Olin Mason** has moved to Sebring, Fla., where he has become the administrator of Florida Brethren Homes. He is succeeded by **Dean Shetler.**

. . .

Samuel T. Steinberger, who at the time of his death was the oldest ordained minister in the Middle District of Pennylvania, died Aug. 7 at the age of 92. He first became a minister in 1905 and had served the Maitland church near Lewistown, Pa., in various capacities as minister, choir director, Sunday school teacher, and moderator. Memorial services were held in that church on August 10.

A featured speaker at the 1965 Annual Conference, **Dr. Colin W. Williams,** has been appointed head of the Doctor of Ministry program at the University of Chicago Divinity School. The native Australian served as associate secretary of the National Council of Churches' Division of Christian Life and Mission between 1965 and the early summer of 1967. The doctoral program which Dr. Williams will direct was established two years ago by the University to include extensive field training as well as academic study.

. . .

London publishing company, the Francis House, has nnounced that the name and biography of **Professor Wilbert I. Miley,** Ashland, Ohio, will appear in its 1967-68 edition of the *Dictionary of International Biography.* For the last twenty-three years director of the speech department of Ashland College, Professor Miley is an ordained minister in the Church of the Brethren. He has held several pastorates, has taught at Bethany Theological Seminary, and was for six years conference director of the Northern Ohio district meetings.

. . .

To give a year's service in one of six experimental federal projects is **D. Eugene Lichty,** former pastor of the Bear Creek hurch in Southern Ohio. As a member of an elementary guidance team in an Ohio school district, Mr. Lichty will be working with teachers, pupils, and parents.

Congratulations go to **Mr. and Mrs. A. C. Kessler,** who recently observed their seventy-fifth anniversary at Mt. Morris, Ill. . . . Three couples have celebrated fifty years of marriage – **Mr. and Mrs. Roy Bevins,** Hollansburg, Ohio; **Mr. and Mrs. Harry Fields,** Maitland, Fla.; and **Mr. and Mrs. Howard Dohner,** West Milton, Ohio.

THINGS TO COME

A carry-in dinner will highlight festivities at the **Beaverton, Mich., Church of the Brethren** harvest homecoming Oct. 8. Lowell Witkovsky of Bethany Theological Seminary will preach at morning services. . . All day homecoming activities are in store Oct. 8 for the **West Eel River congregation** of the Middle Indiana district. A midday basket dinner is planned.

Later in the month a three-evening **preaching mission** is scheduled at West Eel River church, Oct. 17-19. Leon Neher, Raymond Peters, and Vernon Stinebaugh, all of North Manchester, Ind., will conduct services.

Arden Ball, pastor of the Loon Creek church, Middle Indiana, will lead worship in a week-long series of evangelistic meetings at **Salamonie Church of the Brethren** Oct. 22-29. . . . The **Maple Grove church,** Northern Indiana, will host a week of meetings on Christian faith Oct. 30 – Nov. 5. Salamonie church pastor John D. Mishler will be the evangelist.

. . .

The **Manchester College Church Leaders' Conference** (formerly the regional conference) is scheduled for Oct. 16-18. Reservations must be in no later than Oct. 10. Leaders will be Warren F. Groff, dean of Bethany Seminary, Samuel H. Miller, dean of the School of Divinity of Harvard College, and Raymond R. Peters, pastor of the Manchester church. For information and registration blanks write: Manchester College, Box 175, North Manchester, Ind. 46962.

. . .

Parents, teachers, and librarians interested in children's books may write to the General Offices for a copy of the new catalog, *Growing up with Books.* Free to anyone who requests a copy, the catalog lists some **excellent reading material** for youth of preschool age through junior high.

Some congregations have shown substantial growth in Brotherhood Fund giving – what is your giving record? Copies of the **1966-67 giving report** for your congregation and others in your district are available on inquiry from the Department of Interpretation, Church of the Brethren General Offices, Elgin, Ill. 60120. Sizable gifts are needed before Sept. 30 to meet commitments of individual congregations and of the Brotherhood.

CALENDAR

Oct. 1	**Worldwide Communion Sunday**
Oct. 6-8	**District conference, Mid-Atlantic, Frederick**
Oct. 6-8	**District conference, Florida, Georgia, and Puerto Rico, Winter Park**
Oct. 8	**Laymen's Sunday**
Oct. 16-23	**United Nations Week**
Oct. 21	**District conference, North Atlantic, Drexel Hill**
Oct. 22	**World Order Sunday**
Oct. 24	**United Nations Day**
Oct. 27-29	**District conference, Middle Pennsylvania, Woodbury**
Oct. 29	**World Temperance Sunday**
Oct. 29	**Reformation Sunday**
Nov. 2-4	**District conference, Idaho and Western Montana, Boise, Mountain View**
Nov. 3	**World Community Day**
Nov. 3-4	**District conference, Eastern Pennsylvania, Lancaster**
Nov. 3-5	**District conference, Southern Ohio, East Dayton**
Nov. 5	**Peace Emphasis Sunday**
Nov. 7	**Election Day**
Nov. 14-17	**General Brotherhood Board meeting**
Nov. 19	**Brethren Service SOS Offering**
Nov. 23	**Thanksgiving Day**

Two nickels and a penny

About eleven cents of every dollar that Brethren give to the church goes to the Brotherhood Fund. How does the Brotherhood use those two nickels and a penny?

Overseas — 4c

Four cents will actually go overseas. It will go to preach the good news, to heal, to teach, to serve the needs of people. Some of the 4c will go to Vietnam to demonstrate to Montagnard tribesmen how to raise more food or to bandage the shattered arm of a little girl whose home near Nha Be was bombed. Some of the 4c will go to India to put the New Testament in the hands of a twenty-eight-year-old mother attending a literacy class or to drill a well in a village which has suffered famine through the last six years. Some of the 4c will go to Europe and North Africa to walk with volunteers in a spirit of reconciliation or to assist the World Council of Churches in uniting Christians from all over the world in study and action.

Some of the 4c will go to Nigeria to train a young man at Kulp Bible School to be a minister to his people or to lead a new convert through the covenant to church membership, more study, baptism, and active discipleship. Some of the 4c will go to Ecuador to assist in economic development of the Indian or to provide scholarship help so that a youth may go to high school. And some of the 4c will go to Puerto Rico, to Haiti, to Indonesia, to the Middle East, and to other points of need.

Across the U.S.A. — 4c

Four cents of every dollar given by Brethren will be in mission all across the homeland, promoting peace, improving race relations, building new congregations and new church facilities, and ministering in specialized situations. Some of the 4c will go to Ohio, Virginia, and Pennsylvania to erect new church buildings or to support Brethren Volunteer Service workers in project assignments. Some of the 4c will go to Maryland and Washington, D. C., to supervise the material aid program, to form a witness in a developing city, or to work for legislative provision for conscientious objectors through the Church of the Brethren Washington Office.

Some of the 4c will go to New York and Florida to sponsor a youth political seminar at the United Nations or to comb the hair of a child in a day nursery for the migrant labor force. A percentage will go to California and Kentucky to bring new life to strife-torn Watts o to encourage new steps in the economic development i the Flat Creek area. Some of the 4c will go to Wes Virginia and Oklahoma and Kansas and Indiana to mak available field services to a district or pastoral leadershi to a congregation. Part of the 4c will go to New Mexic and Illinois to put an arm around an alcoholic Navaj or to visit a gang member in prison.

Part of the 4c will go to Texas and Tennessee an Washington and Iowa to minister to Latins, to Negroe to Orientals, to Caucasians, to young and old, while som will go to Arizona, to Idaho, to Louisiana, to Oregon, t Alabama, to North Carolina, to Missouri, to Nebraska, t Montana, to North Dakota, to Delaware, to Michigan, an to New Jersey, to Mississippi, to Minnesota, to Wisconsi to Colorado, and to Arkansas, to labor for peace an justice and mercy among all men. (And part of the 4 will reach Canada.)

Nurturing our members — 2c

Two cents of every dollar given by Brethren will g to the Brotherhood Fund and be sent back by the Ge eral Brotherhood Board to provide growing, learning, an supportive experiences in the Christian faith. Some the 2c will send a young couple to a Mission 12 retrea Some of the 2c helps to send the MESSENGER into 45,0 homes. Some of the 2c will prepare church school le sons and train teachers while seeking new levels in Chri tian education. Some of the 2c will explore the meanin of *stewardship* and the challenge of total commitment.

Some of the 2c will go into planning the *Leader, Yout Journeys,* and *Tell Me.* Some of the 2c will be concerne with worship or family life or temperance or making a wi or evangelism or youth or children or social conscienc And some of the 2c will reach into every crevice of li to make it more abundant.

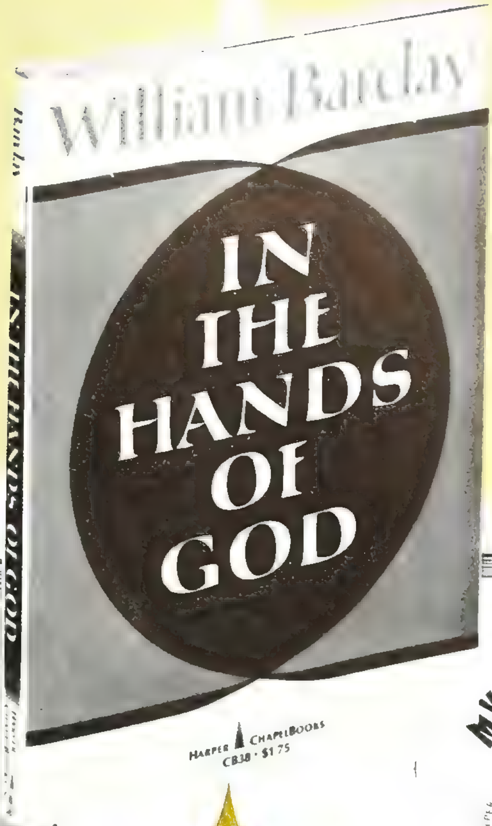
Seminary, administration, and aid — 1c

About three fourths of a cent of every dollar given Brethren helps to prepare young men and women for t ministry at Bethany Theological Seminary. Other fractio of cents go for the financial administration of the Brothe hood work and for the assistance of retired missionari and ministers without adequate resources.

Those two nickels and a penny truly go a long way.

LELAND WILSON

books to broaden your horizons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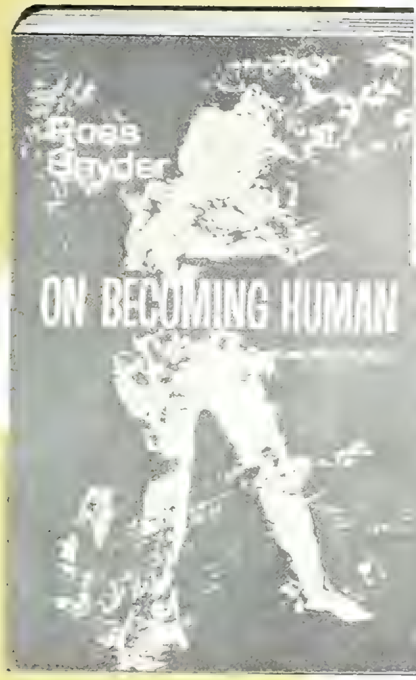
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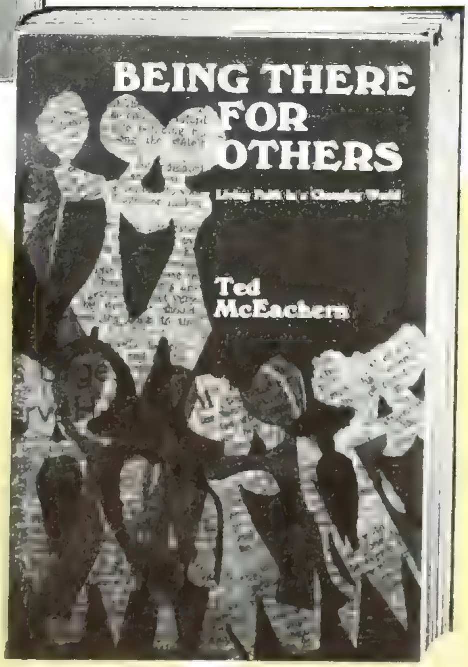
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LOOK FOR THESE FEATURES IN THIS *messenger*

Hand in Hand With the Hungry. *A reporter talks to Thurl Metzger, executive secretary of Heifer Project, Inc., a worldwide program aimed at providing food for the hungry.* by Anna H. Bedford. page 1

Why Wait Till Marriage? *To have meaning and lasting beauty sex must be set within the context of a permanent relationship.* by C. Wayne Zunkel. page 9

When Children Ask About Religious Ceremonies. *Questions about communion and baptism can be answered simply — but attitudes are as important as answers.* by Norman Harsh. page 19

When Is Art Christian? *When an artist contributes to the exploration or interpretation of the Christian view of man and his world. A look at two recent books.* by Donald Fancher. page 27

Other features include two brief articles related to communion, "An Idea Behind Communion," by J. Philip Shankster (page 5), and "The Bread of the Coming Day," by Edith Lovejoy Pierce (page 6); a prayer for a university gathering by William Sloan Coffin, Jr. (page 8); a selection of poems by Ora Garber, Emily Sargent Councilman, LaDona Garver Shives, Edna Sexton, Edith Pierce, Howard Winger, Stella Craft Tremble, Jeanne Donovan, Jacob Sudermann, and Ernestine Hoff Emrick (page 22); a comment about the "Business of the Church," by Desmond W. Bittinger (page 24); a review of a recent film, "Privilege" (page 27); and a guest editorial, "Two Nickels and a Penny," by Leland Wilson (page 32).

COMING NEXT

The unique ministry of international gift shops and the persons they assist is reported in pictures, and text by Frances Nyce. . . . Dale Brown introduces a series of Bible messages with a look at "The Sacred and the Profane." . . . Frances Smith describes Eugene Carson Blake, World Council of Churches executive, as "A Debonair Christian at the Ecumenical Helm."

PHOTO CREDITS: Cover, 5 Albrecht Dürer, "The Last Supper," courtesy of The Art Institute of Chicago; 1, 2, 3 Heifer Project, Inc.; 7 painting by Marion Nyman; 9 Wallowitch; 13 Bill Smith; 17 Leland Wilson; 19 H. Armstrong Roberts

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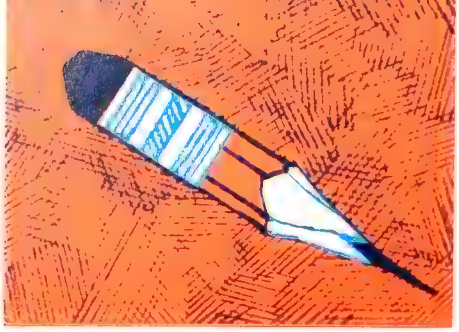
VOL. 116 NO. 2

messenger
CHURCH OF THE BRETHREN 10/12/67



readers write

PROBLEMS CHANGE

The premise of Franklin H. Littell's article "Danger From the Left" (August 31) is very confusing. Of what "danger" is he warning us?

Rather than fearing the danger which might come to us as parents, should we not look at the rebellious students and see that we are to blame, as Mr. Littell tells us, for the rifts between the old and young generations?

Communism? It was a military problem for our country in the 1950's. Now in its stead we are facing overpopulation in the world. As time passes, so communism and other problems change.

There is always "danger" if we look for it, but more than seeking for danger, should we not have the statesmanship to tackle urgent world and domestic problems?

AVIS L. PORTER

Polo, Ill.

KEEP YOUR FAITH IN BVS

To the members of the Church of the Brethren:

We, the members of the July 1967 Brethren Volunteer Service unit, want to express our appreciation to you for having a program like BVS. The training period has given us the opportunity to learn to accept responsibility to ourselves and to others. Our horizons have been broadened by fine leadership and a wide variety of experiences.

We thank you for supporting this program of our church and ask you to keep backing it with your financial support, your prayers, and your youth.

We have been sent to our projects now and many others are now benefiting from what we have gained. Gratitude is not limited to this unit; we think the world community would also say thanks. Keep your faith in Brethren Volunteer Service.

THE 75TH (DIAMOND) UNIT

EXTREME MEDICINE

My conviction is articulate, not reticent, when I am asked to consider joining in the telephone tax refusal. Those who do so "lay their witness on the line" that they are lawbreakers. Therefore I will pay my excise tax and all other taxes.

Although I neither believe in war nor approve of our government's military policy, I cannot break one law without being guilty of all (James 2:10). I cannot choose civil disobedience in any form without giving those people with less than Christian ideals the go-go sign to disobey, rob, destroy, and kill.

The essence of our government is just, orderly, and free. The alternatives are anarchy or tyranny. All forms of civil disobedience are extreme medicine, perhaps justifiable against a Stalin or a Hitler but not against our present American democracy. Jesus, living under the military rule of Rome, instructed his disciples to pay their tributes (Matt. 22:21). Peter, living under the same regime, advised to submit yourselves to every ordinance of man for the Lord's sake (1 Peter 2:13-15).

When Christians encourage the violent element by choosing to break certain laws, the preciousness of the very law which shelters religious freedom, as well as other rights of citizens, is destroyed. The persons whom the disobedience is supposed to help become the chief sufferers.

I am aware that Peter said, "We must obey God rather than men" (Acts 5:29). It is my concern that we do this through the preaching of the Gospel that changes man's character; through the legislation of good and just laws and the will to enforce them; through education of the hand, head, and heart that will bring Christian precepts into the lives of all; through calling firmly and constantly for governmental policies of peace; through influential but lawful personal action and love that enable all men to live together in community.

ETHEL WEDDLE

Girard, Ill.

FOR SPECIAL EDUCATION

With the increasing concern for our educable mentally retarded children, I would like to add my appeal to teachers, prospective, active, and inactive.

In your thinking and planning for the future, if you feel you could have a sincere Christian concern to help these educationally and socially deprived "special" students, would you consider trying to meet you state's requirements to enter this field c teaching? Of course, you may begin b offering your teaching services for a tria period of a year or more and then take th necessary courses from your nearest qualified school. These courses may be take evenings, Saturdays, or summers.

For many teachers, and especially th older ones, this is not an easy choice. Th courses could be more difficult and the students could present different problems fron those you have had up to the present Hence, the need for a satisfactory tria period.

Along with this great challenge will g the great rewards to the teachers willing to exert the effort and to share their rea selves and concerns — all in the interest o helping these youth achieve their fulles ability in life.

Studies have shown that many of the mentally retarded can be successful in semiskilled and unskilled jobs. They can have happy home lives and be respected members of their churches and communities

Our task is to teach and "overteach" them in the basic needs of living and working in our world. They need these truth ingrained into the fibers of daily living.

Among the problems common to these children are short attention and memory their rate of learning is slower than normal certain physical and mental growth factor may be slower, social adjustment may no be up to par, other handicaps may or may not be noticed.

Above all, those children need to know they do have a place and a purpose in life They are persons and personalities with sensitive feelings and desires. They need friends they can trust and understanding teachers who care.

GEORGE WEYBRIGHT

Syracuse, Ind.

BYLINES: A former assistant in Brethren Volunteer Service training, homemaker **Frances Nyce** and her husband Bill, director of the SERRV program, live in Westminster, Maryland. . . . **Frances S. Smith** works in the World Council of Churches information department in Geneva, Switzerland. . . . **Kenneth Frantz** a member of the General Brotherhood Board on the Christian Education Commission, is pastor of Stover Memorial Church at Des Moines, Iowa. . . . Director of Volunteer Services **Wilbur E. Mullen** is a member of the Brethren Service Commission staff at the Brotherhood's General Offices. . . . **Dale W Brown** holds an associate professorship of Christian theology at Bethany Theological Seminary, Oak Brook, Illinois. . . . The wife of a Nampa, Idaho, physician, **Dorris Blough**, is a former missionary in Nigeria.

COVER: A walnut carving of the Madonna and Child from Ecuador — one of the many products of handcraft workers around the world brought to the United States for sale by SERRV. Photo by Don Honick

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MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120 Second class postage paid at Elgin, Illinois.

The International Gift Shop program gives people around the world

A Chance to Help Themselves

by FRANCES NYCE

In the years following World War II, some Brethren Service workers returning from Europe brought back with them a few pieces of handwork to sell. The craftsmen were persons they had learned to know in refugee camps. Even though they had lost their homes and practically every other material possession in the mad events related to the war, they had not lost the skill in their hands or the inspiration to create.

The service workers had no idea that their simple gesture of helpfulness to refugee friends would be the seed that would blossom into an operation like SERRV, Sales Exchange for Refugee Rehabilitation Vocations. The spirit that motivated the workers is the same spirit in which this International Gift Shop program now operates, twenty years later.

It is not a good thing for the human spirit to be endlessly dependent on outside handout help. Some persons may need such help desperately, and they may need it for a long time. But no matter how deprived or disadvantaged a person may be, at some point in his recovery from that situation he needs to have opportunity and encouragement to take a hand in improving his own life in a way that is possible and appropriate for him. Only in this way will he be able to feel he has worth as a person.

Of course, the concept of handcraft work as a means of self-help did not originate with SERRV. Many missionaries and other overseas workers have for years encouraged and trained craftsmen as part of their ministry to the needs of the people among whom they work. The new and unique ingredient provided by SERRV is the channel it offers for marketing such products in a well-organized way through a nonprofit, church-sponsored program.

W. Ray Kyle, former director of ma-

Arab refugees in Bethlehem, Jordan, shape olivewood camels to be sold in the U.S. through SERRV assistance

terial aid services for the Church of the Brethren, was SERRV's originator and chief moving spirit. At first there was just one major outlet, a modest salesroom at the Brethren Service Center in New Windsor, Maryland. The main distribution plan was in the form of parcels sent out to church women's groups to use along with their winter mission studies. These parcels are still available, but an illustrated catalog going out to a mailing list of 7,000 now stimulates year-round interest and purchasing.

Whereas the International Gift Shop was only a Brethren Service undertaking at first, now overseas workers related to Church World Service, to the Methodists, the Lutherans, the United Church of Christ, and many other groups can and do feel it is also their program, and they are important contact persons in finding sources of supply. Church World Service and an increasing number of denominational groups are helping to support SERRV stateside as well. International Gift Shops are now located in eight of the Church World Service centers across the country: New Windsor, Maryland; St. Louis, Missouri; Houston, Texas; Denver, Colorado; Pasadena and Modesto, California; Nappanee, Indiana; and Vancouver, Washington.

For the most part the articles are purchased from small producers with limited capital who are looking for a wider market than they have found locally but who are not operating on a scale large enough to sell to big importers.

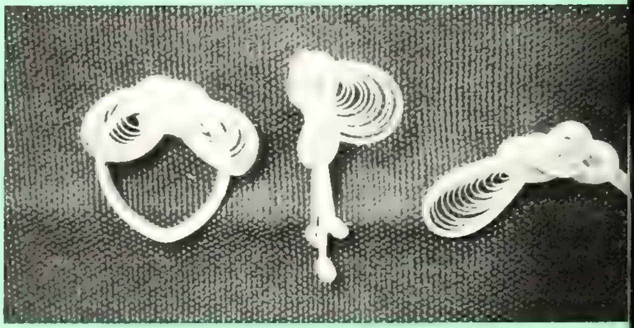
Most customers say they find the prices surprisingly low. Prices are fixed to include only the payment to the supplier, plus duty, freight, salaries, and other costs of operation of the SERRV gift shops, and a percentage to make possible the constant increase in inventory.

Training programs are regularly conducted by many projects as a part of the handicraft ministry. Some work requires a longer training period than others, of course, but training is often important for long-term benefit.

Sources of supply keep changing. Many of the areas which originally supplied articles for the gift shops have in the meantime become economically independent, and the emphasis has moved to other countries in the process of development, where there is still need for economic aid of this kind.

The largest share of the imports comes from Jordan, where olivewood carving shops and mother-of-pearl jewelry industries offer employment to Arab refugees. Hong Kong is the second highest in valu of imports to SERRV, and India, Ecuador, Korea, Thailand, Kenya, Taiwan, an Haiti are the next largest suppliers, in that order. The rest of the imports come from twenty other countries outside the continental United States.

About seventy-five different church-related programs are involved in supplying the articles. They include mission



This basket, woven in Chikore, Rhodesia, will find its way to a U. S. owner via an International Gift Shop

hospitals, workshops for the handicapped, refugee industries, home industries, and other crafts centers and workshops operated by a wide variety of denominational groups.

Of course, it is necessary to keep a close watch on the quality of articles. SERRV tries to encourage careful and artistic workmanship, and samples are always examined before an order is placed.

Sometimes there is opportunity to give some direction to the production process, in order to increase the salability of articles. Several years ago samples of embroidered work were received from Pakistan. The organdy cloth was of fine quality and the patterns of embroidery were truly beautiful. But SERRV workers suggested the women do the embroidery on head and neck scarves which American women would buy, instead of on covers for paper tissue boxes, which they probably would not buy.

In some cases SERRV advances capital to help an industry get started. This

(1) Jose Portillo, woodcarver of San Antonio, Ecuador. (2) Mahogany animal by Honduras carvers. (3) Mother-of-pearl necklaces made by Arab refugees. (4) Copper enameled jewelry with adapted Mayan art forms. (5) Brooches made from deftly tied, fine bamboo fibers from the Sampantagit Farm, Thailand. (6) Elephant grass basketry woven at Allahabad Agricultural Institute, India. (7) Enameled jewelry from Honduras. (8) Porcelain vases decorated by converted monks in the Tao Fong Shan Christian Mission to Buddhists in Hong Kong. (9) Betty Young, manager of the New Windsor International Gift Shop, admires a handcarved teak screen made at the Holy Carpenter church in Hong Kong. (10) Shuri doll designed in Okinawa under the direction of the Ryuku Islands Christian Welfare Service.

was true at the beginning of the elephant grass basket industry in India, which now produces thousands of baskets yearly, but which would have been an impossibility without a capital advance to prime the pump in the early stages.

Many SERRV enthusiasts are telling the International Gift Shop story and selling articles in their own communities. A United Church of Christ group in Ohio has become seriously interested in SERRV and is planning to build a display and salesroom as part of their new educational wing. A Presbyterian pastor's wife in a suburban New Jersey town has converted the sun porch of the parsonage into a gift shop including items from SERRV, "to raise money for the world's poor." In a Connecticut village, a retired missionary in her late 70's is staying young at heart by taking exhibits of International Gift Shop articles to women's groups. A former Brethren Service worker and his wife in a Midwestern city make a family project of the SERRV gift shop in their own home.

While the handicrafts programs in some areas provide employment to converts to Christianity, help through SERRV extends also to many who are not Christians. How the ministry of the church can be strengthened through a program of handicrafts may be shown in this story from a SERRV-related project in Ecuador.

At Picalqui, the United Andean India Mission founded a manual arts program about eight years ago. It is in the center of an area once specializing in making panama hats, but now that this industry is dying out, new sources of income are needed. The mission has become the center of cottage industries over a wide area, using the manual skills once employed in hat weaving.

Most of the crafts workers in the project are women who with their handwork

an supplement the inadequate wage of ne chief breadwinner of the family. A roup of forty women regularly get to-ether to be supplied with new maerials and embroidery cotton and to ring their finished aprons to the mission vorker to sell. Through this group the nissionary is trying to bring a leavening nfluence in the community.

She reports that she is encouraged by ecent signs of progress in the group. he selfishness that was so evident at rst is gradually being replaced by growng concern for one another. One of the vomen came early one day to the project ouse with aprons to sell; money was urgently needed to bury her son. The missionary was gratified to see that the other women in the group responded to this mother with sympathy and concern in her need, a reaction they once would not have had.

"The project is not an instrument to bribe people to become Protestants," she says. "It is more like a cup of cold water in the Master's name. I try to let them know there are people in other parts of the world who are glad when people have a chance to help themselves.

"The girl who makes dolls had typhoid fever about a year ago. She told me that she remembered what I had said and she asked the Lord to come and help her not to be so afraid. 'And he did, Señora,' she said. 'What shall I do now? Shall I leave the Catholic Church?'

"I said, 'No, not unless the Holy Spirit leads you to do so. Perhaps he wants you to stay where you are and be a witness that he wants you close to him.'

"The handwork project is a demonstration of Christian concern and practical love. As a missionary I am content to be part of it."

And so through SERRV, persons reach out to persons, motivated by the desire to provide "through self-help a better life." □

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(1) Women doing embroidery work at Picalqui, Ecuador, mission. (2) William P. Nyce, director of SERRV program, examining a new shipment of Philippine grass handbags. (3) Frogs of bamboo strips and Thai teak. (4) Ecuadorian nativity set of wood. (5) Handcarved salad set finished at the Salvation Army Workshop for the Blind and Handicapped, Port au Prince, Haiti. (6) Master Weaver Pedro Guachamin at the Calderon Brethren Mission weaving center, who also is learning how to construct looms to thereby enlarge the weaving industry.

Dr. Eugene Carson Blake:

A Debonair Christian at the Ecumenical Helm

Dr. Blake walks the street of Uppsala Sweden, where the forthcoming assembly o the World Council of Churches will be hel

He is considered by many to be a social radical because he publicly championed the cause of Negro Americans before it was the popular thing to do. More recently he antagonized U. S. "hawks" by a forthright speech condemning the war in Vietnam and calling for a prompt solution.

But theologically speaking, Eugene Carson Blake, now in his first year as general secretary of the World Council of Churches, is a traditionalist. While aware that young theologians are challenging old ways of thinking about God, he himself stands firmly on "ecumenical consensus theology" — that affirmed by Protestants, Orthodox, and Roman Catholics.

For this reason he has no great sympathy with the death-of-God theologians. "I disagree profoundly with their answers," he says. "However, we traditionalists need to heed their questions. I believe that genuine Christianity is as relevant for our world as for the first disciples. But we'll never convince people of that with words, however modern. It takes deeds."

Because of his fifteen years as stated clerk (chief executive officer) of the 3,000,000-member United Presbyterian Church, many people think of Dr. Blake as "an organization man in a clerical collar." But he is not a bureaucrat unconsciously bending every effort to preserve the organization for its own sake. When he speaks of the church, the word he most often uses is "an instrument of God's glory." And the World Council of Churches is a means of accomplishing God's purpose for the world.

Unlike some pastors who think wrongs can be righted merely by preaching and passing resolutions, Dr. Blake knows from experience that obtaining acceptance of a new idea or program in our highly structured world takes organizing, planning, publicity, tact, and reconciliation of conflicting interests.

As chairman of the National Council of Churches' Commission on Religion and Race, he helped to organize the tremendously effective interfaith lobby through which Protestants, Catholics, and Jews united their influence on a major social issue for the first time in U. S. history. The result was passage of the Civil Rights Act of 1964. Vice-President Hubert Humphrey, who was then a member of the Senate and floor manager for the bill, said after its enactment: "We never would have broken the filibuster without the support we got from the clergy." And Senator Richard Russell, who led the opposition, admitted that "the preachers did us in."

Since the 1966 World Conference on Church and Society pointed up the need for churchmen to be concerned about the gap between rich and poor nations and the needs of starving peoples, Dr. Blake has been wondering how the churches' resources can be harnessed to attack this problem. He is convinced that modern technology has the "know-how" to give all men a decent life, if only the nations thought this important. And he is hopeful that Christians of all communions can be enlisted in a campaign to mold world opinion in behalf of this goal. It is an audacious idea, but Pope Paul VI seems to be thinking in similar terms. And with the new spirit of rapprochement evident in other areas, a united effort for a true world community may be on the horizon.

While others may think of Dr. Blake as an administrator, he never forgets that he was first a pastor. He still telephones friends in former parishes clear across the United States to offer a reassuring word in moments of anxiety and stress. And one of his first acts on arriving at the World Council was to look into the working conditions of the 300 council employees now in his care. A wage increase followed, plus revised work rules arrived at after consultation with the staff themselves.

Although some ministers and ministers-to-be express doubts and frustrations about their calling, Dr. Blake is excited about the ministry. He told the graduating class at Princeton Theological Seminary in 1962: "Every job has its routine and uninteresting aspects. If any of you think my task is all glamor, think again. Hours of committee meetings, days and nights of travel soon lose their glamor. But what is more wonderful than week by week to enter a sanctuary, to lead a people who have come there voluntarily to worship God, to give praise and thanksgiving, to sit in Christ's place at his table, to preach the Word and bless the people? If this is your work, cannot many small burdens be carried lightly with it?"

Here then are some pieces of the mosaic: social innovator, theological traditionalist, able organizer, courageous leader, committed minister and pastor.

Physically, Dr. Blake is a big man, built like a football

by FRANCES S. SMITH

player (which he was), with enough energy for a dynamo (which he is). His features are irregular, but a friend commented, "On him they somehow fit together."

It is hard not to be captivated by his personal warmth, especially in face-to-face conversation. Even skeptical German newspapermen admitted after several hours of verbal give-and-take that Dr. Blake was not the American intellectual lightweight they had expected.

Gregarious by nature, he talks to everyone before making up his mind, sometimes to the dismay of a staff member who thought he was responsible for a particular area.

One colleague finds it amazing that an American (the Westerner par excellence) could capture so readily the sympathy and interest of churchmen from "the Third World," as the new general secretary did at a recent consultation on international affairs. Said several Asians, "This man deserves our support. We must give him our best in the coming ecumenical era."

The WCC executive likes all sorts of games (golf, chess, bridge). From college football days he retains a competitive spirit that makes him a worthy opponent.

Recently in a staff session featuring a long series of discouraging reports, Dr. Blake asked for specific signs of ecumenical progress. When those offered were noticeably small, he said: "I feel like the football coach who told his team, 'I'm tired of all these moral victories. I want to go out and win a game.' "

Possessed of vast energy and a single-minded enthusiasm for the job at hand, Dr. Blake hops from continent to continent seemingly without fatigue. At least two weeks out of each month are spent calling on member churches, punctuated by a regular trip home to New Canaan, Connecticut, for a visit with his wife, whose health has not permitted her to move to Geneva.

A tribute offered by the Presbyterian General Council contains this thumbnail portrait: "As a Christian, Eugene Carson Blake is debonair. He carries the burdens of his office, and the extended implications of his office, with grace and charm.

He is confident, trusting in God. He is unafraid, knowing the rightness of the cause of Jesus Christ. He is attentive, eager to know what new light the Holy Spirit will bring."

But no matter how great his talents, Dr. Blake will need them all in his new position. The general secretary of the World Council of Churches is charged with at least six major duties: carrying out policies set by the Assembly, the Central and Executive committees and proposing new ones to meet changing conditions; coordinating council structure, staff appointments, raising money and supervising expenditures; providing staff leadership; visiting member churches; maintaining relations with other bodies; and explaining the WCC to the public.

Of these jobs, some people believe staff appointments most crucial. At least they are most pressing. By year's end the turnover in major WCC positions will be almost 100% owing to death, resignation, retirement, and holdover vacancies. Those who viewed the retirement of the preceding general secretary, Dr. W. A. Visser 't Hooft, as the end of an era have been proved right by mere circumstance.

Another major organizational problem is the need to broaden the base of financial support. It is clear that unless the central treasuries of the member churches radically revise their understanding of their share of WCC support, the result will be a reduced role for the council in the coming period. "True ecumenical conviction is always reflected in budget-making," says the new general secretary.

Fortunately Dr. Blake knew what he was getting into from long association with the ecumenical movement. He had been a member of the WCC Central Executive committees since the Evanston Assembly in 1954. The same year he was named chairman of the Finance Committee.

A week before his first Central Committee meeting at Davos, Switzerland, he turned up at the council's Geneva office to make a personal investigation of the financial situation. After getting the facts, he was able to go to the committee with a proposal that funds be raised for a much needed modern headquarters. He helped persuade Bishop Henry Sherrill to seek the money from all the member churches. And as soon as the money seemed assured, he proposed that construction start.

By 1961 Dr. Blake had become chairman of the WCC's largest agency, the Division of Inter-Church Aid, Refugee, and World Service. Staff members remember particularly his desire to ascertain the facts, to hear other people's views, and then to press for a decision that all would find acceptable.

One colleague summarizes the general secretary's assets as follows: utter realism in dealing with the facts, coupled with an inclination to see the positive side first and not let the complexities discourage him, a disarming frankness that can also permit others to be frank with him, an intuition for spotting the self-serving nature of most arguments, and a genius for focusing on the human factor, which the technical expert tends to ignore.

Luckily he is not too impressed by his own abilities and is able to joke about them. Before his departure from the United States, fellow Presbyterians arranged an elaborate farewell dinner at the Americana Hotel in New York. It could not be a surprise since they needed to be sure the honoree would be present. Some days beforehand Dr. Blake confessed that he found himself worrying about the occasion. When asked why, he said sheepishly, "I guess I just can't imagine their organizing a thing of this magnitude without me."

Perhaps his most obvious weakness in the new post is a lack of acquaintance with large areas of the ecumenical movement. With the pioneers passing from the scene, it is essential to bring in new blood. Unfortunately the younger ecumenical generation has not yet made its mark in the churches, although a number of younger faces were in evidence at the Church and Society Conference.

In coming months Dr. Blake can be expected to emphasize more and more the three words that for him sum up the ecumenical movement: unity, renewal, mission. He believes the three inseparable.

The church is one. Unity is not something to be promoted; it is given by the Lord of the church. Blake indicated as long ago as 1960 in his Grace Cathedral speech calling for unity among U. S. churches that he believes this unity must be made visible.

Renewal he defines in these words: "The ecumenical movement is trying to reform and transform every church and denomination from a culture club into God's agency of reconciliation to himself and among all men to one another." The forthcoming Uppsala Assembly will therefore take as its theme: "Behold I Make All Things New."

The mission is to proclaim to all men, by word and act, the good news that God was in Christ reconciling the whole world to himself. "Unless the church is doing that job," says Dr. Blake bluntly, "it had better be liquidated." And for him social action is simply one way of demonstrating the reconciling love of Christ.

Words, yes. But in view of the general secretary's past performance, one can be sure that they will issue in fresh actions. For as he has reminded us on more than one occasion, "It's not enough for us to talk about this; we have to get out and put our bodies on the line." □

When Children Ask About Jesus

by KENNETH FRANTZ

Was Jesus a boy like me?" When questions like this one, asked in all seriousness and in childlike sincerity, have confronted you, how have you answered?

To such a specific question, we might say simply, "Yes, Jesus was a boy like you. His mother was Mary. He was born like a hundred million other boys and girls and was the oldest child in the family. We also know that, like you, he grew up and his body grew larger, just as your own. He played with his friends and roamed over the hills near his home. He went to school and worked in his father's carpenter shop. The New Testament tells us that Jesus 'increased in wisdom and in stature, and in favor with God and man.' "

"Was Jesus always kind to people?" might bring this kind of answer: "Yes, as far as we know, Jesus was always kind to people. God had a special task for Jesus, and part of it was to help people know how to get along with one another. The New Testament says that Jesus 'went about doing good' and Jesus himself asked the disciples to be kind even to those who were not kind to them."

"How could Jesus feed so many people with the boy's five loaves of bread?" "This is what we call a 'miracle.' We do not understand everything about it, but we do know that Jesus was the Son of the heavenly Father and could do many powerful things. More than anyone else, Jesus knew what God could do. In our day, we might think of flying in space as a miracle. Men can do this because they understand something of how God works and the laws which control the world."

"Why did they want to kill Jesus?" "Many times when we do not agree with another person, we think he is wrong and needs to be punished. Some people felt that way about Jesus. This seemed to be the worst they could do to Jesus. Even today, some people do not deserve all that happens to them."

"What does Jesus want us to do?" "Jesus wants us to know God better, to understand how Jesus lived, and to try to live like that ourselves."

These are samples of unnumbered questions which children ask. Sometimes it seems that they have more questions than we have answers. They might ask other questions — "Did Jesus live in an old house?" "Was he really born on Christmas Day?" "Did he ever get up in the morning in a bad mood?"

We learn by asking questions. This is part of the reason why children ask questions about Jesus and one of the ways in which they learn of him. Margueritte Harmon Bro, in her book, *When Children Ask,* suggests that "little questions are just as important as big ones because it is the questioning which matters. Questions are the child's growing edge. He has no other way to take hold. Thwart its thousand little roots and the tree is never made fast in the earth. A child in the same fashion takes hold of life by the hair roots, without which the main roots cannot be fed."

Approaches

One approach favors giving a definite, direct answer to the immediate question, in the style of the prophets, with a "thus saith the Lord." The normal reaction to such an answer is frequently to close the door, to feel that the final answer has been given, and to ask no further.

A second approach is to use the immediate question as an opportunity both to establish a close relationship with the child and to help the child develop his own faith. Always we need to make clear what we ourselves feel and to help the child come to his own convictions.

Attitudes

As important as the actual answers which are given are the attitudes demonstrated. The child may be asking one question to get to the next step or to establish a relationship. The answer he receives will determine whether he feels that he can ask more questions, and thus he may ask not only out of curiosity or a wish to learn, but also as a test of his relationship with another.

On the part of the one who receives the question, attitude is likewise important. A person who treats questions as a nuisance soon does not have questions asked of him. Or if the answer carries a "go away and play, Johnny" attitude, this is very likely what Johnny will do, and not come back.

Acceptance of both the child and his question then becomes essential. Valid questions require valid answers. Thus, when a sincere question is asked, we must try to provide in return a serious answer.

Children recognize honesty. Sometimes we have been afraid to admit that we did not know the answer. As long as we are human, there will be such times. Use these occasions to find a satisfying answer for both of you.

Answers

Answers must be in terms which the child understands. Try to provide as much information as the question requires and as the child can understand and no more. The simple question, "Was Jesus like me?" does not call for a long statement on the Trinity or for defense of a doctrine.

Answers can profitably be given in pictures. Just as a window enables us to see beyond, so a picture will give help to a child. For instance, Jesus used all kinds of pictures . . . "The kingdom of heaven may be compared to a man who sowed good seed in his field" . . . "is like a grain of mustard seed" . . . "is like leaven" . . . "is like treasure" . . . "is like a merchant in search of fine pearls."

Give New Testament answers. Our own children have never had the privilege of living close to their grandparents. Thus, one of the ways by which they know their grandparents is through frequent letters. The New Testament includes letters by people who knew Jesus and who can give correct answers.

A current concern in Christian education is to teach the Christian faith in such a way that the structures will not have to be torn down at a later date. Another way of saying this is that statements which we make now must convey proper attitudes toward God, toward Christ, toward the world, so that a person need not go through the agonizing process of throwing out some of his beliefs in order to have a relevant personal faith. For instance, the picture of God in human form, a great-grandfather with a flowing, white beard, must give way to the personal Spirit of the New Testament.

Have you learned yet that questions children ask about Jesus are also the ones that many older people would like to ask? The words may take a different form but the inquiry is similar. For instance, a phone call one morning revealed that four or five girls on their break at work were wondering whether Jesus had brothers and sisters. One maintained that if so, her concept of Christ's deity would be spoiled. An older man said that he could believe that there was such a person as Jesus but could not believe that he was a special kind of person. A middle-aged man could believe that Jesus' life and teachings were right, although he was unwilling to let these teachings guide his own life.

Let questions become a way by which we share our faith, strengthen imaginations, and become the tools of the Carpenter to carve out a new person in Christ. While most questions are phrased in the past tense – "Was Jesus like us?" "Did he really help people?" "Why did Jesus die on a cross?" – a major part of our encounter will be to bring Jesus out of the past and make him a very present help in time of trouble. "Let the children come. . . . Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it" (Mark 10:14-15). □

FAITH LOOKS UP

"Do you really mean me?" These were my first surprised words. I had many good reasons for replying in the negative when the Sunday school superintendent accosted me after church services and asked me if I would consider teaching in the Sunday school.

I assumed my Christian education was insufficient to take on such a responsibility without ample preparation. I was also enrolled in a formal education course, with classes twice weekly at night. However, I did not realize that this stubborn conscience of mine would rebel. I had a chance to help. A sense of uneasiness developed that could not be easily resolved.

Later I was called by phone. "We need you" was the greeting from the superintendent. I translated the words "we need you" to "God needs you." I agreed to try.

Somehow I got the class started by pretending I was in school, facing my own loved five-year-olds in kindergarten. This was just a difference in surroundings and audience. It turned out to be an unforgettable and rewarding experience. After twelve years I am still with the primary department. What a wonderful hour we spend together every Sunday morning.

Opportunities for molding young Christian lives are tremendous through the Sunday school. Children have an eagerness to learn and understand. When we pray it is explained that we are talking to God – not always asking for something, but thanking him for the good things that are ours.

In a discussion on Sunday morning I asked the children why they thought there is only one God. A little boy said, "The world is not big enough for more than one God." A child's faith is honest, sincere, and serious. If we have teachers to guide, teach, and help children through their growing, adolescent period they too will reap the harvest from the seed that is sown.

If your superintendent or pastor asks you to teach, or to help in some other way, what will your answer be? Maybe you can sense the need as it is evident in most churches everywhere. I wish I had responded sooner. God needs you. "For we are God's handiwork, created in Christ Jesus to devote ourselves to the good deeds for which God has designed us" (Eph. 2:10, NEB). – Ione Stewart

IONE STEWART is the daughter of Andrew and Bertha Butterbaugh, who served as Brethren missionaries in India from 1920-28. Now active in a Lutheran church in Baroda, Michigan, where her husband William, a former teacher, is in business, Mrs. Stewart is also a kindergarten teacher. The Stewarts have three sons: one, a teacher; another, a student in Manchester College; and the youngest, a senior in high school.

news

Shaping the future: TV programs, youth conference to probe issues

A NATIONWIDE TELEVISION SERIES and a Church of the Brethren Conference for College Students and Older Youth in November will zero in on issues posed by a technological future.

Termed "Project Choice," the television series on an interdenominational base will involve thousands of study groups discussing in depth some of the bewildering issues now confronting man. The project was created as a citizen education effort and will utilize a feedback system for obtaining viewer response.

Four color television shows will be at the center of the project, presented on the CBS-TV religious program, "Look Up and Live," on the four Sundays of November (9:30 a.m., CST).

Drawing on the TV presentations will be the Conference for College Students and Older Youth, sponsored by the Church of the Brethren Youth Ministry Department at Purdue University, Lafayette, Ind., Nov. 23-26. The conference replaces the Brethren Student Christian Movement Conference, differing in that it is open to students and nonstudents alike of college age. College faculty members and campus pastors also will participate.

Consultant: Robert Theobald, consultant for Project Choice, will be the principal conference speaker. He is a British economist, adviser to government, social philosopher, and author.

Using the facilities of Purdue's Wesley Foundation, the conference will begin Thanksgiving night with a tour of the university's data processing center. The center will be used to process data cards recording the attitudes of participants on the issues at stake.

On Saturday evening, Mr. Theobald will offer a "telelecture," by which his presentation will be available by phone to local study groups anywhere in the nation.

Brethren congregations may utilize the telelecture as well as the Sunday morning TV series. Suggestions for congregational use of the TV series appear in the November *Leader*.

Registration forms for the conference, as well as further information regarding the telelecture program, may be obtained from the Youth Ministry Department.

Planners for the conference are Charles Boyer and Tim Bryant of Purdue University, John Wenger and Dale Naragon of Manchester College, Robert and Ruth Tully of Indiana University, and the Youth Ministry staff.

Because the November "Look Up and Live" series will become the actual basis of several conference discussions, registrants are urged to view the weekly shows.

Calendar: The "Look Up and Live" programs will be presented as follows:

Nov. 5 *Creation or Destruction:* man's potential to create a better world or to destroy himself.

Nov. 12 *Superman or Cyborg:* the implications of man's power to create life, to prolong life, to alter life.

Nov. 19 *Preparation or Panic:* man's successes and failures in preparing for change.

Nov. 26 *The Need to Choose:* decisions that need to be made on international, national, local, and personal levels if man is to survive in a meaningful and purposeful way.

Inevitable? Project Choice is an outgrowth of planning by the University Christian Movement and the National Council of Churches.

NCC General Secretary R. H. Edwin Espy, in announcing the TV series, said, "Among scores of specific dilemmas, viewers will face one overarching question: Is the future of our species a matter of inevitable choice, or do we have the means at our disposal to shape it?

"Project Choice is undertaken in the conviction that informed, concerned, and thoughtful citizens can shape the world."

Robert Theobald . . . TV series consultant, guest of Brethren

The love feast as an ecumenical venture

A CHERISHED BRETHREN PRACTICE – the love feast or *agape* meal – is now undergoing a revival. It also has become something of an issue at high levels of church organization.

Discussion of the *agape* service came sharply into focus at the World Council's Central Committee meeting in Crete in August, when the idea was proposed that delegates to next summer's fourth WCC assembly at Uppsala, Sweden, engage in such an experience. While the suggestion came from the WCC's Faith and Order Commission and was applauded especially by younger church leaders, there was sharp division as to the appropriateness of such a venture.

Substitute? Among some church bodies the rules are so rigid against intercommunion – the taking of communion with Christians of other backgrounds – that an ecumenical communion service clearly is out. Thus when it comes to expressing common ties in a meaningful rite, the *agape* meal was proposed as a kind of substitute communion.

The debate in the World Council, as explained by Norman J. Baugher, Church of the Brethren general secretary and Central Committee member who worked on the preparations subcommittee for the Uppsala assembly, did not center in whether an *agape* meal was valid from the New Testament viewpoint. "Rather," he said, "it is precisely because the *agape* has such significant New Testament symbolism for the unity of the fellowship of God's people that to observe the 'sacrament' when the people are not yet really one would be to violate the very meaning."

In his own estimation, Dr. Baugher believes the planners for the Uppsala meeting may take a "noneucharistic" view of the *agape* by offering a sacrificial meal in which delegates eat together in fellowship and love, in a setting other than a communion service.

"Love" or "feast": In a *New York Times'* article on the *agape*, prompted by the discussion at the Central Committee gathering in Crete, reporter Edward B. Fiske recounted some of the New Testament background. The book of Jude speaks of "blemishes on your love feasts," he noted, and Paul complained to the Christians at Corinth that their gatherings concentrated more on "feast" than on "love." This distorted celebration of the Last Supper, he wrote, was one reason the love feast of the early church went out of style.

In pointing up that the practice was revived several centuries later by such groups as the German Anabaptists in the early Reformation, the article noted that "the 200,000-member Church of the Brethren in the United States has held *agape* feasts regularly since 1708."

"Distortion": The article also reported that liberal Catholics in Holland, at Obijk, every Friday night join with Protestants in a group known as Shalom for a common meal that includes Bible readings, discussion, prayer, and the taking of the bread and wine. Pope Paul VI denounced the practice as a distortion of the eucharist.

Yet in spite of such objections, there appears to be new appreciation by world church leaders for the relevance and meaning of the love feast in the commemoration of the death and resurrection of Jesus.

But there is much discussion as to whether the *agape* meal and the eucharist are distinct experiences or one and inseparable. Some Christians, including a number of Orthodox, interpret them as clearly separate; others do not. A "radical minority" view *agape* as "the communion of the future."

Some ecumenical leaders feel that the hard core issue is not the *agape* versus the eucharist but whether the various churches, when meeting together, can join in intercommunion, fully accepting one another's communion.

Still, even if intercommunion were to become widely acceptable, interest in the agapeic setting is likely to be sustained.

Fellowship: Beyond the mounting ecumenical acceptance of the *agape* meal, asserted the *Times'* report, is a growing concern that the eucharist or "bread and cup" observance alone no longer adequately conveys the sense of fellowship among believers.

Dutch theologian Hendrikus Berkhof is quoted by the *Times* as saying, "Unless we recapture some of the original sense of festivity in the eucharist, a lot of our young people will simply find a substitute."

Dr. Berkhof is among those who are pushing for a rethinking of the eucharist and a return to its observance somewhat in the original setting.

Such discussion at Crete led Norman Baugher to comment:

"I could not help but ponder this whole development of the *agape* meal and wonder if and when the ecumenical dialogue will consider the New Testament symbol of feetwashing."

Greece's King Constantine greets WCC

WCC's action in Crete

MEETING IN CRETE, where the Apostle Paul had commissioned Titus to carry the gospel throughout the island, the Central Committee of the World Council of Churches examined aspects of its own commission carried on on a global scale.

Curiously though, evangelism, which was listed as the study theme of the sessions, received short shrift. Except for an early presentation on the topic, the theme was virtually disregarded.

Actions: Reports were received on stepped-up working relationships with the Roman Catholic Church, eleven additional church bodies were admitted into WCC membership (bringing the total to 223), a statement was adopted opposing the U.S. bombing of North Vietnam and the "continuing presence" of U.S. troops in South Vietnam, and an appeal was issued calling for free access to holy places in the Middle East.

The Council announced plans for initiating formal dialogue with Marxists in Europe next spring. Reportedly the first Christian-Marxist confrontation permitted by the Soviet government, the encounter will explore major social issues from different positions.

Grasping the faith: A four-year study still in process pointed up that theological education is not "just training for the ministry" but rather "helping every member of the church to go as far as possible in grasping the faith and in relating it to life in the world."

Brethren in transition

THE CHANGING VOCATIONAL SCENE currently includes the following personnel developments:

Ralph M. Delk, since 1964 director of circulation for Church of the Brethren publications, has been designated by the General Brotherhood Board to give half time to a second assignment, assistant in special gifts.

In the new phase of his work he is teamed with Harl L. Russell in the special gifts program of the board.

Mr. Delk, a layman, was formerly a school administrator and teacher in Ohio. He also was one of the earlier staff members of Heifer Project and CROP.

He is a native of Phillipsburg, Ohio, and holds degrees from Manchester College and Ohio State University.

He and Mrs. Delk, the former Pauline Smith, reside at 857 Morgan, Elgin. They have two daughters and one son.

A. Stauffer Curry last month became director of interfaith activities for the Fellowship of Reconciliation, Nyack, N.Y.

For the past twelve years Dr. Curry has been on the Christian education staff of the Brotherhood, serving for five years as editor of church school publications and seven years as director of family education and men's fellowship. Immediately prior to this service he was executive secretary of the National Service Board for Religious Objectors, Washington, D.C.

Twice moderator of Annual Conference, in 1955 and 1965, Dr. Curry has served the church also in a number of other offices and positions.

A native of Hershey, Pa., Dr. Curry holds degrees from Elizabethtown College, Westminster Theological Seminary, and New York University.

He and his wife, the former Eleanor Neff, and son and daughter reside at 614 Cortlandt, Mamaroneck, N. Y.

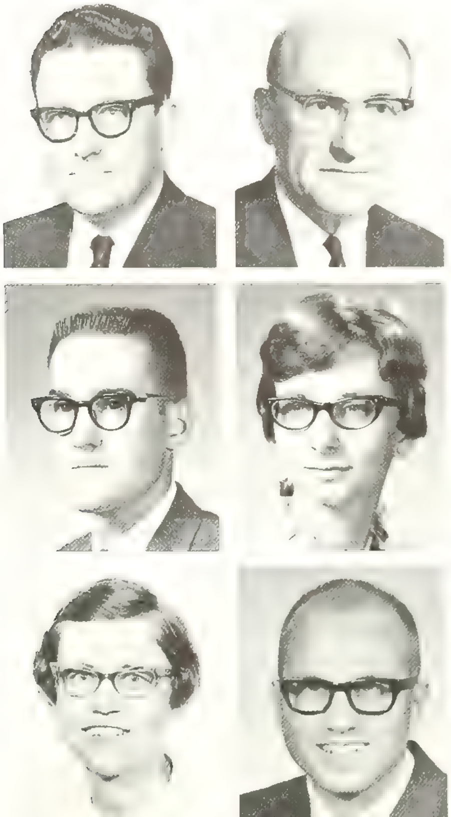
Rev. and Mrs. Richard Winfield have been called to serve the church in Nigeria. Both are graduates of Ashland College and attended the School of African Studies, Michigan State University. Mr. Winfield is a graduate of Ashland Theological Seminary. His parents are the H. E. Winfields of New Lebanon, Ohio.

Mrs. Winfield, the former Kay Sarver, is the daughter of the Theodore R. Sarvers of Berlin, Pa.

Supported by the Missionary Board of the Brethren Church, the Winfields were to arrive in Nigeria in September.

Esther L. Huston, Colorado Springs, Colo., has accepted a three-year term as librarian of a Christian school in Korea, under appointment of the Board of Missions of the Methodist Church.

Member of the First Church of the Brethren in Colorado Springs, she has for three years been reference documents librarian for Colorado College. She was graduated from Manchester College and the University of Illinois and taught at Nappanee, Ind., Elgin, Ill., and Modesto, Calif.



Assignees (from top, l. to r.): Delk, Curry, the Winfields, Huston, and Strom

Miss Huston is the daughter of Mrs. Ora I. Huston and the late Mr. Huston, who until his death this spring was denominational peace counselor.

Jay Strom, agriculturalist and a former Brethren Service worker in Poland, is one of twenty-two young scientists to be selected for the 1967-69 class of Purdue Fellows in Latin America.

The group left recently for eighteen-month work assignments in Argentina, Brazil, and Chile. Mr. Strom and his wife are assigned to Estudio Barrutia, Buenos Aires, Argentina.

Mr. Strom studied at McPherson College and received degrees from the University of Minnesota and Purdue University.

The son of the Walter Stroms of Worthington, Minn., he is a member of the Worthington Church of the Brethren. He entered Brethren Volunteer Service in 1959 and engaged in the Polish Exchange program until 1961.

Mrs. Strom, the former Margaret Hess of Bareville, Pa., was in BVS at the West Side Christian Parish, Chicago.

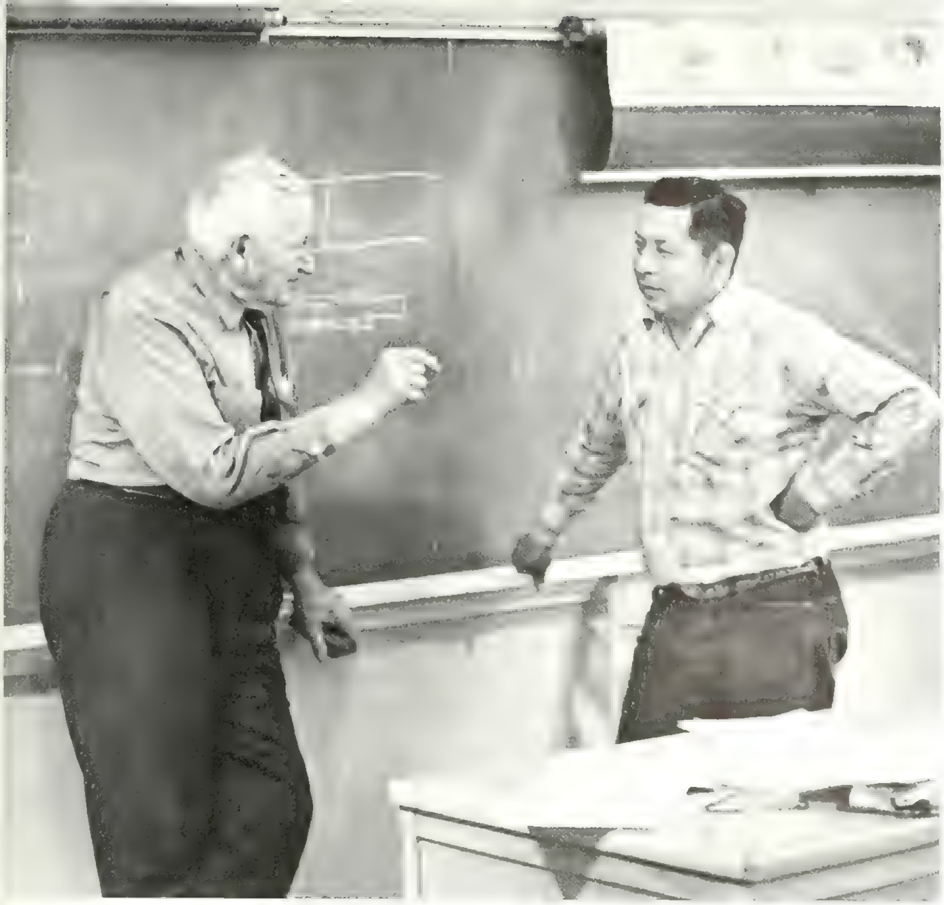
Beginning work in Church of the Brethren programs recently were the following three other persons:

Boyd and Nancy Shull, formerly of Waynesboro, Va., in July became associated with the Navajo Indian Mission, Lybrook, N.M. Mr. Shull is assisting in maintenance of the grounds and equipment. Mrs. Shull, a graduate of Eastern Mennonite College, is the mission nurse. They have two children.

The Shulls have been members of the Mount Vernon Church of the Brethren near Waynesboro. Their parents are the Abe Kings of Harrisonburg and the Jesse A. Shulls of Bridgewater, Va.

Mary Miller of Franklin Grove, Ill., a volunteer at the Lybrook Navajo Mission in 1956-58, is engaged as a volunteer in a two-year educational project for children under auspices of the Imperial Heights Church of the Brethren, Los Angeles, Calif.

For many years Mrs. Miller was director of children's work in the Northern Illinois-Wisconsin district.



Brotherhood confirmed . . . Volunteer E. O. Slater, students from Crow reservation

VISTA's oldest

THE OLDEST VOLUNTEER in the nation's VISTA program has been a former part-time minister in the Church of the Brethren. He is Edgar O. Slater, who recently retired at age 87 from the poverty program's project at the Crow Indian Reservation in Montana.

"I am just an ordinary VISTA worker, no better and I hope not a great deal worse than the most of us," Mr. Slater commented to MESSENGER when queried some weeks ago. He explained that he and other volunteers "are here not to do the Indians' work for them but to train them and encourage them to do their own work."

Practical learning: It was to teach the Crow Indians blueprint reading and home construction techniques that he was assigned to the VISTA project at Lodge Grass, Mont. Since no suitable textbook could be found, he began by making his own drawings and instructions. The step-by-step study centered on a simple but well-designed five-room dwelling, the kind that the students could – and did – adapt and build for their own families. Such housing at a reasonable cost is one of the more pressing needs of Crow families.

In his final six months with VISTA Mr. Slater designed equipment for use by children in the Head Start program and drew plans for cabins to be used by youth groups on the reservation.

Edgar Slater admits he was old enough to retire in 1965 when he entered the corps of domestic volunteers, but he did not like the idea of doing nothing. He felt part of his stewardship was the sharing of the experience he had gained in a lifetime of teaching and work in industry. A development engineer and tool and die maker, he once was president of the Missouri Industrial Education Association and was on college engineering faculties for ten years.

He has held pastoral charges in congregations in Missouri and Southern Illinois, the most recent being 1962-65 at Kaskaskia, Ill.

Dilemma: After six weeks of training at the University of Montana, Mr. Slater was asked to talk to the people of the little town of Lodge Grass. In one of several long conversations he had with the residents, one elderly man, Mr. Raymond Bear Don't Walk, pointed up the dilemma of the Indian.

"The Indian originally was a self-respecting man proud of his ability to provide a good living for members of his tribe," the man said of his people. He explained how in the conflict with the white man the Indian came to the place where he held out his hands and said, "Give me." "In so doing," Mr. Bear Don't Walk contended, "the Indian lost pride in himself, his family, his tribe, his religion. He became a spineless creature." The spokesman counseled that the way to redeem his kin is to train them in new skills and thus to help them regain self-respect.

When VISTA assignments were made, Mr. Slater had the opportunity of returning to Lodge Grass and applying his friend's advice. Though there were trying and discouraging moments, he found the work with the Indians gratifying.

Hidden values: "While in my teaching career I had students from every race and from most racial mixtures, this latest experience confirms the realization of the brotherhood of man," Mr. Slater said. "It also deepened the feeling that there are many hidden values in the various cultures – values which if brought to light and guided into Christian applications would be of inestimable value to the world."

His VISTA duty completed, Edgar O. Slater still has an eye open to future service. "I didn't miss a minute in those two years," he declared. "I'm footloose now, and plumb open to anything I can do that is useful."

Mission: More than a numbers game

Mission today may not be church expansion nor denominational growth, but penetration into culture, an Asian Christian told 100 missionaries on furlough at a week-long conference on the theme, "Mission for Tomorrow."

"Can anyone maintain that the mission of God in the world is to increase the denomination to which I or you belong?" asked the Rev. M. A. Thomas of the Mar Thoma church in India, director of the Ecumenical Center at Bangalore, India.

"The church can participate in mission but does not perform it," Mr. Thomas said. "Mission is not church planned; it is God initiated. It is not ours but God's."

No consensus: In contending that mission is not church extension nor proselytism, the conference lecturer admitted that not all members of his church share his views. "Some are dedicated to spreading the Mar Thoma church over India and the world," he said. His church, which he described as "neither Protestant, Roman Catholic, nor Orthodox," traces its legendary founding to the Apostle Thomas in 52 A.D. Historical evidence substantiates its existence in the Second and Third centuries.

In setting forth the goal of mission as the re-creation of society, Mr. Thomas cited as "partners of God in mission" those who were engaged in "the struggle for civil rights, feeding the starving in Bihar, defying racist discrimination in South Africa, and striving for human dignity and social justice."

Servant role: He urged missionaries "to heal, not convert," and "to enter a life of service, seeking to meet human need wherever it is found, taking the form of the Suffering Servant."

It is not that we should sit in judgment of our missionary forefathers who held different views, he stressed, but rather that we should read the signs of the times. "Many say that Asia is increasingly closing doors to Christian mission," he said. "Yet through these doors we see Asians already infused with the spirit of Jesus Christ.

"Christian mission played a tremendous part in bringing about the new awareness of man's spiritual being that is part of the Asian ferment. Mission may not be church expansion but penetration of the culture."

Acceptance: The missionary audience's reaction to the somewhat unorthodox views was varied. Support reportedly came from some younger Protestant missionaries present.

The conference, held at Lake Geneva, Wis., involved missionaries from thirty-four countries and ten denominations. From the Church of the Brethren were Kermon and Margaret Thomason, Nigerian workers, and Joel K. Thompson of the Foreign Mission Commission staff.

On hand too were sisters from four Roman Catholic service orders. In the spirit of the Thomas perspective, one Protestant said, "The sisters don't have to play the numbers game. They're not responsible to mission boards or local churches."

Translating the Bible: Some hard-nosed questioning of the missionary enterprise as commonly defined came also from the Bible leader of the week, the Rev. David M. Stanley, S.J., professor of New Testament at Canada's Regis College. Mr. Stanley likened the "problem facing us in preaching the Word of God from the Bible" to the problem of another culture and religion faced by the missionary. "The men who wrote the Bible lived in a culture alien to ours, and had a world view different from our own," he said.

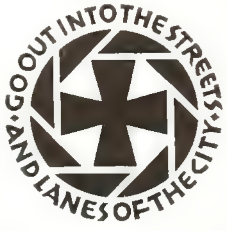
"If we are to get the message for ourselves, we must go back in spirit to the ancient Middle East and try to realize what God's word meant to them by attempting to get under the skin of the Hebrews and early Christians." Bible anthropology is helpful, he said, since "the Bible was not written in a vacuum."

Speaking of the Apostle Paul, the Jesuit leader said, "Christ was already present in the pagans to whom he preached. If not, it would have been like selling Fuller brushes."

Eight to attend Detroit conference

A delegation of eight Brethren will participate in the United States Conference on Church and Society, to convene Oct. 22-26 in Detroit. The parley is intended to speak not for the churches, but to them, about Christian responsibility for economic and social development.

Among the Brethren delegates will be Roy Blough of Columbia University's Graduate School of Business faculty and W. Harold Row of the Brethren Service Commission, both of whom represented the church in 1966 at a similar meeting in Switzerland, conducted on a world level.


GO OUT INTO THE STREETS AND LANES OF THE CITY

The Detroit delegation will include also Michael Mason, Alexandria, Va., a high school student; Miss Eleanor Painter, Elkhart, Ind., Christian education director; Wilfred E. Nolen and Ralph E. Smeltzer, Elgin, Ill., Brotherhood staff members; Thomas Wilson, Chicago, pastor and newly elected member of the General Brotherhood Board; and Charles E. Zunkel, pastor, South Bend, Ind. A total of 600 delegates will be involved.

In considering strategies for action, the conference will concentrate on alternative uses of United States' power in developing countries, on the redistribution of power for social and economic development within the United States, and on the developing of social and political institutions to cope with rapid technical changes.

The symbol suggests the movement of churches into society.

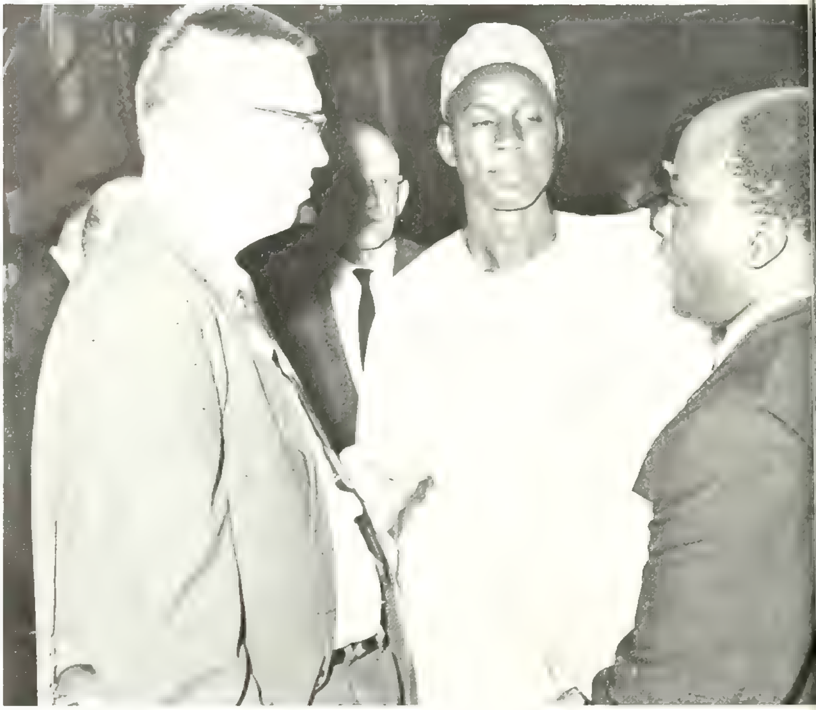
Names in the news

Highlighting the cover of the *Denver Post's Religion Newsweekly* section was this scene from the Denver Church World Service Center. An accompanying feature described the work of the 22-year-old manager, BVSer George Monroe, l., of Johnson City, Tenn., and Roy Rolland, 19, of Hagerstown, Md., in spearheading the collection of nearly a half million pounds of relief clothing annually.

Children of the Dr. Glendon Button family, Conrad, Iowa, include Korean orphans David, 5, second from left, and Susanne, 3, right. The other Buttons are Karin, 4, Cosette, 8, and Timothy, 7. A story on the adoption of the two Korean children, which occurred three years ago through the Holt Adoption Program of Creswell, Ore., was told in the Marshalltown, Iowa *Times-Republican*. Parents Glendon and Wanda Will Button are members of the Ivester Church of the Brethren.

A brother and sister, Bruce and Joyce Rosenberger, were honored at an ordination service and farewell ceremony by the Stone Church of the Brethren, Huntingdon, Pa. L. to r.: Pastor Stewart B. Kauffman, then Middle District executive Bernard N. King, and the youths' father, Clarence H. Rosenberger. Bruce, a 1967 graduate of Bethany Seminary, is pastor of the Owl Creek congregation in Ohio; Joyce, a 1967 Juniata College graduate, is to teach at Waka schools in Nigeria.

Mrs. Lucille Long Strayer, former teacher at La Verne and Manchester colleges, discusses with Nigeria field secretary Roger Ingold her second term of volunteer service as an English instructor at Hillcrest School. She returned to Nigeria in July.



Church of the Brethren delegates to the Fourth World Institute for Christian Education, Nairobi, Kenya, were missionary C. M. Petry, l., teacher at Kulp Bible School, and Ngamariju K. Mamza, ctr., pastor of the Lassa congregation, both in Nigeria. With them is an unidentified delegate. In attendance were Christian educators from 80 countries.

Orthodox Church visited by farm group

While the official exchange between the Church of the Brethren and the Russian Orthodox Church currently is in process, with the Brethren team scheduled to return from the Soviet Union this week and the Orthodox leaders slated to visit in the United States next month, an unofficial, almost spontaneous exchange occurred this summer.

In a People-to-People Goodwill Mission led by Enos B. Heisey, executive of a farm cooperative and member of the Spring Creek church, Hershey, Pa., a group of agricultural leaders from Pennsylvania visited Europe and the Soviet Union for three weeks. Among them were fifteen Brethren from the Middle, Southern, and Eastern Pennsylvania districts.

"No churches": "At Krasnodar in the Soviet Union we asked our Intourist guide if we could see a church," said Mr. Heisey. "Her first reply was that there were no churches. Asking again, we were told that there was a church nearby, but that it was certain to be closed. The group insisted on seeing the church and found it to be Russian Orthodox.

"We were cordially welcomed by the head of the church, Getman Nikoli. We exchanged greetings, were shown through the building and permitted to take pictures. The leader told of his church's deep concern for a just and lasting peace. He also spoke of its activity in the World Council of Churches."

The group probably comprised the largest number of Brethren ever to visit a Russian Orthodox church behind the Iron Curtain, Mr. Heisey commented.

Berlin visit: He reported also that the group had a dinner and evening in West Berlin with Bob and Eva Minnich, Brethren Service representatives there. "We appreciated hearing what the church is doing in Europe and Bob's interpretation of the need for the church to minister in areas of tension."

Summing up the new draft provisions

The President has signed Executive Order 11360 to implement the new "Military Selective Service Act of 1967." The order includes provisions under which younger registrants as an age group may be called ahead of older men at such time as the future needs of the armed forces require. The new act extends the existing drafting authority to June 30, 1971.

The provisions which permit the call of younger registrants as a group ahead of the older men spell out in detail for the first time that the President, through the Secretary of Defense, may designate the prime age group from which men shall be inducted into the armed forces. The minimum age at which a youth may be called continues to be 18½ years. All registrants born within any calendar year constitute an age group.

Students: Student responsibility is a major factor in undergraduate college student deferments. To qualify for a Class II-S student deferment, an undergraduate must request such deferment (a new requirement) and must satisfactorily pursue a full-time course of instruction under the normal timetable of the institution. Such deferment may continue until the student completes requirements for a baccalaureate degree, drops out, or reaches the age of 24, whichever occurs first.

Under another new provision, it shall be the registrant's duty to provide his local board each year with evidence that he is satisfactorily pursuing a full-time course of instruction.

Further deferment: Any registrant who was ever granted a student deferment under the new law would not be eligible for other deferments thereafter except for extreme hardship to dependents, graduate study, or occupation necessary to the national interest. For example, a person who has been deferred as a student will not be eligible for deferment as a father except in those cases where extreme hardship can be established.

Graduate students may receive Class II-S student deferments while satisfactorily pursuing a course of graduate study in medicine, dentistry, veterinary medicine, osteopathy, or optometry, or in such other subjects as may be officially identified as necessary to the maintenance of the national health, safety, or interest.

Mullen

When one no longer qualifies for a student deferment, his classification will revert to the age group being called at the time.

For the first time, the new act and the executive order provide that any registrant who has failed or refused to report for induction shall continue to remain liable for induction and when available shall be immediately inducted regardless of the age attained.

Under the law as amended, no lottery system may be introduced without further Congressional action.

CO provisions: In reference to conscientious objectors, the Congress felt that the interpretation which came through the Seeger case as to the bases of claim for conscientious objection was too broad in that it allowed those who were not religious in the traditional sense to be granted CO classification. However, it is not clear to what extent, if any, the new draft law requires more orthodox "religious training and belief" than its predecessor.

The new law also no longer will involve the Department of Justice in the appeal process on conscientious objection. Some 2,700 appeal cases now are pending.

CO claims should in any event be filed in exactly the same manner as before. No sincere CO should assume he does not qualify. — Wilbur E. Mullen

day by day

In most areas of the United States October is a month that promises days filled with natural beauty. Take your choice of hours in the day – at almost any time you can walk outdoors and find a sky filled with stars or trees bursting with color. There may even be an early snow – and that, too, has a beauty all its own.

Mid-October is one time when not only the heavens but also the trees and hills declare the glory of God. You can begin to understand why the poets who wrote the hymns we find in our Old Testament came to the conclusion that trees could sing for joy. They also asserted that whether you consider the heavens or look more closely at the good earth, you have to marvel at the miracle of man and express your praise of God.

Who would be so foolish as to let these choice moments slip by without enjoying at least some of them in family worship experiences? The references suggested here call attention especially to stars and trees and fruit, but other readings are equally as applicable to aid your appreciation of the good world God made.

Suggested activities

1. You can choose the day and the place that would be most convenient, but be sure to allow time for a short hike in the out-of-doors. Stop for a moment along the way where you can watch leaves fall. Observe how they spiral and float, sometimes singly, sometimes in rapid succession. Or you may suggest that each person select a particular tree to observe. Note how each one has its own unique character. Think about the age of trees, checking the rings on a stump to learn how old one was when it was cut down. After you return, give some thought to questions like this one: "Why did the psalmist say that a righteous man is like a tree?"

2. With a little planning, you can bring some of the beauty indoors. Provide a bulletin board or an empty space for the exhibition of multicolored leaves. Gather a variety of leaves, weeds, and late autumn flowers to place on a coffee table. Encourage the photographers in your family to capture the rainbow hues of an October hillside in slides you can share or in color prints to keep.

3. The following hymns from *The Brethren Hymnal* contain phrases, often entire stanzas, that describe the natural beauty of the world God made. Bring together the songs you would like to use as you observe the world around you. Look at No. 11 (stanza 1), 12 (stanza 1), 19 (stanzas 1-4), 27 (stanza 2), 28 (stanzas 1-3), 31 (stanza 1), 32 (stanzas 1-3), 40 (stanzas 1 and 2), 46 (stanzas 1 and 4), 77 (stanzas 1 and 2), 92 (stanzas 1-3), 93 (stanzas 1-4), 94 (stanzas 1 and 2), 97 (stanzas 2 and 3), 99 (stanzas 1 and 2), 100 (the entire hymn), 588 (stanza 1), 592 (stanza 2), and 594 (stanzas 2 and 3). If you are unable to sing any of the hymns, use some of the appropriate stanzas for short table graces.

4. When so many specific things that represent God's creation surround you, it should not be difficult to create your own litany. If you wish, follow the form of the familiar hymn that begins "For the beauty of the earth" and concludes with a response after each item. The specifi you include can be offered quite spor taneously, with everyone joining in simple response such as "For these w thank you, Lord."

5. Don't overlook the resources yo may have available in books of poetry i your home, or even in the poems tha children may be learning at school. Fo example, students in seventh or eight grade often memorize a poem by Blis Carman that begins "There is somethin in autumn that is native to my blood.' Another familiar one celebrates October' "bright blue weather." If such poems ar worth learning, they are worth sharing

6. Lest all your attention focus o those aspects of God's created world tha seem "beautiful," take some occasion also to talk about other parts of his creation. Is it possible to think of a violent storm – a hurricane or a tornado, for example – as also being "good" because it belongs in the natural world? Or must you label it "evil" because it is fierce, because it creates havoc, or because it destroys life and property? In more primitive times people were awed by such natural elements and saw them as revealing the activity of God. Do we look for his goodness only in beauty or calm, or can we also see him at work in a storm? – K.M.

DAILY READING GUIDE – October 15-28

Sunday. Ps. 19:1-6. The natural world has a story to tell – by day and night.
Monday. Psalm 8. You can look at the stars – and wonder about the nature of man.
Tuesday. Gen. 1:14-19. Or you can look at stars and think of God as their creator.
Wednesday. Ps. 147:1-6. The God who made the stars is concerned about people.
Thursday. Gen. 2:4-9. God intended trees to be beautiful.
Friday. Job 14:7-9. A tree is a symbol of hope for renewal.
Saturday. Psalm 1. A good person may resemble a tree.
Sunday. Ps. 96:7-13. Trees seem to "sing for joy" with their beauty.
Monday. Ps. 104:10-17. Trees benefit animals as well as men.
Tuesday. Matt. 7:15-19. Men as well as trees are known by their fruits.
Wednesday. John 12:20-26. From a buried seed comes new life – and fruit.
Thursday. John 15:1-8. To be fruitful, one must stay close to the source of life.
Friday. Gal. 5:16-26. To be fruitful, one must walk and live by the Spirit.
Saturday. Ps. 92:1-4, 12-15. In old age, as well as in youth, one can be fruitful.

First in a series of Conference Bible messages

The Sacred and the Profane

by Dale W. Brown

God loves the world *so,* the curtain of the temple which separates the holy of holies from the rest of life has been torn in two.

It was the death of Jesus which shattered the barrier between the *fanum* (temple) and the *profanum* (the profane, that which stands before or outside the temple). The curtain has been ripped between the sacred and the secular, the supernatural and the natural, God and the world.

Kittel's *Theological Word Book of the New Testament* traces four biblical usages of the Hebrew *tavel* and the Greek *cosmos,* words which are translated *world* in our English Bibles. In the first one of these usages to be examined the world refers to all of creation. Such is the case in Ps. 89:11: "The world and all that is in it, thou hast founded them."

This theme of God's love for all of creation is a current emphasis in many circles. In contrast to other religious and philosophical systems which equate the fall of man with the creation, the God of Abraham, Isaac, Israel, and Jesus Christ affirms about his world, "that's good." We are told that the religion of Judaism and Christianity is not just another salvation cult but a religion of historical redemption. Modern theologians assert that man's growing sense of responsibility for the world and secularity is, after all, God's theme.

In many church circles it is being described as a turn to the world. In theology it is labeled as secular or worldly theology. Many have negative reactions to some of the applicators and applications. We often acquire a dose of resistance and immunity to a note that is sounded too often. Nevertheless, we need to listen as the Bible speaks of themes which may send us into the world.

We look first to the biblical theme of the cosmic Christ. For many the turn to the world has been not a simple revival of the social gospel but, rather, a radical emphasis on the incarnation. God's act in Jesus Christ was a secular act. In Christ God became worldly. The Word became flesh. What is above the world is in the gospel intended to exist for the world. The life which was lived and given on the cross for the world was enthroned as ruler of the world through the resurrection and ascension. These doctrines assert that Christ is the kingly ruler over all the world.

Here is the basis for the cosmic Christological passages in Philippians, Colossians, and Ephesians. "Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). "He is before all things, and in him all things hold together" (Col. 1:17). God "has put all things under his feet and has made him the head over all things for the church" (Eph. 1:22). He "fills all in all" (Eph. 1:23).

It is declared in the second chapter of Colossians that he was triumphant over the powers and principalities. The principalities may refer to political, judicial, and ecclesiastical authorities. The economic and social position of the slave owner is described by the word *kyrios,* which is also the root of the word which is translated *dominion.* In this way the structures of economics and society are involved where dominion is mentioned. The lordship of Christ extends over the world of politics and religion, economics and society, history, and culture.

This view of the cosmic Christ was brought to my attention in a fresh way in an encounter with a Mennonite friend. He claimed: "Your people have a higher Christology than my people." I responded: "Quit kidding! You know we have all kinds of heresies and heretics. You Mennonites are much more orthodox concerning your views of Christ than our people." He retorted: "But your people are willing to let Christ apply to more areas of life."

Whether his assessment of the Brethren is accurate or not, here is an intriguing definition of high Christology and one which I believe fits with the Pauline emphasis on the cosmic Christ. One may expound fundamental affirmations about Jesus Christ, but if he keeps Jesus Christ as lord over only one sector of his life, he depreciates Christ. Jesus said: "Not every one who calls me, Lord, Lord, shall enter the kingdom, but he who does the will of my Father who is in heaven" (Matt. 7:21).

High Christology involves not so much how many intellectual affirmations one makes about Jesus Christ but, rather, over how many areas of life he is permitted to become lord. This less common definition of high Christology may upset our common judgment. Some of us who feel we have a high Christology may in reality have a low Christology. And some who at the rational level may not be conscious of a high Christology may turn out to have a high doctrine of Christ.

Saved soul

Many respond as they did in our community when the churches sponsored a forum on Vietnam. Many share the views of a prominent American industrialist who says in a lead article in the *Reader's Digest* that the church should stay out of politics. Ministers should stick to their proper business, which is "to save souls." It is this very theme of the saved soul which may be the second biblical emphasis which turns us to the world.

What does it mean to "save a soul"? Many contemporary biblical scholars believe that the Hebrew view of the soul is different from the Greek. In the Bible the soul, they feel, means the total person and not a part of a person. When we read of the sixty-six souls who came to Egypt, here is a reference to sixty-six persons. Likewise, the Pauline dualism of flesh and spirit does not refer to different and separate parts of a person. Rather, to live by the flesh is to live so that the soul or person is out of proper relation with God and others. To live in the spirit is to live in proper relationship with God and one's fellow creatures.

To save a soul, then, is to save a man by bringing him into proper relationship with God and his fellowman through Jesus Christ. The church proclaims and participates in God's salvation in any activity which, through word or deed, brings men into proper relationship with one another and with God. This is evangelism.

Evangelism, then, is nothing less than to participate in what Israel expected the messiah to do, establish *shalom*. This Old Testament word for peace is a frequent biblical synonym for salvation. *Shalom* is more than personal. It is at once peace, integrity, community, harmony, wholeness, social righteousness, and justice. Its rich content can be felt in Psalm 85, where we discover that *shalom* is present where "mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven."

In the New Testament God's *shalom* is the most elementary expression of what life in the new age is actually like. Jesus leaves *shalom* with his disciples: "*Shalom* I leave with you; my *shalom* I give unto you" (John 14:27). The preaching of the apostles is summarized in Acts 10:36: "You shall know the word which he sent to Israel, preaching good news of peace by Jesus Christ (he is Lord of all), . . ." Paul writes to the Corinthians: "Now is the day of *shalom*" (2 Cor. 6:2). *Shalom* is a unifying theme of the book of Ephesians. Paul declares that Jesus "is our peace, who has made us both one, and has broken down the dividing wall of hostility" (Eph. 2:14). He came making peace to reconcile us to God and "preached peace to you who were far off and peace to those who were near . . ." (Eph. 2:17), and we are to put on our feet the equipment of the gospel of *shalom* (Eph. 6:15)

These biblical definitions of evangelism and of salvation shatter our usual distinctions between the personal and social. And this is the way it is in life. It has been through my corporate witness to power structures that I have known some of my most engaging personal encounters. It was in a march for civil rights that I was able to share with a Jewish doctor my own personal convictions as to Jesus, the Christ. It was the result of a forum on Vietnam which provided the setting for my pastor and me to share in an intimate way our personal religious convictions with a newspaper publisher.

On the other hand, one-to-one confrontation in testifying to the saviorhood of Jesus often leads to the application of his lordship over all of life.

Many feel that it is acceptable for an individual Christian to witness in reference to political and social issues but that the church should not be involved. But the Bible asks us to assemble ourselves together. It calls on the church to proclaim the gospel as a corporate witness. This is what preaching is all about.

If the gospel is truly the proclamation of *shalom*, which includes social righteousness, then the church has no choice but to become involved in social and political issues. The great issues of our era will be decided through corporate action. Individual witness is needed, but corporate witness of the people of God is also necessary, lest the church devote its major effort to the trivial.

It is true that on many of the most important issues of our time, consensus will be hard to come by. But the hammering out of consensus through confrontation with one another for the sake of witness is the business of the church. For the lordship of Christ for the individual cannot be separated from his lordship over all the world.

Well-loved world

In addition to the themes of the cosmic Christ and the saved soul, there is a recurrent theme of the well-loved world, the biblical view of creation. As Brethren we may feel with a certain amount of justification that our heritage overplayed the "love not the world" and "be ye a separate people" admonitions of the epistles. But the Brethren could not overlook the Johannine texts of God's love for the world. Vernard Eller in his dissertation chapter on the world well-loved has pointed to some basic world-affirming motifs of the early Brethren.

One has been a strong emphasis on love of neighbor. The mark of *koinonia,* of brotherhood, produced a community in which there was a genuine concern for neighbor. If a neighbor's barn burned, the community turned out to rebuild it. If a brother died, the widow's crops were harvested. Brethren once repudiated insurance, for to live in a Brethren community was to have an insurance policy. As neighbors, friends, sons, and daughters moved to the cities and were dispersed long distances, the concept of neighbor was stretched by necessity.

In the twentieth century the concept had to expand to include the bombed house of a neighbor in Germany as well as the neighbor next door. The Brethren Service program became a logical development of the Brethren love of neighbor and has been one of the genuine world-affirming motifs of the Brethren in the twentieth century.

A second note of world affirmation has been a variation of the same, namely, the love of enemy. Though the elders taught often that the world is bad, they still emphasized that all men are to be loved. Christians should love all men, even their enemies. As the idea of love of neighbors had to expand, so the idea of love of enemy developed from the reference to the farmer who disputed over the fence line to include the present leaders of Russia, China, and North Vietnam.

A third note of world affirmation can be found in the attitude of the early Brethren to the material world. They came to call this attitude the doctrine of the simple life. Basically the doctrine did not arise from a dualistic disdain of the world but rather from an attitude of respect for God's creation. One respects God's earth so much that there develops a feeling of proper stewardship. The land should be left in a better condition when one is through with it. Unnecessary exploitation and luxuries are to be avoided because God's creation is so good that it should be used properly for God's glory and the neighbor's good.

A contemporary application of this concern for a proper use of the resources of the world would mean that the Brethren should have a vital concern for economic and social justice in the world. How many of us have turned our backs on this doctrine! We define it in terms of getting a bargain for our money instead of in terms of concern for the poor. We feel we deserve what we have because we have been good and have worked hard. We align ourselves politically with those who oppose efforts to share God's gifts with the poor because we rationalize that they are that way because they deserve to be that way. They are not like us. Let them be hardworking and industrious just as we are, we advocate. What an utter lack of thanksgiving for God's grace and goodness to us!

God loves the world; so we should get with it and love it likewise through contemporary applications of love of neighbor, enemy, and the material world.

In proposing a religionless Christianity, Dietrich Bonhoeffer attacked religion. Since there are so many definitions of religion, we need to attempt to discover what he meant by the word in order to understand what he was really opposing. He defined religion as individualism, as privilege, as a sector of life out of the whole of life. He advocated a Christianity without religion, in which God meets man in the midst of life, in the center of the marketplace, and not just in a part of his life.

If we accept this definition of religion, then the religious man is the man who wants to keep his religion in one sector of life, in certain cultic actions, in certain creedal statements. Most religious persons oppose the action of God in the world. They easily become social conservatives. They make alliances with the world because outside the sacred sphere, the government rules instead of Christ.

If Christians, however, apply the doctrine of conversion, new birth, regeneration, and newness of life to all of life, then they become radicals. For a radical change, conversion, is not only expected of the individual but awaited for all of creation.

The early Brethren were religious radicals and not conservatives. They believed that Christianity has to do with all of life. But their world quickly became the world of rural America. And what happened in that world was all important, for it was determinative of much of what America was to become. But our world is no longer rural. Brethren in rural areas are increasingly not rural in style of life. Rural children watch the same TV programs as urban children. Rural persons receive the same diet in the same newspapers. Their youth can jump in automobiles and be in major metropolitan centers as easily as any other youth. The distinction between rural and urban is becoming increasingy meaningless.

If Christianity applies to all of life today, then it must deal with this technological, urban culture with all of its political, social, and economic problems. The early Brethren had a dramatic way to point to the unity of the sacred and the secular through their theology of the meetinghouse. They knew that all of life is sacred. For this reason they refused to locate the presence of God so exclusively in a building. They refused to call their structures sanctuaries.

They even refused the term *church* for a building, for they sensed that this word was a more proper designation for the people of God in all of life. The label *meetinghouse* pointed to the truth that all of life is sacred and that we simply meet together in a house to celebrate this affirmation.

Brethren, how high is your Christology? Over how much of life will you allow Christ to be lord? Crown him lord of all!

Will you save souls? Will you proclaim and participate in God's *shalom?* Shod your feet with the gospel of peace.

Do you love the world? love your neighbor, your enemy, and use properly the world God has given to you? Remember, "God sent his son into the world, not to condemn the world, but that the world might be saved through Him" (John 3:17). □

WORLD LAW: AN

When man first came out of the cave, he drew a circle on the ground around himself and said, "This is mine, and I'll fight for it to the death." God came later.

And so it has been ever since. As man learned how to travel faster and wider, he drew ever larger circles which he called family, tribe, kingdom. To each new and larger circle, he pledged his loyalty to the death. The pledge was often paid with his blood, poured out in battle against others who had made the same pledge to circles which they, too, had drawn upon the earth.

Today, the circles are called national boundaries. It is to the cause of his nation that each person pledges himself to the death. And today, if the pledge is collected, not just persons but nations will die. Presidents Kennedy and Johnson have both said that half the people in this country would die in the first hour of a nuclear-missile attack.

One hundred million Americans dead in sixty minutes would involve the death of most or all of the major centers of population, commerce, communication, transportation, finance, industry, and political life. With these nerve centers gone, the nation itself would be destroyed.

Now, with instant communication and almost instant travel, man at last has the power to travel far enough and fast enough to draw a circle that will take in the whole world. Or, with the giant ballpoint pen of the nuclear missile, he can write across nations and across civilization itself "The End." Nobody really wants "The End." So the question is, how to draw the new circle that could mean the beginning of a world without war.

The United Nations is an attempt to do just that. But the handicap of the UN is that it has a greater responsibility than any other political body in the world and less power than a village council. The village council can enact enforceable laws that are binding on all within its jurisdiction. The UN can only recommend.

No one would think that peace and order could be maintained in a city where troublemakers could be held back only by recommendations that they please behave. Experience has taught us that our protection and security in the community are not based on unenforceable recommendations but on enforceable law. If this is true in the community of the city, the state, and the nation, it is also true for the world community thrust upon us by modern science and technology.

Leaders of many nations have recognized the need for drawing a circle of law around the world community and completing the process that began when man ended combat among small groups through drawing around them the circle of tribal law. Yet, recognition by national leaders of the need for world law is not accompanied by vigorous action to secure that goal.

Why is this so? If a time bomb were ticking away in our home, would we say, "Somebody ought to do something about it," and then go on with our normal routine around the house? The accumulation by nations of more and more deadly weapons in a shrinking world represents a time bomb ticking away in the house of humanity. Why are not the leaders and people of the nations

ALTERNATIVE TO WAR

cting vigorously to defuse this time omb?

Perhaps the answer is that men's ninds have not yet caught up with nen's hands. In world affairs, our minds re still thinking in the habit patterns f yesterday while our hands are shapng the world of tomorrow. As General MacArthur once told a national Amerian Legion convention, "war has beome a Frankenstein to destroy both ides; . . . if you lose, you are annihilated. f you win, you stand only to lose. No onger does it possess the chance of a winner of a duel — it contains rather he germs of double suicide."

We need to shift our mental gears and help our minds catch up with the world our hands have built. Around this world has been drawn a circle along which the missile and bomber can travel and cause the hundreds of millions to die and the innocent to suffer. Around this world men whose minds have caught up can draw another circle, a circle of enforceable world law, and cause the hundreds of millions to rejoice over the end of war and the terrible agonies it has brought the innocent.

How does man build this community of world law? Former President Eisenhower pointed the way years ago when he declared that we must have world disarmament and world economic development if we are to have peace. We know from the experience of our own cities that poverty in the midst of plenty provides serious strife. The elimination of this strife requires that the poor be effectively helped to meet their desperate need for a better life.

In the world community, experts say the "have" nations must invest at least 2% of their income in the struggle of the less-developed against hunger, if that struggle is to succeed. The United States, richest of all, gives ½ of 1% of its income. Four other nations, with far less money, give proportionately twice as much (1%). France gives at four times our rate (2%). We can and surely will do better, for we serve a Master who measured the depth of our discipleship by the nature of our response to human need (Matt. 25:31-45).

General Eisenhower stated that, if disarmament is to work, nations will have to pool in the UN the men and the money to enable it to police the seas and continents against international lawlessness. In other words, give the UN the same power of law as possessed by even the smallest of our states for the protection of its people against lawlessness and violence. Stated specifically, this means that "the United Nations, with membership open to all nations which seek to join and which subscribe to its charter, must be given sufficient authority to enact, interpret, and enforce world law against aggression and war."[*]

Such a UN, endowed with carefully limited but enforceable power of law, would be able to resolve conflicts without violence in the world community in the same way our governments now serve us in the city, state, and nation. In addition, the UN could eliminate many sources of tension and conflict through a great expansion of the war against hunger and disease with some of the vast sums saved by ending the war against man.

To establish the rule of world law will be a difficult task. But there is one more difficult still, trying to maintain a civilization united by the missile but divided by national armies.

If we believe in one God — and we do — then we also believe in one humanity and one world in which all are the children of one God and brothers of one another.

If we believe God is a God of love — and we do — then we believe God wants his children to live in peace with one another.

If we believe God is a God of law — and we do — then we believe that God wills law as the basis of order in the political world even as it is now the basis of order in the moral and physical world.

We believe this in part because man has achieved order where he has established law, namely, the city, the state, the nation. Only at the world level is violence still the final way of resolving disputes. There is now a general consensus that war has become so dangerous that it must be abolished at that level.

On the basis of that consensus, man can now take the next step forward and project to the world community God's will for law as the foundation of man's political relationships. In doing this, we shall be serving God's will for love by bringing war and the threat of war to an end.

And God will no longer come later. ☐

Additional copies of this statement may be ordered from Service Department, Division of Peace and World Order, General Board of Christian Social Concerns, The Methodist Church, 100 Maryland Ave., N.E., Washington, D.C. 20002.

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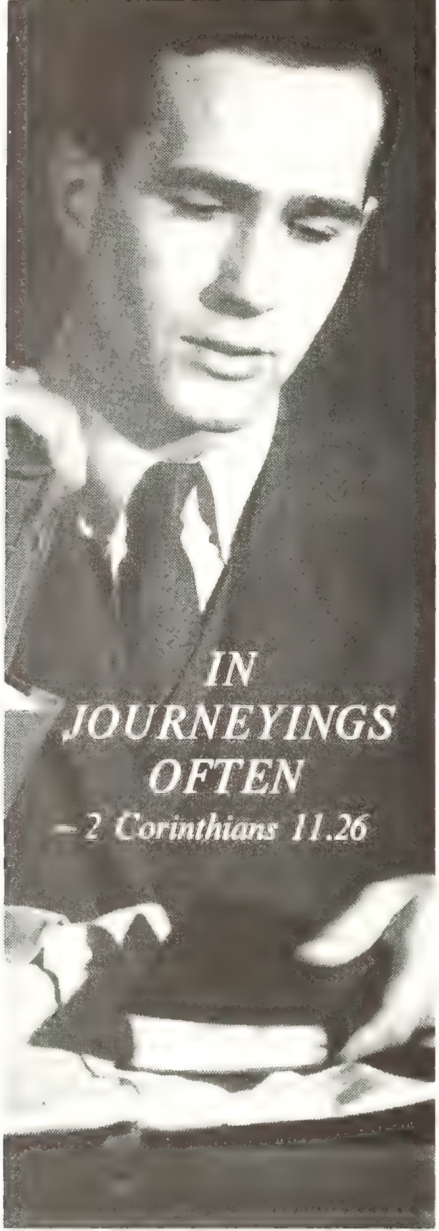
[*] General Conference, The Methodist Church, 1964.



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AT ALL BOOKSTORES

Why Do We Love to Hate?

A SIGN FOR CAIN, AN EXPLORATION OF HUMAN VIOLENCE, by Fredric Wertham. Macmillan, 1966. 392 pages, $6.95

KING SOLOMON'S RING, by Konrad Lorenz. Apollo, 1961. Paper, $1.95

ON AGGRESSION, by Konrad Lorenz. Harcourt, 1966. $5.75

Is MAN'S PROPENSITY for settling his problems by violence an inborn trait or a result of the world in which he lives? One of the two authors above declares that our use of violence is a result of "our time, our age, our civilization." The other insists that aggression is an instinct. Any person, especially a Brethren, faced with our complicated world would do well to use these books as a background for evaluation of his pacifism — or nonpacifism — for they are thought provoking, to say the least.

Dr. Wertham's book, *A Sign for Cain*, is a source book of modern-day violence. Here are all the instances of man's reliance on violence. His discussion of riots and their causes is particularly valid just now. He says, "The violent man is not the natural man with destructive aggressions but is the socially alienated man."

He gives titles and times of the TV shows which are turning our nation into a people without mercy. "An American child may not know for a long time how babies are made, but long before he can read he has learned how men are killed. He even gets a generous dose of the hate that goes with it." The idea is often stated that watching violence on TV will help rid people of sadistic and aggressive tendencies. Dr. Wertham calls that a myth which people try to support by this logic: "If a patriotic film is shown, it makes for patriotism; if a religious film is shown, it helps religiosity; if a communist film is shown, it spreads communism; but if a sadistic film is shown, it helps people to get rid of sadism."

Dr. Wertham is given to strange statements, such as "no scientific book on violence" has been written; yet he quotes from some of them. It is incredible that he could say, "Pacifism as a movement assumes that we can abolish war without any really fundamental changes." If he really believes this, the Brethren have been hiding their light under a bushel.

A Sign for Cain gives invaluable support to the idea that the roots of violence lie in the dehumanization of man. The author traces the process. From condemnation of a particular race, it is an easy transition to the idea that the racially inferior person is not fully human and, in his nonhuman status, is no longer entitled even to mercy. In this way, violence is made acceptable to the respectable man.

"We have become so used to it that we hardly notice it any more when whole nations are regularly regarded as inferior, as potential enemies, or as always acting in bad faith. This is more dangerous than direct appeals to violence, because it supplies advance justification for violence."

Dr. Wertham leaves no aspect of today's world untouched. He says, "Hunger has the same power over man that violence has, the power of life and death." Widespread famine predicted by 1980 should be fitted into that statement.

He offers no quick solution to man's reliance on violence. Since he believes that "human violence is always a symptom of something wrong," ridding ourselves of it must come about by profound changes in our society. One of the most vital is communication with the "other people," since "good communications are an antidote to violence."

Readers unfamiliar with Konrad Lorenz should start with *King Solomon's Ring*, a fascinating story of animal behavior. The author's explanation of "turning the other cheek" is one which all Brethren should read, an explanation which made the phrase finally come alive to this reader. Intended for an adult audience, this book of animal stories with a purpose will be enjoyed by children from fifth grade up.

Exciting is the word for the major idea expressed in *On Aggression*. The author carefully and methodically prepares his reader to understand the evolutional history of mankind, demonstrating how aggression serves a vital purpose in man's personality and the development of the human race. He defines aggression as "the fighting instinct in beast and man which is directed against members of the same species." Then he brings the reader to the logical climax of his book when he states that through the centuries love has been built into the human being to control and balance his aggression. He believes that aggression is essential to the development of the normal personality but that love must be present to keep that aggression turned into creative channels rather than destructive ones.

At this point his ideas mesh with the idea of Dr. Wertham. Whatever the source of our aggression, it is often allowed to become destructive of human life at the point at which other humans become less important than we, then less than human, and finally not even worthy of our consideration.

His observations of animals make fascinating reading. Concerning humans, he says, "I believe that present-day civilized man suffers from insufficient discharge of his aggressive drive." Anyone who is involved in raising children, especially boys, will be interested in Lorenz' insistence that humans must have normal outlets for aggression. His conclusions would indicate that "picking on" one another is normal and not, as some mothers fear, indicative of future uncontrollable violence.

The basis for the author's hope of better things to come lies in his belief that man is "the most ephemeral and rapidly evolving of all species," and that to consider today's man as the final and unsurpassable achievement of creation, "especially at his present-day particularly dangerous and disagreeable stage of development, is certainly the most arrogant and dangerous of all untenable doctrines. Far from seeing in man the irrevocable and unsurpassable image of God, I assert, more modestly and, I believe, in greater awe of the Creation and its infinite possibilities, that the long-sought missing link between animals and the really humane being is ourselves!"

Brethren readers will find much food for thought in these books. – Dorris Blough

REVIEWS / RECORDS

Coltrane's Jazz, Mahler's Ninth

MEDITATIONS: John Coltrane (Impulse) is cacophonous jazz by the late sax player whose style was once highly lyrical. Longest of the five pieces on display here is "The Father and the Son and the Holy Ghost," which comes through to me as a dense mass of growls and bleats that make the title very puzzling. "Compassion" has a looser form and some fascinating piano lines. "Love," "Consequences," and "Serenity" form a three-movement work that shows Coltrane in lyric vein. It is a tuneless lyricism of repetitive themes and motifs – not what you thought it would be, but fascinating and possibly a work of genius.

NINTH SYMPHONY: Mahler (Crossroads) is the first recording of this work in several years, and the second venture of Czech conductor Karel Ancerl into Mahler territory. Pending new recordings by Leinsdorf, Klemperer, and Bernstein, this is the best Mahler "Ninth" I have yet heard, vibrant and alive in both its vigorous and its meditative melancholic passages. I can imagine (and recall) the latter treated more deliberatively to good effect, but Ancerl's pacing is within the range needed for the right dramatic contrasts. The engineering on this budget-price edition is better than its present competitors. – William Robert Miller

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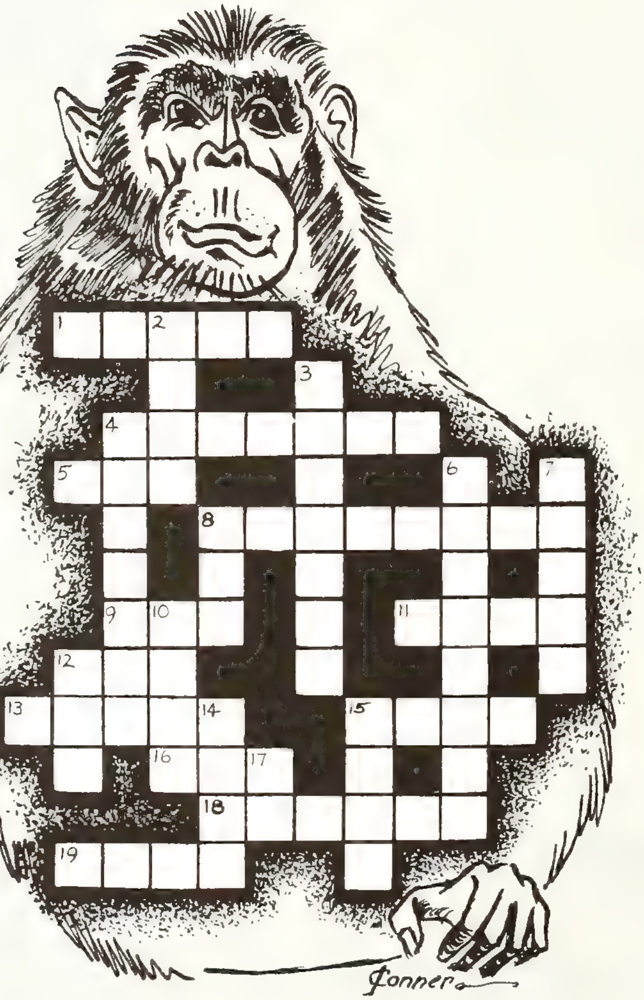
by Carol
and John Conner



Across
1 Bear-like animal
4 Largest bird alive
5 Tailless animal with manlike body
8 Flame-colored bird with long legs
9 Number
11 Furry animal with flippers for swimming
12 Divide meat for zoo dinners
13 Desert pack and saddle animal
15 Big cat with a mane
16 Scrub floor
18 Small western wolf
19 Soft-coated animal related to weasel

Down
2 Where a rhinoceros has its horns
3 Animal able to reach leaves on tall trees
4 American relative of the kangaroo
6 Speedy animal with horns that are not forked
7 Teddy bear-like animal who lives in trees
8 Wily wild animal
10 Newspaper article
12 Leopard, cougar, or cheetah
14 Fastening on cage door
15 Bird that dives
17 Post Office (abbreviation)

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Cheryl Jennings
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Answers

Across	**Down**
1 Panda	2 Nose
4 Ostrich	3 Giraffe
5 Ape	4 Opossum
8 Flamingo	6 Antelope
9 Six	7 Koala
11 Seal	8 Fox
12 Cut	10 Item
13 Camel	12 Cat
15 Lion	14 Lock
16 Mop	15 Loon
18 Coyote	17 PO
19 Mink	

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in brief

PERSONAL MENTION

Elizabeth Weigle, who was associated with editorial work on MESSENGER since 1942 and on *Leader* during the past three years, retired from service with the General Brotherhood Board on Aug. 31. She has taken a new position, on a part-time basis, as executive director of WaKiYa (Elgin area) Council of Camp Fire Girls. During her years as editorial assistant on the MESSENGER staff, "Bess" carried a number of responsibilities, at various times planning layout, selecting pictures, editing copy, and handling local church news reports. . . . A recent McPherson College graduate, **Linda Kurtz Czaplinski,** is now working as copy editor and as a general assistant to the editors of MESSENGER and *Leader*. While a college student and prior to her marriage in August, Linda edited her campus newspaper for three semesters and also worked part time as a reporter and proofreader for the McPherson, Kansas, *Sentinel*.

. . .

Juniata College president Calvert N. Ellis has announced the appointment of **Dr. Donald M. Rockwell** as dean of academic affairs. With his appointment, Dr. Rockwell, who has been a member of Juniata faculty since 1932, will relinquish all teaching duties and his chairmanship of the division of natural sciences and mathematics. The newly named dean actively participates in the affairs of the United Church of Christ, having served as moderator of the Penn West Conference from 1964-1966.

. . .

Shantilal Bhagat and **Everett Fasnacht** have been elected delegates to the India National Christian Council triennial meetings to be held this month in Shillong, Assam capital city. Mr. Bhagat, named recently to the Brotherhood staff as coordinator of social services for the Foreign Mission Commission, is one of three delegates for the Gujarat Regional Christian Council, of which he is treasurer, while Mr. Fasnacht represents the First District of the Church of the Brethren in India.

. . .

Lewis E. Naylor, former assistant pastor of the Prince of Peace church, Denver, Colo., died Aug. 31 after having moved recently to New Jersey, where he and Mrs. Naylor were making their home with their son Kurtis, director of service for the Middle East and Europe for the National Council of Churches. In addition to Kurtis, Mr. Naylor is survived by two other sons: Kirk, president of Omaha, Neb., University; and Kent, pastor of the South Waterloo, Iowa, church.

. . .

Congratulations go to two couples who recently celebrated their fiftieth wedding anniversaries: **Mr. and Mrs. Lloyd Stitzel** of Lanark, Ill., and **Mr. and Mrs. A. Clyde Walter** of Claysburg, Pa. . . . Couples commemorating more than fifty years of marriage were **Mr. and Mrs. Robert Lego,** Lanark, Ill., fifty-six; and **Mr. and Mrs. E. L. Via,** Barren Ridge, Va., sixty-four.

. . .

A former professor of history at Manchester and La Verne colleges, **Dr. Gladdys E. Muir,** died Sept. 11 following a fall at La Verne, Calif. Memorial services were held at the La Verne Church of the Brethren for the professor and autho who had taught thirty-two years at La Verne and had serve as director of Peace Studies at Manchester. Her most recen book was a history of La Verne College prepared in connection with the observance of its seventy-fifth anniversary thi year. A feature article about Dr. Muir, "Portrait of a Belove Teacher," appeared in the March 3, 1966 issue of MESSENGEF

PASTORS AND PARISHES

Guy Wampler Sept. 10 assumed pastoral responsibilities o the Garbers church, Northern Virginia, marking the end o Dayton, Va., church pastor **Fred L. Bowman's** ministry to bot churches. . . . After concluding his service as pastor at th Hanover church, Southern Pennsylvania, **Glenn Kinsel** Sept. accepted the pastorship of the East Fairview church, Easter Pennsylvania. **Roger Forry** will be his successor. . . . The new pastor of the Greencastle church, Southern Pennsylvania, i **George Detweiler.**

. . .

York, Second, congregation's new pastor is **Roy Meyers,** who leaves Juniata Park church in Altoona. . . . A replacement i being sought for **David Bagwell,** who has terminated his service as associate pastor at First Church, York. . . . The pulpit o the Carlisle church, Southern Pennsylvania, is being fillec temporarily since the resignation of **Kenneth Miller.** . . . Retired from pastoral service at the Oakdale church, Western Pennsylvania, is **E. M. Hertzler.** He will be available for evangelistic services at congregations' requests.

THINGS TO COME

Middle Indiana's Akron congregation will host its harvest homecoming on Nov. 5. Following 10:30 a.m. worship, a basket dinner and an afternoon service will complete the day's activities.

NOTEWORTHY

Groundbreaking for a **new health care facility** at Hillcrest Homes, La Verne, Calif., will keynote an Oct. 28 commemoration of the twentieth anniversary of the founding of the Homes. Residents will participate in hosting an open house, serving refreshments, and conducting a bazaar at which they will exhibit and sell their handicrafts, baked goods, and candy. . . . John D. Ellis, Western Pennsylvania executive secretary, reports a **new site for the district office.** Now located in the Westmont shopping area of Johnstown, the office address is 12 Entrance Drive, Johnstown, Pa. 15905.

. . .

Piloting a **congregational Mission 12** will be the Manchester church, Middle Indiana, with two weekend retreats projected in January. A steering committee, which includes Anna Warstler of the Brotherhood staff, has been formed to handle organization of the project and to enlist small group leaders.

One hundred years of service were celebrated Oct. 5-8 by the **Maiden Creek church,** Eastern Pennsylvania. Special music and a homecoming highlighted the weekend event. . . . Worship, a special program, and a basket dinner marked the centennial anniversary of **Sugar Creek church,** Middle Indiana, n Sept. 17. . . . Celebrating its 150th anniversary Sept. 17 as the **Salem church,** Southern Ohio. C. C. Sollenberger, the hurch's first pastor, addressed the congregation at morning orship. . . . **Valley Pike church,** Northern Virginia, sponsored homecoming on Oct. 22. . . . James Berkebile addressed the omecoming gathering at **Poplar Ridge church,** Northern Ohio, September.

. . .

The Dunnings Creek congregation, Middle Pennsylvania, buying a six-and-one-quarter acre tract of land on which to uild a new church edifice, merging the work now carried on t the New Paris and Holsinger meeting places. . . . **Two hipments of heifers** have been made to the Dominican Reublic and a third is scheduled for Sept. 19. The heifers ere donated by Men's Council of Eastern Pennsylvania and re valued at $3,500. . . . **The East Fairview congregation,** a., is constructing a parsonage in Manheim for their first astor.

. . .

On July 12 fire was discovered in the choir-robe closet f the **Prince of Peace church,** Denver, Colo. Quick response n the part of the fire department prevented the fire from preading. The fire inspector attributed the fire to arson, for here was evidence of three other attempts at setting a blaze n the choir room area.

PPORTUNITIES

Manchester College's five-session interdenominational **Religion and Life School** will begin Oct. 23, to continue for five uccessive Monday evenings through Nov. 20. Sponsored ach year to train lay workers in local churches, the school his year will offer courses in "Beliefs, Where They Came From and How They Change Persons"; "The Emerging Nations and the New Christianity"; "Creative Churchmanship"; The Sound of Music"; and "World's Living Religions." Inquiries may be directed to Dean L. Frantz, Director of Church Relations, Manchester College, North Manchester, Ind. 46962.

ON THE AIR

A citizen education program beginning in November will explore current social issues in a cooperative venture between television and several thousand small study groups across the country. Discussion will focus on a special group of four CBS network color presentations for the **"Look Up and Live"** series. Program dates are Nov. 5, Nov. 12, Nov. 19, and Nov. 26. Viewers should consult local listings for time. Additional details appear in the news section of the Sept. 28, 1967 issue of MESSENGER.

BVS ASSIGNMENTS

Members of the July 1967 Brethren Volunteer Service Training Unit, Number 75, have been assigned to the following projects: **Terry Alwine,** Red Bird Mission, Beverly, Ky.; **Garland Angell,** National Institutes of Health, Bethesda, Md.; **Randall Blough,** Bethany Brethren Hospital, Chicago, Ill.; **Paul Bower,** Material Aid, New Windsor, Md.; **Morris Brunk,** NIH; **Gary Dull,** Europe;

Terry Earles, Christian Service Center, South Bend, Ind.; **Paul Ferris,** Washington County Children's Home, Boonsboro, Md.; **Edwin Groff,** First Church of the Brethren, Harrisburg, Pa.; **Wayne Gustafson,** Teen Challenge Training Center, Rehrersburg, Pa.; **Kenneth Hamrick,** Brethren Service Center, New Windsor, Md.;

Thomas Hurst, Inner City Ministry, Canton, Ohio; **Marlin Keeney,** NIH; **Carson Kiracofe,** Material Aid, Houston, Texas; **Bob Klingelheber,** University of Michigan, Ann Arbor, Mich.; **Gerald Moore,** Red Bird Mission; **Paul Morse,** NIH; **Dennis Pepple,** Material Aid, New Windsor, Md.; **John and Karen Shull,** Jessie Levering Cary Home for Children, Lafayette, Ind.; **Robert and Patricia Slater,** Europe;

Craig Stevens, Fahrney-Keedy Memorial Home, Boonsboro, Md.; **Steven Tuttle,** Teen Challenge Training Center; **Paul Westrom,** Material Aid, New Windsor, Md.; **Sarah Adams,** Washington City Church of the Brethren, Washington, D.C.; **Patricia Bittle,** Emmanuel Church of the Brethren, Dayton, Ohio; **Joyce Blosser,** Brethren Home for the Aging, Bridgewater, Va.; **Helen Cauley,** Church of the Brethren, Rocky Ford, Colo.;

Cynthia Gilbert, Pinecrest Manor, Mt. Morris, Ill.; **Lois Hertzler,** NIH; **Connie Longenecker,** Emmanuel Church of the Brethren, Dayton, Ohio; **Sara Metzler,** First Church of the Brethren, Harrisburg, Pa.; **Shirley Miller,** NIH; **Loretta Palmer,** Washington City Church of the Brethren, Washington, D.C.;

Judith Perry, Jane Boyd Community Center, Cedar Rapids, Iowa; **Patricia Slater,** NIH; **Ruby Snowberger,** Pinecrest Manor; **Joan Syverson,** National Service Board for Religious Objectors, Washington, D.C.

Assignments are pending for **Arnold Groff, Robert Tipple, Donna Greiner,** and **Freeda Johnson.**

CALENDAR

Oct. 16-23	**United Nations Week**
Oct. 21	**District conference, North Atlantic, Drexel Hill**
Oct. 22	**World Order Sunday**
Oct. 24	**United Nations Day**
Oct. 27-29	**District conference, Middle Pennsylvania, Woodbury**
Oct. 29	**World Temperance Sunday**
Oct. 29	**Reformation Sunday**
Nov. 2-4	**District conference, Idaho and Western Montana, Boise, Mountain View**
Nov. 3	**World Community Day**
Nov. 3-4	**District conference, Eastern Pennsylvania, Lancaster**
Nov. 3-5	**District conference, Southern Ohio, East Dayton**
Nov. 5	**Peace Emphasis Sunday**
Nov. 7	**Election Day**
ov. 14-17	**General Brotherhood Board meeting**
Nov. 19	**Brethren Service SOS Offering**
Nov. 23	**Thanksgiving Day**
Dec. 3	**First Sunday in Advent**
Dec. 10	**Universal Bible Sunday**
Dec. 10	**Human Rights Day**

The love of Christ binds us

We had come together from many nations. The setting for our service of holy communion was the small chapel of one of the Evangelical academies in Germany, and of course most of the participants were German. But among the others were a Dutch Reformed pastor, a professor in a Hungarian Reformed seminary, and some young Lutherans from Sweden. Joining in our discussions, if not fully in our observance of the Lord's Supper, were a Greek Orthodox professor from Athens and a Russian Orthodox editor from East Berlin.

The service was conducted by the director of our conference, a Moravian scholar on the staff of the host institution; and the speaker was Dr. F. M. Dobias, from Prague, Czechoslovakia, a professor and minister in the church of the Bohemian Brethren. Because he would speak in German I expected to grasp only a few phrases of his message.

But almost from the moment he announced his text, the movement of his thought carried me along. A phrase from Paul's second letter to the Corinthians summarized it easily: "For the love of Christ controls us," according to the Revised Standard Version, or "constraineth us" in the familiar King James translation. The speaker, however, was not satisfied to use the resources of only one language. In Greek and Latin, in German and French, in English and in the Slavic tongues he approached the same idea, allowing each shading of language to throw a new light on the way in which the universal love of Christ takes hold of us, controling, constraining, binding us together and to him.

The love of Christ binds us. It was evident in that conference, as in many others where Christians bring with them different traditions, that our political ideas, our convictions regarding world affairs, our differing beliefs concerning the place of the church in today's world – all these could have been divisive. It was not easy even to agree that we should all come as brothers to the Lord's table to share it one time and one place in one service of communion.

As a matter of fact the communion experience had not been a planned part of the program for the weekenc but the vocal efforts of the young people who wer there – most of them German – convinced us that w dare not meet only to talk about our common faith; w must also be willing to commune together as Christiai brothers. If we really believed – as the Scriptures insiste – that the love of Christ is in control, that his love constrains and moves us, then it would be his love, bindin us, that would help us to make manifest the unity w find in him.

Today there are innumerable forces, even within th church, that would scatter and separate us from our brothers. Certain speakers, organizations, and publication are almost totally given over to planting seeds of distrus and division, fostering discord, and promoting suspicio and hatred. Even within a congregation one sometime discerns a kind of demonic spirit at work, setting brothe against brother, prompting bitter words that are no easily forgotten and seldom retracted.

Whether the issues that separate are local or global whether they raise barriers within a family or along a border separating East from West, the results are equally tragic. The party spirit runs rampant, and the church is weakened and made ineffective when its strength is most urgently needed.

But the love of Christ binds us. He is one Lord, and he carries no labels limiting him to East or West, to one side rather than another, to one denomination over another, to one formula set against another. If the love of Christ constrains and controls us and if we accept the mastery of that one Lord, we must be drawn together.

Listening to that meditation by a Christian brother from a Communist land, I began to realize why the Lord's table must always be open and available to all his people, whatever their language or custom or wherever they reside. For it is his table, and the ties by which he binds us together must always be stronger than any of the fearful forces that would separate and divide. – K.M.

HEIRLOOMS
Margaret T. Applegarth
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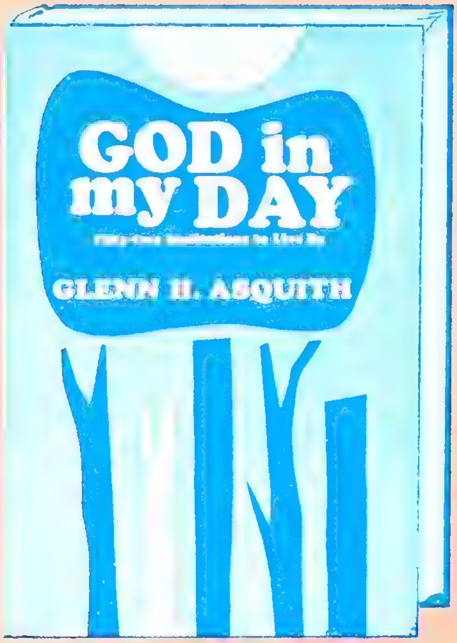
EIRLOOMS Margaret T. Applegarth, compiler
argaret Applegarth is a writer who knows how to handle the ost serious themes in such a way as to charm the widest ossible range of readers. In this her latest book, she has ollected beautiful quotations, prose, and poetry, complemented y unforgettable photographs. A superb book to own and to ive that will be enjoyed daily and treasured for generations. 20 pages. 41 photographs. Elegant fleur-de-lis motif throughut. Size 6½ x 9⅜ inches. $4.95



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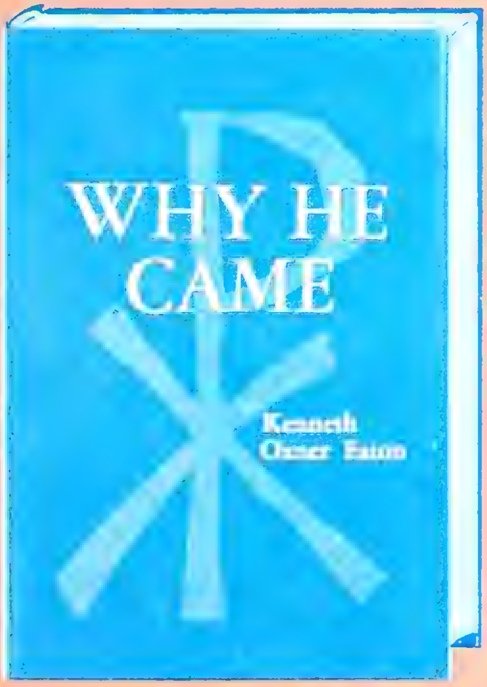

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LOOK FOR THESE FEATURES IN THIS **messenger**

A Chance to Help Themselves. *A nonprofit, church-sponsored program aids refugees in marketing their handcrafts — and provides a source for gifts.* by Frances Nyce. page 1

A Debonair Christian at the Ecumenical Helm. *The general secretary of the World Council of Churches, Dr. Eugene Carson Blake, is a man of action.* by Frances S. Smith. page 7

When Children Ask About Jesus. *Questions become a way by which faith is strengthened and understandings are shared.* by Kenneth Frantz. page 9

The Sacred and the Profane. *First in a series of Bible messages describing how God's love breaks down barriers of separation and walls of hostility.* by Dale W. Brown. page 21

Why Do We Love to Hate? *Recent books offer some insights and suggest some ways of controlling man's bent toward aggression and his reliance on violence.* by Dorris Blough. page 27

OTHER FEATURES include letters from readers (inside cover), "Faith Looks Up," by Ione Stewart (page 11), news of recent and forthcoming conferences (pages 9, 10, and 16), a summary of new draft provisions (page 19), a thoughtful statement, "World Law: An Alternative to War" (page 24), and a puzzle for children (page 28).

COMING NEXT

Three Brethren writers, George Kreps, John Grimley, and Estelle Horning, respond to a sharply phrased question put by Elisabeth Elliot, who asks, "Go Ye Into All the World and Preach Whose Gospel?" . . . Elmer Brumbaugh speaks helpfully to parents whose children have behavior problems. . . . Jaroslav Pelikan, a Lutheran theologian, assesses "The Reformation as History and Heritage." . . . Dale Brown continues his series of Conference Bible Hour messages.

PHOTO CREDITS: 1-5 William Nyce, 7 World Council of Churches, 9 Paul M. Schrock, 13 Religious News Service; 14 (lower left) Methodist Prints by Paul Gentile, 17 (top) Ed Maker, courtesy of *Denver Post;* (bottom) Marshalltown, Iowa, *Times-Republican*, 18 (top) Blair Shore, courtesy of Huntingdon, Pennsylvania, *Daily News;* (left) Don Honick

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor, ELIZABETH WEIGLE, editorial assistant, HOWARD E. ROYER, director of news service. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1967 by the General Brotherhood Board, Church of the Brethren, Norman J. Baugher, general secretary. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1967. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

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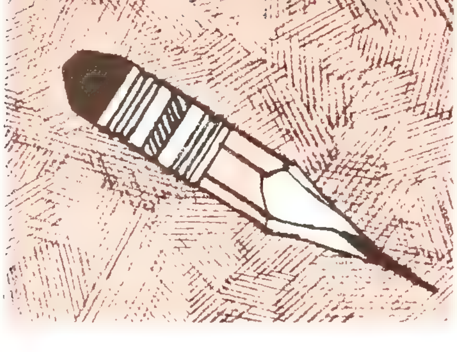
VOL. 116 NO. 2

messenger
CHURCH OF THE BRETHREN 10/26/67

Luther and the Arts

The Reformation
as History and Heritage



readers write

NAMES SHOULD BE INCLUDED

In my recent article, "Miss Brumbaugh Is Unbelievable!" (Sept. 14), I inadvertently omitted the names of two of our nurses who have served many years in Nigeria: Vivian McCann has worked alongside her doctor husband in the Garkida Hospital; and Flossie Royer, whose husband is in the educational field, has served in Lassa, Waka, and Garkida. The medical arm of the church has indeed been richer because of these dedicated women.

Mildred Grimley

Berwyn, Pa.

THE WORLD BEGINS AT HOME

In reference to Galen R. Miller's "Reaction to Film" in "Readers Write" (Aug. 3), I offer my reaction.

I, too, saw "Who's Afraid of Virginia Woolf?" When I came out of the theater, I felt that I needed a bath, and I said to my friend, "Now let's go see something nice."

But isn't that the way we who live in our own little nutshell worlds always feel when we witness the deplorable, the ugly, or the degraded side of life? There is one, you know — even though we try not to recognize it.

Do we not cringe when in any public place we may hear vulgarity and obscenity? Stand on any corner of any metropolitan district and watch the people going by. Look at their actions and catch a few of their words. We must admit that there exists right here among us that other half of life, and even though I watched the picture with disgust, I admire the courage of a producer who was brave enough to bring to the public the fact that a great need for home missionary work does exist and that every time we look with horror, we are saying we do not care.

The basic need of the professor and his wife in the film was the "peace that passeth all understanding" through the blood of Jesus Christ our Lord and Savior. One of the remarks our minister made was this: "Jesus said, 'Go ye into all the world'; and the 'world' begins at home."

G. K. Moyer

Harleysville, Pa.

WORK IS CHRIST-RELATED

I should like to take issue with the statement (Aug. 31) that I have left the ministry and am now in nonchurch-related work. I am engaged in social service work in a state institution for the mentally retarded, where 1,500 human beings need help.

In a typical day a thirty-year-old man pleads with me to call, write, or visit his mother to find out why she has not written to him for five years. A fifteen-year-old boy who has not heard from his parents all summer begs me to call them, to ask why, to see if they will allow him to come home for a visit. I phone. The mother says she hasn't had time to write. Regarding a visit with her son, she says they have no room in the house for him — even for a few days. How am I to explain all this to a heartsick boy?

I take a grown man to his home community to visit three or four brothers and sisters while I make needed calls in the area for the day. Not a single brother or sister will have him even for a few hours — not even to dinner. "Too busy," they say. This poor fellow is heartbroken all the way back to the institution.

If working with these people is not considered church-related, it should be — or perhaps it is viewed by the church in the same light as was the beaten man on the Jericho road. There, church-related people passed by on the other side, and it took a nonchurch-related man to show compassion.

In Matthew 25 Jesus commended those who showed mercy and love to the sick and neglected in society. That work he spoke about and the work I am engaged in may not be church-related. But as far as I am concerned, it is Christ-related — a type of work much needed in our world today.

Ernest Detrick

Stanley, Wis.

DOES MODERATION SHOW LOVING CONCERN?

Today, if one preaches or teaches abstinence for Christians, he is immediately blasted with the words *legalism* or *proof-texting.* But this kind of preaching need contain no "don't's," no "shall-nots," no rules, no negative teachings, but love — love of God and fellowman.

Can a Christian who embodies this love for God and his fellowmen say or do anything that might influence another to partake of something that could very well be a snake pit to him? Does advocating a moderate use of alcohol show a loving concern for a potential alcoholic? No matter how we try to alibi and say that alcoholism is a disease, it is still true that a person would not have incurred that disease had he not taken the first drink. . . .

Someone has said that excessive speed causes accidents. True, but what is many times behind excessive speed? Give a person a couple of "nice, harmless, moderate" drinks, and right away he becomes the old god Mercury himself behind the wheel. The liquor industry is one outfit that always shows the "before taking" of its product, but never the "after taking." Its advertisers are not so dumb; there is a mighty good reason.

Why does the church pussyfoot around on the alcohol question? Is it afraid of toe-trampling? Is it not about time the church stopped being an alcoholic mugwump and found the intestinal fortitude to speak out in clear and simple language — "A Christian abstains from all intoxicating drinks!"

Pearl Weaver

Edwardsville, Ill.

BYLINES: Writer **Paul F. Foelber's** look at the Reformation's influence upon the arts comes from the 450th Anniversary Committee, organized to mark Luther's posting of his Ninety-five Theses. . . . Scholar, editor, author, churchman — all describe **Jaroslav Pelikan,** Titus Street professor of ecclesiastical history at Yale University, editor and translator of the American edition of Luther's works, and member of the commission of faith and order, World Council of Churches. . . . A former missionary now living in Franconia, New Hampshire, **Elisabeth Elliot** spent eleven years in Ecuador. . . . Pastor of Immanuel church, Paoli, Pennsylvania, **John Grimley** and his wife Mildred are missionaries on leave from Nigeria, where he served nearly twenty years. . . . Since arriving in Ecuador in 1956, **Estella Horning** has organized a women's work program and has taught adult Bible classes, vacation Bible school, and first aid courses. . . . **George Kreps,** field secretary of the Church of the Brethren mission in Ecuador, aids in leadership training programs for Ecuadorean ministers. . . . At his Akron, Ohio, headquarters, **Elmer I. Brumbaugh** is youth counselor in a program sponsored by the United Church Women of Akron.

COVER: Drawing of Martin Luther by Jim Woodend, a frequent contributor to the illustrative material in MESSENGER magazine.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

LUTHER AND THE ARTS

by Paul F. Foelber

The Christian church has, from the very first, made use of the arts to express her faith. Hagia Sophia in Istanbul, Saint Peter's in Rome, and Westminster Abbey in London are examples of architectural monuments. Consider the contributions of Michelangelo and Leonardo da Vinci or Palestrina and Bach. From the earliest times the church has projected its faith through symbols of one sort or another.

In perfect agreement with the historical church Martin Luther believed all arts to be gifts to man from God. God creates man in such a way that he has the capacity to use the raw materials of this world to create works of art. The artist, in turn, acknowledges God as the source of his talent and offers his best efforts to God. So Luther encouraged musicians, artists, and poets to get to work and provide works of art for the glory of God and the benefit of the people.

In particular Luther singled out music. This is only natural since he himself enjoyed music so much. From boyhood he sang in choirs, and as a young Augustinian monk he often lifted his spirits by playing the lute. Frequently after an evening meal Luther and his guests, such as Melanchthon, would spend an hour singing motets and popular songs of the day.

Luther insisted that music be used in the service of the church. His own words are: "I am not of the opinion that the teachings of the gospel tend to check the growth of art, as some deluded clericals pretend. It is my belief that all arts, especially music, might advantageously be used in the service of him who has created them.

"I truly desire that all Christians would love and regard as worthy the lovely gift of music, which is a precious, worthy, and costly treasure given mankind by God. Next to the word of God, the noble art of music is the greatest treasure in the world. This precious gift has been given to man alone that he might thereby remind himself of the fact that God has created him for the express purpose of praising and extoling God."

It was Luther's wish that the common man be privileged to use music in his expressions of worship. He wanted the laity to take an active part in the performance of the church's liturgy, and so the singing of hymns by the congregation became a basic part of the Lutheran worship. Luther himself set the pace as the writer of the Lutheran hymn, or chorale. Typical of his expression is the battle hymn of the Reformation, "A Mighty Fortress Is Our God." In order to encourage the people to sing freely and enthusiastically, sacred and secular folk song melodies familiar to the people were wedded to the chorale text and sung in the church and at home.

Luther did not limit the use of music in the worship service to congregational singing. He had long been an admirer of the polyphonic works of men such as Josquin Despres and Ludwig Senfl and he wished music of such devotion and beauty to be heard in the Lutheran church. Composers followed his cue and four- and five-voiced motets, usually based on the chorale melody, were sung by the choirs in the Lutheran service. "Whatever is good, we will use" was Luther's approach to all art in worship. So the beautiful polyphonic works of Catholic composers such as Senfl and later Palestrina were heard in Lutheran services.

Because of Luther's intense interest in music and because of his philosophy concerning its nature and importance, men like Schutz, Buxtehude, Praetorius, Bach, and a host of others have been encouraged and impelled to write some of the world's greatest music. It was not just a euphemism that prompted Johann Sebastian Bach, Lutheran organist and cantor, to preface his compositions with the words, "In the name of Jesus" or "Jesus' help," and to conclude a manuscript with the words, "To God alone the glory." Bach had committed his art to the praise of God. Luther's whole approach to music ultimately helped to produce great hymns, notably the chorales of the Lutheran church, and great choral as well as instrumental music.

Luther was a unique exception to the attitude of the Protestants toward the visual arts. His writings are filled with imagery and he would always try to depict events. When Carlstadt destroyed images in the churches at Wittenberg, Luther would have no part of it, saying that to destroy images did not destroy the idolatry in a person's heart. In fact, he suggested that people might well paint the outside of their houses with scenes from the Bible.

Luther's seal gives us some inkling of his ideas. It is not just for decoration; each part has a symbolic meaning. The cross is black for mortification; the rose, white for the joy of faith; the field, blue for the joy of heaven; and the ring, gold for eternal blessedness. Lutheran artists of the sixteenth century such as Durer and Cranach painted many altarpieces for Lutheran churches. Luther wished all visual arts to be used in the church.

There is no Lutheran style of art. The technique and style of the artist is the technique and style of his day, even as in our time the Christian artist paints or sculpts or writes music in the style of our times. Neither does one distinguish between a sacred or secular art. The Christian speaks to every man and every age in his present and in his current idiom, for there is no holy language.

The creative artist is always perceiving new forms of expression as he reacts to cultural forces which lend themselves to creative use by the church. So the authentic Lutheran position, so forcefully articulated by Martin Luther, calls for contemporary and continuous creation to the glory of God and to the welfare of mankind. ☐

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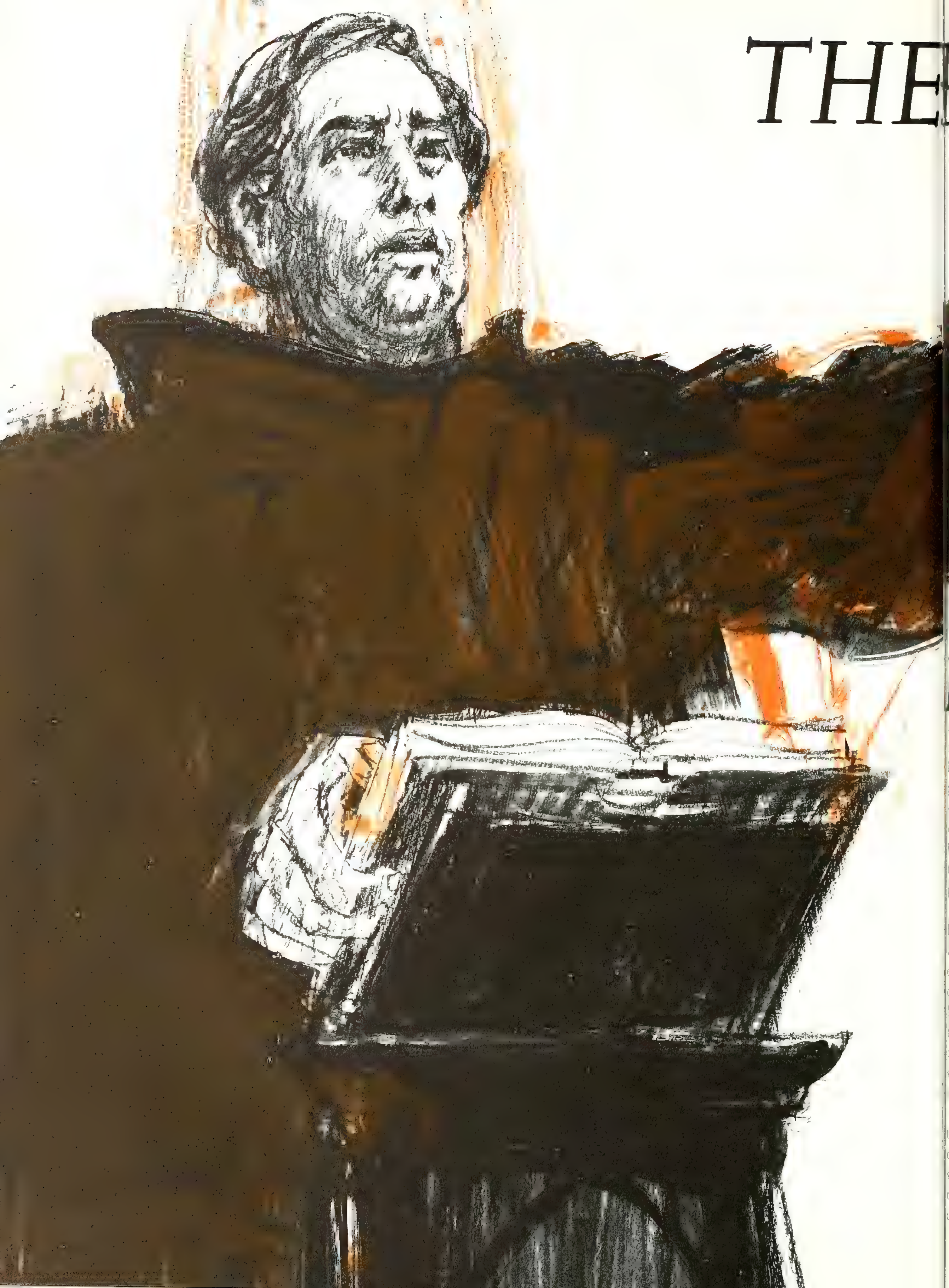
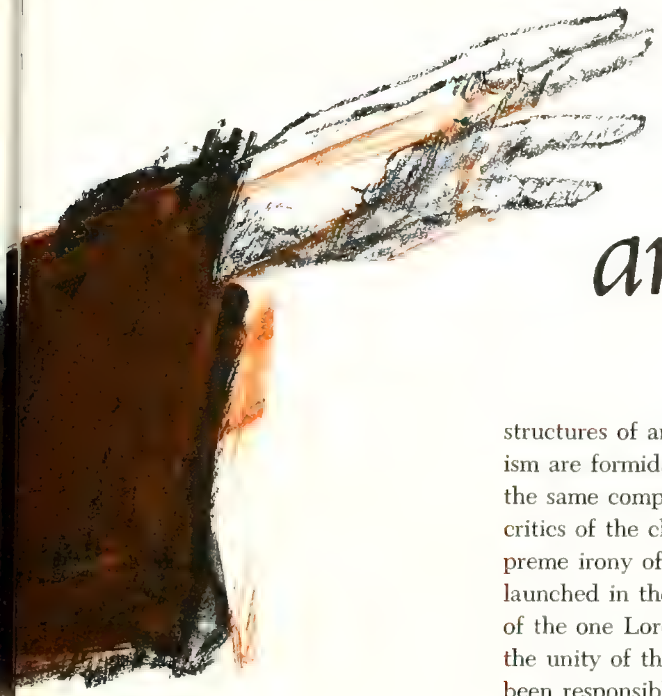


REFORMATION



as history and heritage

by JAROSLAV PELIKAN

History has a way of playing tricks on all of us. To mention two examples from political history, in the days of Abraham Lincoln and of Theodore Roosevelt the Republicans were the party accused of asserting the authority of the federal government at the expense of states' rights, and in our own day the United States of America, where revolution began, has been cast in the role of patron of colonialism.

The history of Christianity, too, is filled with ironic twists, not the least of which is what has happened to the Protestant Reformation since the sixteenth century. Hailed by its supporters and lamented by its detractors as an innovation in the life and teaching of the church, it now appears quite old-fashioned in its adherence to traditional ideas about the supernatural.

One of the incessant complaints of the reformers was that Roman Catholicism had erected a vast ecclesiastical structure over the simple foundation of the teachings of Jesus, but after four centuries and a half the ecclesiastical structures of an institutional Protestantism are formidable enough to call forth the same complaint from the present-day critics of the church. Perhaps the supreme irony of all is that a movement launched in the name of the one gospel of the one Lord as the only ground for the unity of the church seems to have been responsible (in one way or another) for more schisms and divisions than had occurred during all the centuries before Luther.

Thus it would seem that the proper reaction to the commemoration of the 450th anniversary of Luther's posting of the ninety-five theses on October 31, 1517, is a wry smile at this comedy of errors and a resolve to let the dead past bury its dead. Yet such a reaction would do justice to neither the vital force which the Reformation has continued to be nor to the deeper understanding of its significance which has been made possible by the scholarly labors of historians and theologians during the past two generations.

Even more than most other historical events, the Reformation must be studied for what it meant before we may assess what it means, just as conversely our assessment of its continuing relevance will help us to tune our antenna to its historic message. The Reformation is both history and heritage.

As a result of recent study, we are in a position to see the religous question of the Reformation in the context of the social, political, economic, and cultural situation of its time. We may, indeed we must, lament the breakdown of communication between most of the reformers and the proletariat, as well as their alienation from the rise of modern science. But historical research enables us to understand a little better how it was that Lutheranism came to be identified with the conservatism of the princes, and Calvinism with the middle class. Indeed, some of the books now coming from Eastern Germany, Poland, and Czechoslovakia, while still Marxist in their orientation, do help western students of the Reformation to avoid an oversimplified explanation of its history in purely religious terms.

At the same time, the religious issues at stake in the sixteenth century have also come into clearer focus. Earlier Protestant accounts often dwelt on the moral corruption of the late medieval church, portraying Luther as a latter-day Hercules who cleansed the Augean stables. Every responsible scholar today would insist that the basic concern of Luther, Zwingli, and Calvin was religious and not simply moral and that the Reformation began as an effort to answer Luther's question: "How do I find a God who is gracious to me?" All the other questions of the moral, liturgical, and administrative reform of the church came into play before the Reformation was over, but it was born in a struggle to find the meaning of the Christian gospel.

These new insights, which are actually very old, have been the fruit of a fresh confrontation with the primary sources. Critical editions of the works of the major reformers have made their writings available, and many of the "minor" reformers and Reformation movements, notably the Anabaptists, have emerged from the obscurity of the centuries and may now be studied with the historical fairness they deserve.

For the reader who cannot cope with the original languages, there are literally thousands of pages of Reformation sources in up-to-date English translations, on the basis of which an interested layman can learn things about the Reformation that scholars did not know a century ago. For example, Luther's historic "Lectures on Romans," undiscovered until the twentieth century, can now be studied in English and so can most of the other important works of Luther and Calvin.

The recovery of what the Reformers believed and taught has changed not only our picture of the past, but also our life and thought in the present. Martin Luther has certainly been one of the most influential Christian thinkers of the past fifty years; today his voice is heard throughout the Christian world. Theologians all the way from Karl Rahner to Paul Tillich have been obliged to come to terms with the message of the Reformation, and from it have come some of the most revolutionary ideas of our time. There is more to learn from the Reformation than anyone had ever supposed. We are still going to school in the classrooms of Luther and Calvin.

As the Christians of the twentieth-century struggle to find the meaning of the word of God for an age that is self-conscious, almost shrill, in its claim to be secular, they find themselves turning to Luther's doctrine that a Christian's tasks "out there" in the world are a divine vocation, because the world is God's world, created by his love and redeemed by his grace. Our deeper awareness of the tyranny of guilt and anxiety over human existence gives unexpected relevance to the Reformation doctrine of justification by faith, which enables one to "accept his acceptance" and to live in courage and hope.

Nor is this attention to the Reformation an exclusively Protestant enterprise. Some of the most dramatic instances of how the message of the Reformation can erupt into action have appeared today within Roman Catholicism. It is possible to read a large part of the program of the Second Vatican Council as the response of the Roman Catholic Church – belated, alas, by four centuries or more – to the challenge of the Reformers. That the layman should be a responsible participant in the life and worship of the church, not merely its passive object; that the preaching of the word of God should have a prominent place in the service; that the church is primarily the pilgrim people of God, rather than a legally structured organization; that the conscience of the individual is to be respected, even if it is in error – these and many other declarations of the council sound like echoes of Luther or of Calvin or of the Anabaptists.

Even the new dedication of both Roman Catholics and Protestants to the cause of Christian reunion is a recognizable legacy of the Reformation. For while the Reformation did have a share in the division of Christendom, so did those who refused to hear its summons. If Reformation Protestantism was sometimes reckless, as we must candidly admit it was, then it must also be granted that counter-Reformation Roman Catholicism was precipitate in its condemnation of the reformers.

Both sides sometimes shot from the hip, and for their rashness all of us have paid. But all of us now stand to gain from the wisdom of historical perspective. Beneath the polemics on both sides were two deep concerns – for the integrity of the gospel and for the visible unity of the church. Each side seemed willing to give up one of these concerns while it clung to the other. Without conceding one whit of our ancestors' concern, both Roman Catholics and Protestants are striving today to learn what the New Testament means by "speaking the truth in love," simultaneously preserving the integrity of the gospel and cultivating the visible unity of the church.

Still more remains to be discovered in the riches of the Reformation. Over and over its heirs have supposed that they had exhausted these riches, only to learn that new occasions were to bring not only new duties, but new insights as well. Right now Christians of every tradition are asking whether it is possible to articulate the Christian faith and to pursue the Christian obedience in a cultural setting that no longer acknowledges the authority of a supreme being. What happens to private honesty and public morality in such a setting? The answer is not clear, but as Christians seek for such an answer, they are turning once more to the Reformation, from which in fact a good part of the question itself has come.

It would, of course, be an utter betrayal of the spirit of the Reformation to regard it either as an end in itself or as a source of itself. The reformers saw themselves as servants of the Lord Jesus Christ, as spokesmen of his gospel, and as interpreters of scripture. What they taught, they had found there. They always stood to be corrected on the same basis. Using the best biblical scholarship of their time, they probed fearlessly for the authentic meaning of Christian truth. We who claim to be their heirs are not faithful to them unless we do the same, not necessarily saying what they said but surely standing where they stood. For we cannot do otherwise. □

Go Ye Into All the World and PREACH WHOSE GOSPEL?

by Elisabeth Elliot

An anthropology professor who was a missionary for many years told me recently that he believes that unless there is a radical change in Christian missions within the next ten years we can simply write them off.

"Why?" I asked.

"Because they are not getting recruits," he said.

When such a statement is made to those who are actively interested in missions, there are two probable reactions.

First, it's not true – meaning no change is necessary, or nothing could possibly happen to force us to write off so vital a program, or we *are* getting recruits.

Second, what can we do to step up our recruiting program?

Before we examine these responses, let us ask ourselves, with as little emotional attachment as possible, whether Christian missions, as they have been understood in the nineteenth and early twentieth centuries, have *had* their day. Is this at all conceivable? Whether we like it or not, whether we were prepared for it or not, they have certainly had their day in China. In some countries of Africa, missionaries have been bidden good-bye. God – if we may be permitted to put it this way – is doing without us in China. He did not consult us, though we had thought ourselves most emphatically on his side. Communism swept in and missionaries were swept out.

To go back to the professor's statement: Could it be true? Might some drastic change be called for? Might we eventually have to write off missionary work as a botch and start over again, or start on something else? Would it be wholly regrettable to find that recruits were simply not forthcoming?

Any attempt to answer the foregoing questions straightforwardly and from a purely Christian point of view will illustrate the difficulty of responding from any but a secular frame of reference. For we have come to think secularly about missions. The whole missionary program of the church has become a business. Because it is a business, it is, for Christians in twentieth-century America, an idol. As with any business, the primary

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concern is to keep it going. If we are not getting recruits, we've got to set about finding new ways to draw them. Offer them better prospects, more prestige, more fringe benefits – for example, untouched tribes or wide open doors, greater opportunities to use talents for the Lord, shorter terms and longer furloughs or even tougher assignments and greater sacrifices. Any of these may do it, depending on the requirements of the particular religious subculture from which recruits are to be drawn. We have a thing going, we tell ourselves. Never mind where it's going, just see that it goes. We have a stake in an enterprise and we can't let it fizzle.

If it is an idol, it is our security. We need to have a visible symbol, something to which to attach ourselves, to lend validity to our own existence and credit to our charities; and this may become a god to give things to and to support. When any cherished idol is threatened we customarily seek first the means of preserving it rather than the reasons for preserving it at all. We prefer not to delve too deeply into the real nature of the thing. Hasn't it been there all along? Haven't many good and noble people given themselves to it? And besides, it is much easier to call for volunteers and contributions – for salvage it we must, at any cost.

We cannot regard the failure of our business or the destruction of our idol as anything other than calamity. We feel sure that it must be a calamity for God as well, and we are prepared to do quite a lot, up to a point, to come to the rescue. Did not Jesus himself tell us to pray the Lord of the harvest that he would send forth laborers into his harvest fields? Doesn't this mean, in the last analysis, getting young people to be missionaries, drumming up new members for the program? There are still areas where Christian missions are permitted to work. "Doors are open," we are told, and we take it for granted that this means we ought to enter them, that we ought to introduce our method and message.

It can be shown that young people of today are concerned for others. The lack of new missionaries does not prove that there is indifference to all forms of service to the needy. The Peace Corps has thousands of volunteers. Organizations dedicated to working among underprivileged people in our own country have sprung up. Civil rights demonstrations show a special kind of "concern." Campus movements to win university students to Christ draw perhaps the largest percentage of "missionary" volunteers at the present time. But if it is true that the wave of enthusiasm for church mission or missions has receded, it is perhaps time to examine what we mean by these words and to make sure that our insistence on preserving them in their present form is justified.

What if God is prepared, and is preparing us, to do entirely without what we have called missions? Have we the kind of faith it would take to weather such a shock? If, in fact, what we have so fondly called our faith proves to be no more than a secular confidence in programs and methods of business or, worse still, a form of idolatry, the shock may be too much for it. Our notions of what the work of God is and how it is to be conducted are then in for some devastating revisions.

During the past three years, since I returned to the United States from my missionary work, I have had some opportunities to talk to and listen to young people who are especially exposed to the missionary call, whose upbringing orients them toward "full-time Christian service." But unfortunately for some of us older ones, and fortunately for the younger, they see straight through the propaganda appeals that carried such weight with me and my fellow students a generation ago. Today's young people are better educated, far more exposed to the world through television, the cinema, magazines, the arts, and therefore, are better equipped to evaluate the nature of the appeal or the claims of those who would draw them into service.

What is "full-time service"? they want to know. What is the true work of God? Can it be identified with this or that organization, with that church's overseas program, with this method of evangelism? Am I evading responsibility if I don't feel called? Does a sincere desire to take up my cross and follow Jesus mean becoming a missionary of some kind? Honestly now, what does it mean to obey?

Some of the answers we are accustomed to giving to these questions sound ludicrously different from the answer Jesus gave when asked, "What must we do that we might work the works of God?"

"This is the work of God," he replied, "that you believe in the one he has sent."

Undoubtedly his questioners looked for a secular answer. He refused to give it.

Something seems phony to the younger generation. There is a hollow ring to the arguments we have contrived, and they find that they cannot bring themselves to join us in our efforts. They may, of course, join up with some other effort which proves to be phonier or more fruitless, but before we accuse them of irresponsibility or rebellion, let us find out what it is we are doing.

I lived for a while in the jungle in a situation that was unique enough and

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isolated enough and lonely enough to provide me with an ivory tower, a "discernment situation" from which certain things began to become clear to me. I have tried to tell people what these things were – in books, from the platform, in individual conversations. And I have met with a surprising degree of incomprehension and even hostility. The attitude seems to be, "No, that isn't the way it was. Sorry, but that just can't be the way it was. It's *this* way. We *know* it's this way because we've been told by many others who know."

The same things that I saw from that tower have been evident to me since I came down out of it to listen and watch and read in Christian circles in this country. What I have to say must not be construed as the protest of one opposed to God and determined to undermine his work but must be understood to come from one committed to him and seeking to learn what he wants of us. Is it, after all, heresy to raise questions which have troubled some of us for so long that we can no longer remain among the silent conspirators – the missionaries who often blame themselves for all the failures or who are not permitted to speak the truth when they see it, and the constituency at home who would hardly dare to wonder for a moment whether their dedicated representatives on the field are, in fact, performing as God intended?

We must recognize that we have applied to God and his work a set of criteria reflecting secular evaluations. We have simply failed – and, in some cases (I know from firsthand observation) *refused* – to think as Christians. American-sponsored foreign missions are being operated like American-sponsored business ventures. They are the product, in their present form, of a capitalistic and materialistic society. The question as to whether or not "God can use" American business methods is wholly irrelevant. God can use anything, and his operating through a particular political or economic or religious system is no indication whatever of what he thinks of the system, much less a justification for equating that system with the work of God. I don't suppose God minds the way Standard Oil runs its business, and possibly he does not any more mind how a given missionary organization operates, because, in terms of his real work – that is, the hidden, true, eternal work of his spirit in the hearts of men – the missionary organization has no more claim to validity than has Standard Oil.

Missions have become big business for Christians. The same methods are employed in propaganda, money-raising, deployment of personnel, sales technique, and recruiting as are used in ordinary business, except that high-sounding labels are usually applied. The constituency in the "homeland," those who support the workers in the fields, are the stockholders, and, above all, they want to hear that business is booming. Any means may be employed for the accomplishment of ends, so long as the right terminology is used. Promotion, for example, may be called "sharing prayer requests" or "challenging the church to go, give, or pray." Money-raising is called "stewardship education." Deputation work, ostensibly for ministering, has as its real object being ministered unto. Progress reports are called "prayer letters"; field assignments, "the Lord's leading." "The Lord's blessing" is the measure of productivity.

It is not my purpose here to argue whether God has any part in such activity. I do not say that he has not. What seems to me particularly significant is the absolute refusal on the part of missionaries and mission executives to acknowledge what is actually taking place and their categorical insistence on the use of "spiritual language" to describe things that are not necessarily spiritual at all. This, of course, is a part of the all-important corporate image. We have announced that we are about to do the work of God, funds are supplied by those who desire a part in it, professional status is given to those who "labor" (missionary jargon for work), and hence we must be careful to see that the language is in keeping with the image.

Secularism has so deeply infiltrated our thinking that we are no longer capable of distinguishing it from truly Christian thinking. Jesus said, "You fraud! Take the plank out of your own eye first, and then you'll see clearly to take the speck out of someone else's." In vain we squint at American society and accuse it of a thorough materialism. But a sustained attempt to apply secular concepts to spiritual matters and to convince ourselves that God's work must necessarily be carried forward by the same means as other kinds of work is leading us to destruction.

It takes, for example, a certain frame of mind – a secular frame of mind – to believe that because a large meeting is arranged in a large city for a large number of "key" Christians, some spark will be ignited, some spiritually significant step forward will be taken; in short, that God himself will notice such a gathering and will endorse it with a special message or even with the pleasure of his company. If he did do so, we would perhaps have the grace to be grateful, but we would take it for granted that his appearance had, after all, been arranged for. Some would call their expectations faith. But in what does it reside? Is it, in truth, faith in God? Or is it idolatry? Do we worship the Father, or have we, in his place, set up a program?

Business, with all that it offers in the forms of wealth, status, and power, has become the idol of America. We Christians have allowed the missionary business with its attendant appeal to the same cupidity to become our idol. We have long proclaimed our allegiance to the one true God and condemned idolatry in others. We have set ourselves to see that the rest of the world understands our point of view – this is the missionary task, to proclaim Christ. But we have begun to try to sell him, to deal in immortal souls, and have forgotten that business is a mere machine, a thing, an idol – powerful, impressive, relentless, and dead.

Throughout history, men have turned the means of worship into idols, methods of service into graven images. Churchgoing has supplanted worship of the kind that the Father seeks, in spirit and in truth. "The mission enterprise" has become a Moloch, a mighty idol to whom we are willing to sacrifice certain things. When we have given a son or daughter or church member, when we have contributed a certain amount of money or time, when we have listened to the reports and nodded our heads in agreement that business is indeed good and the whole project eminently worthwhile, when we have shut our ears to any voice that would tell us that this god is not a true god, we can then check off "Worship" and "Service" and feel that we have discharged our duty.

God the Lord says, "Return to me, for I have redeemed you." He says this to us today, as he has had to say it since the dawn of history. All the means he gave to the people of Israel to remind them of who he was and what he required of them they turned eventually to their own destruction and persisted in creating for themselves images (the golden calf when God had forbidden molten images), requiring of him supplies (meat when God had provided manna), and asking of him kings when God had given them a leader. They furnished him with proof after proof of their faithfulness, and he rebuked them again and again for idolatry in a thousand forms. Always the call to return to him meant a greater sacrifice than any they could offer to their own idols: It meant the willingness to risk the unknown, the uncharted, the undemonstrable; to stand in darkness if asked, to wait in silence if God did not speak or the cloud did not move or the ark began to totter. Always it meant a forsaking of the thing most cherished, most clung to, the thing that offered great possibilities and successes and securities.

An idol is the work of our own hands. Because it is made by men it is predictable and stationary and dependable and manageable. That which proves *useful* to us, we adore, and we do it as unwittingly and naively as the man in Isaiah 44 who chooses a tree, "takes a part of it and warms himself, he kindles a fire and bakes bread; also he makes a god and worships it, he makes it a graven image and falls down before it. . . . he prays to it and says, 'Deliver me, for thou art my god!' "

No one sees what is happening. No one understands and considers. The residue is made into an abomination, we fall down before a block of wood, we feed on ashes. We are blind, like the idol itself.

Idolatry is self-destructive, for the idolater is deluded. He cannot deliver himself; he has become, at last, a thing – for we become like that which we worship. That which we can manipulate and fashion according to our own ideas we make into a god.

Every business is some man's idea. It may be a good idea or a bad idea, but it has a name, a created existence, a projected image. (How much time and money is spent by large corporations establishing their images?)

A missionary project that has a name, an established reputation, a recognizable image, is equated with God's work. Perhaps the idea did come from him in some form. Perhaps an individual has been obedient to his heavenly vision; perhaps some service has been accepted as was Abel's sacrifice, because of the faith by which it was offered, not because God liked the form of the sacrifice better. But you and I cannot copy Abel. We cannot copy any of the "heroes" of the faith listed in Hebrews 11. We are called to the worship of God in spirit and in truth; we must return alone to him who made us and who promises to bear us.

Idols must always be supported and carried. God saw that they would never be anything but a tremendous burden to men, depriving them of their freedom and exacting of them weights and tributes and services grievous to be borne. And so he reminded us, "I have made, and I will bear. Return to me." □

Elisabeth Elliot spent eleven years in Ecuador as a missionary, principally to the Quichua and Colorado Indians. In 1958 worldwide attention was centered on the killing of her husband James and four other missionaries by Auca Indians, with whom they were attempting to make contact. Mrs. Elliot, who now lives in Franconia, New Hampshire, is the author of the best seller, Through Gates of Splendor, *and the recently published,* No Graven Image, *a novel about missionary work. Her article appeared originally in "Christian Herald" and is reprinted here by permission of the author and the publishers. –* Editor

Hopefully, churches can respond in new ways

by GEORGE KREPS

Elisabeth Elliot's article reflects a situation that seems to be the general experience of mission boards, both of the fundamentalist churches and of the historic churches: It is becoming more difficult to secure new personnel for the foreign mission enterprise.

She explores the reasons for the lack of response on the part of young persons to the traditional images of missionary service. She evaluates the extent to which foreign missionaries have mixed their calls to preach and the content of that preaching with their own cultural presuppositions so that they become more expositors of their culture than of the gospel. She draws parallels about the ways in which the mission enterprise has become very similar to the business enterprise. The message of the article is that we must be receptive to what is God's will – not our own, nor that of our culture, nor of our church – and to what he would have us do in his world.

First of all, her article contains a message from which we can all profit: We need constantly to reexamine the motives behind what we are doing and why. More important, we need to utilize more fully the opportunities that God gives us for listening to him. And most important, we need to be aware that even in the most "holy" of work – that is, foreign mission work – we run the danger of making ends out of the means and falling into a diabolical form of idolatry.

I am reminded in this context of a remark by author Keith Bridston to the effect that the evil in the world is the result not of evil people but rather of good people who do not know that they are not good.

Continued

No "mission" apart from the church

by JOHN B. GRIMLEY

Mrs. Elliot's words sound strange to Brethren. She calls for "devastating revisions" of a situation unfamiliar to the Brethren, who have been open to innovation and who could hardly call the growing church in Nigeria, for instance, a "botch."

Her experience has been limited to nondenominational "faith" missions. In *No Graven Image,* Miss Sparhawk is undoubtedly a portrayal of the author's own restricted mission encounter, and her disillusionment with missions as thus experienced may be valid. But for Brethren missions, I do not share her disillusionment.

From her "discernment situation" she sees four conditions which in her type of mission raise the question as to whose gospel is being preached: secular concepts and evaluations, big business procedures, religious terminology, and worship of the "mission enterprise." And her only answer seems to be a retreat into personal piety!

After reading Miss Sparhawk's spiritual struggles to write "prayer letters," I received a prayer letter from one of our single missionaries in Nigeria. Striking contrast! Miss Sparhawk's obsession with a "seal of approval" from God was missing. No straining to say the right thing for a constituency. Simply "summarizing my reactions," she writes, "to the . . . experiences of the past year." Her "support" does not depend upon her letter's appeal and she speaks the truth as she sees it. Her letter, free of "spiritual language," is spiritual, nevertheless.

Brethren have not been a "Praise the Lord!" shouting mission. Still, we *do* praise him for the relevance of our involvement as partners with him in

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New life in Christ must have some form of expression

by ESTELLA HORNING

Mrs. Elliot protests much in missions which needs to be protested. It is true that we are in danger of worshiping the golden calf if we identify our work as God's work in its most acceptable form. It is true that some missionaries promote and thrive on a "graven image" which satisfies their thirst for power, prestige, and sometimes profit. Nationals in the country where we work are extremely sensitive to the fact that their poverty, ignorance, or suffering have been exploited for profit, and those who do so are under pressure to change or go home.

In the United States, we, too, have been embarrassed by the "image" of missions and missionaries – both by the idolators who would fall down and worship us or our program, and by the intelligent skeptics who, looking for something real in which to invest their lives, categorize all missionaries as big-blow and big-show. Both groups are unable to look at the reality of what is happening in missions because they have been blinded by the oversold "image."

We agree that "Christian missions, as they have been understood in the nineteenth and early twentieth centuries, have had their day." We agree that "unless there is a radical change in Christian missions within the next ten years we can simply write them off." Not only that, we have seen radical change in the last ten years. Change is a sign of life and health. Inability to change is a sure sign of senility and death. The God we serve is a living god. When we "return unto the Lord," the answers he gives us today are not likely to be the same ones that were sufficient for yesterday, for he expects

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Secondly, I read into my interpretation of Betty's article the effects of hearing her speak, reading her books, and speaking of her within the missionary community in Ecuador. In the light of that interpretation, it seems that she also reflects her own growth toward a fuller realization of the meaning of the gospel, the contradictions found among those who serve in the foreign missionary enterprise, and her growing disenchantment with the older forms of expression of that mission.

As usual for Betty, her answer is that sensitivity to God's direction is the way to correct the present situation in foreign missions. While institutions, even the church, can be the last to hear God's change of direction, there is still hope that the churches will respond in new ways to the changing situation. I am not as pessimistic as Betty is about a change coming from within the organization. An organization does change, even though it changes more slowly than some think it should. It is composed of persons who can cause changes.

In my opinion, when new ways appear, organizations must decide what to do with old programs and the old way of thinking and working. One possibility is to follow ways that do not require a long-term commitment of funds and personnel. Since mission boards do not have unlimited funds, the only way that they can respond to new areas and forms of witness is to be flexible enough to modify, reduce, or terminate a program and divert funds and personnel into new areas.

Otherwise mission boards become ends in themselves, intent on maintaining the current programs and philosophies.

One final thing. Betty's article shows to me that she is in that group of conservatives and liberals who are willing to question the old assumptions about the gospel and its preachings. Even if her article is negative, her desire to look critically at the church's present theology can have, in the long run, only a positive contribution.

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us to grow. Forms of worship or service are never holy in themselves.

However, we are not prepared, as are many Christian skeptics today, to throw out the proverbial baby with the dirty bath water. We are not prepared to throw out the church as the body of Christ in the world, nor its mission of reconciling, redeeming, forgiving love to the farthest reaches of the globe. If we "believe in the one he has sent," we will add our strength to his body, and our mission will be that which Christ described to his neighbors in Nazareth: " . . . to preach good news to the poor, to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed." It is not a mission which will give us personal security.

Elisabeth Elliot raises the right questions: What right have we to identify our works with the works of God? Have we turned the mission of the church into big business? Is our spiritual phraseology simply a disguise for self-interest? Have we turned a form of service into a graven image and promoted idolatry in the church?

However, it seems to me that the thrust of her article is essentially negative. If we "believe in the one he has sent" and rejoice in the hidden work of God in the heart, we cannot avoid becoming involved in the need and suffering of the world. If the forms of the church and its ministry need changing, let us change them. But let us beware of denying that the church has a mission of revealing God to the world. The forms without change of heart are less than Christian. But new life in Christ must issue in some form of expression. May we still call it mission?

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turning to the world in service for healing the broken. That's good Brethren jargon! But language is a matter of communication. Throw out one set of platitudes and develop another. Superficiality can be found in any terminology – scientific, social, or beatnik – when meaning is lost and tired clichés continue.

Mrs. Elliot would be more secular in language, but less secular in procedure. The Brethren, however, experience no disparity between the spiritual essence of the gospel and "secular" life. Medical, educational, and agricultural programs – secular aspects to some, perhaps – have not, for the Brethren, been activities "to get people to listen to the gospel" (to quote the "stocky red-faced missionary" in *No Graven Image*), but are evidence of Christ's compassion and the "abundant life."

Idolatry? Where "Missions" is not the church there may be idolatry; but for the Brethren there is no mission apart from the church. Congregations, Brethren Service, Christian education, missions – all are the church: Jesus Christ incarnate in the world. We do not fear for the continuance of any program as patterns of service change with the world situation. Our concern is for the reality of the church. Missions is not a "mere machine." Missions is Christ, to whom we give life and resources – not to "check off" a "duty," but to be part of Christ's giving of himself for the world he loves. Mrs. Elliot says, "Return to him who made us. . . ." Not so! We live with others in fellowship with him who says, "Go . . . I am with you."

Do youth of today's flaming world "see straight through" this "propaganda"? I trust it is crystal clear and without superficiality, naivité, or cupidity. For God does not wish to "do without us in China" or anywhere else. "God was (and is) in Christ reconciling the world to himself . . . entrusting to us the message of reconciliation . . . making his appeal through us."

If Your Child Is a Discipline Problem

by ELMER I. BRUMBAUGH

Eleven-year-old Larry is repeating the fourth grade in school. His failure now and several years ago in the first grade is not due to lack of mental ability, since he has a high average I.Q.

Larry's parents are college graduates and his father has a good position with a large industrial firm. Recently they moved into a home in a new community of upper middle class families because the parents had grown dissatisfied with the school where they had lived before. But Larry still has serious behavior problems in school. He annoys others in his class, gains attention in unacceptable ways, alienates his classmates, and feels he has no friends.

In a counseling session Larry was asked why he had trouble getting along in school. He replied, "It is just like this. My teachers do not understand me. In the first grade I had to sit in the hall a lot and I got in the habit of goofing off – and I still do." Larry observed that "it is hard to change when you get a poor start and nobody understands you."

If children have behavior problems, the reason may be that they are simply reflecting the attitudes of their parents. Beginning with the first grade, Larry's mother had been very critical of the school, for example. But there may be other reasons why certain of their basic needs have not been met. Someone has said we do not have problem children, but, rather, we have children with problems. Others claim there are no delinquent children, only delinquent parents. Neither statement is wholly true, although an element of truth is in both. Many children are victims of unhappy home situations, while others develop serious behavior problems in spite of having what appear to be good homes.

To some degree all children rebel and cause parents concern. There has always been some conflict between a child and his parents. If a child did not assert himself and test limits and rules, we would have reason for concern. Children are born into families which have certain concepts of what is acceptable behavior for a child at any given age. They grow up in a society which has set rules and standards of conduct to which they are expected to subscribe. The degree of their failure to comply with these standards constitutes a problem.

Parents should be alerted by behavior as a symptom of not readily apparent attitudes. When a child mistreats his younger brother or sister, has temper tantrums, uses bad language, or defies his parents, there must be a reason for this overt behavior. A frustrated, unhappy human being "blows off steam" like a boiler whose safety valve gives way when the pressure becomes too high. Nagging discipline, unfavorable comparisons with brothers or sisters, and impossible standards are some causes of a child's frustration and subsequent acting out.

It is important that the reaction of the parents is not one which will crush the child's spirit, give him guilt feelings, cause him to withdraw, or fill him with deep resentments. Sometimes parents make mountains out of mole hills. The reaction of their children has been, "My parents make a federal case" out of everything. One might ask a question: How have I reacted when my child acts out?

Nancy's parents brought the fourteen-year-old girl to the juvenile court for discipline. They complained that she was incorrigible and a defiant, untruthful runaway. When interviewed, Nancy related her story. At lunch after church service, the family had fried eggs. Her mother noticed Nancy had pushed aside a tiny portion which she said was not cooked to her liking. Mother ordered Nancy to eat it anyway. She refused. After an exchange of words, the mother, saying that she would see to it that Nancy did as she was told, left the table to get a leather belt. The father asked Nancy to save him trouble by eating the now cold, unpalatable bit of egg.

When her mother returned and saw that Nancy had complied with her father's request and had cleaned her plate, she angrily told the girl that she would no longer tolerate her defiance. Nancy left the table, changed her clothes, and departed without telling anyone. After walking three miles to the parsonage, only to find the pastor was away, she went to the home of a friend, who returned Nancy to her parents late in the evening. The father, who had been out looking for her, angrily told Nancy that he and her mother were taking her to the juvenile court because she had run away from home. Needless to say, after an investigation Nancy was released to her parents and not labeled a delinquent.

A month later her parents returned her to court after her mother found a dime in Nancy's purse. She accused Nancy of stealing the money although Nancy insisted she had found it. Because they enlarged on minor incidents, Nancy felt her parents neither loved nor trusted her.

Insecurity in the home, the respect parents show to each other, and the cooperation of parents in disciplining their children — all these have great effect on children. Nine-year-old Sam was referred to the child study department of the public schools for psychological testing because he was making a poor adjustment in school. He resented correction. He wanted to be left alone and withdrew from his surroundings. He progressed slowly in academic work, although intelligence tests revealed his mental ability was on a superior level. His specific problem areas were centered around feelings of self-reliance, personal worth, and social skills.

When the counselor visited Sam's home, he made some significant discoveries. Sam's father, a college graduate, is a successful salesman with a well-known company. His work keeps him away from home except on weekends. Sam's mother, who did not go to college, has the responsibility for the care and discipline of three children. Weekends are not happy times, because Sam's father criticizes the way the mother handles the home and children. Mother feels she is not appreciated. Sam appears to have feelings of rejection and insecurity. He has accepted the counselor, and his mother says he looks forward to his biweekly visits.

In a detention home is John, a thirteen-year-old boy who has been committed to a boys' industrial school. He had been expelled from three different schools this year and from three last year. His aggressive behavior is of such magnitude that the public school cannot control him. He has added to his aggressiveness such acts of delinquency as destruction of property, assault, and car theft. John is filled with resentment and bitterness. His brother, before him, was committed to the boys' industrial school on three different occasions for similar acts of delinquency, and his mother says that John is determined to follow his brother's footsteps, emulating him in every way he can.

The father of these boys deserted them just at the age they needed him most, not by moving out of the community, but by neglecting them. Both boys wanted their father's attention. When he gave them the slightest promise, they were very excited, only to be disillusioned when he failed to carry through. Their hopes have been raised and dashed to pieces many times. No one else seemed to be able to substitute for the father image the brothers craved. John and his brother are the products of the neglect of a father they desperately needed.

These case histories show that if a child becomes a discipline problem, we can be sure that somewhere, sometime, his spiritual, social, and physical requirements have not been adequately met. His parents, school, church, or community have, to a greater or lesser degree, failed him. Experience has taught us that we need to look first at the home. Parents should do some serious soul searching and take a thorough inventory of family attitudes and relationships, especially in regard to the basic needs of love, discipline, and security which, if fulfilled, shape satisfactory personality adjustment.

Each child needs adequate parental love all through childhood and adolescence. He needs to see and feel love expressed in his home, for him as well as between parents for each other. Lack of love and harmony between parents can be a frightening and damaging experience for children. Love gives a child the feelings of worth and acceptance he demands.

But love without discipline is not enough. Fair, firm, consistent discipline is truly an important part of love. Permissive love without discipline can be very frustrating because the child is without limits and guidelines. At the same time, discipline without love causes bitterness and the child will react with hostility and fear. When he experiences both sincere love and proper discipline, he has security. He knows his limits and respects his parents.

A good home is the greatest source of strength and the firmest foundation for the growing child. Even though some discipline problems will develop in the best homes, the love, understanding, and wise guidance of Christian parents whose example children will want to emulate will assure a mature adulthood and a happy life. □

IN UNAWARE

She stood on the outside looking in,
Longing to be amidst the din;
To share their laughter, sorrows, fears,
To fly with their joys, to cry with their tears.
But she was an orphan in the land,
And nothing for her had ever been planned
Of such belonging. To be a part of beautiful things
Seemed only a glory meant for kings.

And then she saw something that made her start!
A wounded bird that rent her heart.
She warmed it in her tattered dress
And understood its great distress.
Softly then she turned about.
She was inside looking out.

by LaDona Shives

IN OCTOBER

Hillsides have become
God's burning bushes. Do I
dare to walk full-shod
on scarlet leaves fallen from
His flaming oaks and maples?

by Elizabeth H. Emerson

TO WAGE PEACE — OR WAR?

How many
peace proposals
lie in unmarked graves?
Each one once had a fighting chance
for fisted hands to open.
Hidden . . . forgotten
graves?

Better
to go on fighting?
Depend on steel and fire?
Maintain our upright stance of power?
Better to multiply marked
and unmarked graves
for men?

by Emily Sargent Councilman

CHALLENGE

No place to go,
No place to hide,
When doubts assail,
With fears beside.
Why go?
No where to run
To quake and quail;
But running's done
And found to fail!
Why run?
No pillow rests
A soul so torn.
The strong remain,
The weak ones mourn.
No rest?
The turning's there
To end our quest.
With open arms
He offers rest.
So turn!

by Rebekah Johnson Ludwick

OBITUARY

She committed suicide.
Not with a lot of noise,
Breast beating, sobbing.
Perhaps a bit too much *mea culpa,*
But, on the whole, rather quietly.
Not messily,
No gun, knife, rope,
Without slashed wrists,
Blood-spattered walls and floors,
No easy overdose of pills.
Not even a death-seeking leap
To become a blot upon the pavement.
Not she.
She simply chose
Noninvolvement,
To live without meaning,
To exist without being,
The deadliest death of all.

by Jeanne Donovan

Second in a series of Conference Bible messages

The Good and the Evil

by Dale W. Brown

God loves the world *so*, the "dividing wall of hostility" has been broken (Eph. 2:14). This Pauline version of the reference in Mark to the torn curtain points to God's desire to destroy the wall which exists between the sacred and the profane, the Jew and the Gentile, and even the good and the evil. This eschatological note of God's purpose for ultimate reconciliation does not mean, however, that evil is merely an illusion or that man's freedom to rebel is confiscated by God.

For this reason it is important to examine a second usage of the word *world* in our Bible. The word is not employed to refer only to all of creation; it is used also to designate that portion of the world which is fallen. In the same gospel which declares God's love for the world are frequent references to the world's hatred of Jesus. " . . . It hates me because I testify of it that its works are evil" (John 7:7). As the *so* of our brotherhood theme implies that we should love the world, the *so* of this usage instructs us: "Do not love the world or the things in the world" (1 John 2:15). Three additional biblical themes might help relate these two usages and bring some illumination to the omnipresent and insoluble problem of good and evil.

The fallen world

We have seen that the biblical view refuses to equate the creation with the fall, a feeling which has caused many persons to regard the material world as basically bad. But the Bible also avoids a view which regards all as good, denying the fall. The biblical authors realistically recognize the reality of evil. The world is not what it was meant to be. In Ephesians the prince of the power of the air is declared to rule according to the age of this world. The prince of the world is the devil. The peoples of the world love darkness rather than light. This biblical theme needs to be remembered to keep us from a Pollyanna type of optimism as we turn to the world.

For example, I like many things about the secular or worldly city which is affirmed and talked about so much today. With Harvey Cox I rejoice in the anonymity of my style of life. I don't have to put up with the petty gossip of my neighbors because I am not even forced to know their names. I can rejoice in the advent of mobility which allows me to choose more freely my environment and my friends. For I am no longer glued down to a tiny portion of our planet. As an urban boy and a child of urban culture I can likewise become romantic concerning the current acceptance of our technopolitan culture. I am recovering from feelings of inferiority for not having the background of typical Brethren rural culture.

The other biblical motif, however, is sounded by Murray Wagner, Jr., in the new youth curriculum. Here is yet another description of the secular city: "Once upon a time, Indians lived by the mouth of a river that emptied into a great lake. Garlic grew in the marshy swamps by the water's edge. The Indians named the place with the peculiar odor *Chicago*, meaning *the big stink*. Chicago has stunk ever since. It stinks with seething slums, uncollected garbage, polluted air, the stench of racial bigotry, the decay of syndicated crime, and the ulcerated flesh of lonely, anxious people" (*In His Spirit*, pp. 122-3).

I know that I oversimplify the views of groups such as the Adventists and the Jehovah's Witnesses. But, as I hear them, a three-fold message emerges. First, the world is getting worse. Second, man cannot do a lot about it. Third, God will. This last is good news. Jesus will come soon. Things will be made right. This is a powerful appeal, for the message is one of hope. The second point checks with the sense of futility which we all know at times. And there does seem to be a tremendous amount of empirical evidence which can be marshaled in support of the first point.

The hippies and the young radicals inside and outside the church are one in their feeling that in our society is a deep sickness. Our system at its core is so corrupt that the only hope is revolution and this is defined in different ways. I was present on one of the many occasions when one of our bearded students was asked why he carried the thing around with him. He replied by telling about the time he asked his grandfather the same question. His grandfather's explanation for the beard was that it meant he was not of the world. And the student said that he wanted to symbolize that he did not want to be a part of our typical suburban, nice, clean, respectable, and segregated world.

John Howard Yoder, a Mennonite scholar, has criticized our too easy assumption that we know what we are talking about when we talk about the world. We often regard it as a substance which can readily be grasped, an entity which can easily be defined. He feels that we can only evaluate any segment of our world because we have an idea of what the world should be through the picture of the kingdom of God. Because the world is not as it should be, it is fallen. And because it is fallen, it is pluralistic.

There are many worlds. In our area, we know the world of Kenilworth on the north shore. We have the world of the gold coast, skid row, Chinatown, the syndicate, the Blackstone Rangers and other gangs, the congregation of thousands of truckers, the gathering places for airline employees, and many, many other worlds. Really, what does it mean to turn to the world? Which one? What does it mean to let the world write the agenda? Which one of these worlds will do the writing? These questions point to the necessity of another theme.

The pilgrim church

The theme of the pilgrim people is intimately connected with the emphasis on the fallen world. A group of New Testament words pointing to this theme has come to epitomize a particular attitude toward the world. The people, the church, are described as pilgrims, sojourners, strangers, and aliens in this world. "Our commonwealth is in heaven . . . " (Phil. 3:20), Paul asserted.

Because some of us are tempted to lose sight of these words too easily, we need to reexamine this theme and its meaning. The pilgrim church implies the motif of separation, Paul's list of warnings to the Corinthians not to be mismated with unbelievers and to be a separate people. Some who are active in the struggle for justice brag about their absence from any gathering of the church. It is wrong to become overdefensive about the institutional church. I am not a defender of the church as it is, Brethren or other. But it is naive to feel that any valid turning to the world can take place without some type of gathering of the people of God, without some incarnation of the community of faith, without some type of institutionalization, form, and structure. As long as portions of the world remain fallen, there cannot be easy and complete identification between the church and the world. In his farewell discourse in the gospel of John, Jesus said, "Because you are not of the world . . . I chose you out of the world, therefore the world hates you" (John 15:19).

Another word used frequently to describe the early Christians was *stranger*. In the ancient world to be a stranger was to feel out of place, to be not at home. The Christian often has the feeling of not belonging. Easy popularity is not for him. It is interesting how this New Testament note is more likely to come to the fore for Brethren in time of war. Many Brethren, because of their position on Vietnam, have known psychologically again what it means to feel like strangers.

Another word is *pilgrim* or *sojourner*. The Christian is not a permanent resident. He is on the way. He is a citizen of heaven. He knows that the world is not what it should be so he reaches for a citizenship in the kingdom which is not of this world but which should begin to break into the world. The posture of the pilgrim is not that of running away from the world as much as having a transcendent vision of what the world might become. Since the world is fallen, our focus moves from the empirical world to an eschatological perspective. It is because of and through our vision of the kingdom and the vision of the new humanity which we know through Jesus Christ that we may discern what God is doing in the world.

The current popular slogan, "Let the world write the agenda," may not be adequate. I was in a meeting of the Garrett Seminary faculty with Harvey Cox. He was saying that they should let the world of Evanston, Illinois, and their board write the agenda. One faculty member protested: "If we truly let them write the agenda, this institution would ignore the struggle for open housing in our community."

The agenda is not provided by the world alone. It comes as the vision which is proclaimed when the community encounters the fallen world. Another popular slogan is somewhat better: "Let the church take shape around the world's needs."

A similar designation to pilgrim is the word *alien*. In the New Testament the word had the meaning of resident alien. The Christian is not of the world but he is in the world. In his final intercessory utterances for his disciples, Jesus prayed: "I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world. . . . As thou didst send me into the world, so I have sent them into the world" (John 17:15, 16, 18). This same feeling is expressed in a beautiful way by an early Christian apology, *Letter to Diognetus*.

"For Christians cannot be distinguished from the rest of the human race by country or language or customs. They do not live in cities of their own; they do not use a peculiar form of speech; they do not follow an eccentric manner of life. . . . Yet, although they live in Greek and barbarian cities alike, as each man's lot has been cast, and follow the customs of the country in clothing and food and other matters of daily living, at the same time they give proof of the remarkable and admittedly extraordinary constitution of their own commonwealth. They live in their own countries, but only as aliens. They have a share in everything as citizens, and endure everything as foreigners.

"Every foreign land is their fatherland, and yet for them every fatherland is a foreign land. They marry, like everyone else, and they beget children, but they do not cast off their offspring. They share their board with each other, but not their marriage bed. . . . They busy themselves on earth, but their citizenship is in heaven. . . . They love all men and by all men are persecuted . . . [in short] Christians dwell in the world but do not belong to the world."

Another important image to describe the church is that of *first fruits* or *earnest*. The church is the first fruits as an indication of the coming harvest. The community is the down payment which is designed to buy the rest of the creation. The church must begin to make visible now what God ultimately intends for all humanity. The church will be in business as long as part of creation is fallen. But the church is basically in business to go out of business. One of the functions of the church is to create models of ministry and community which eventually may be adopted by secular society.

The duped devil

As long as the world is fallen there is the necessity for an alien pilgrim people. Because these people are simply that part of the world which points to what the entire world will someday become, the devil is duped. One might protest that in the Bible it is the devil who is the deceiver and the seducer. This is correct, but the Book of Revelation points to the additional truth that ultimately the seducer is seduced. It is in this context that some biblical views of Satan or the devil apply to our theme of the world.

In the Old Testament Satan was the agent of God's judgment. Satan was Job's accuser before God, working in behalf of God. Here is the truth that the entire world was meant to be under God's rule. Satan was originally God's messenger.

In the Bible the prince of the world is given power because of the perverted will of man; evil develops because man perverts the good creation for his own selfish purposes. Evil is making a bad use of a good thing. The powers and principalities are corrupted and the demonic is let loose in the world. The personal devil probably does not have a tail any more than God walks around heaven with a cane, but the devil is personal because evil is personal and real.

There is yet another important biblical emphasis in reference to the devil. God's fallen messenger will ultimately be used by God. Again and again in the Book of Revelation we read that God allows the beast or the dragon to act. Satan is a prisoner until loosed by God. The New Testament message is that the death of Christ on the cross defeated sin, death, and the devil. But this defeat is not final. However, it is decisive, for it points to the final victory of God. Ultimately, the whole wide world is in his hands. Though the world is fallen, the pilgrim people know power and hope as they begin to make visible and point to the kingdom which will triumph.

The definition of the world as the object of God's love should cause us to reject the stance of renunciation of the world. The themes of the fallen world, the pilgrim church, and the duped devil should deliver us from an easy conformity to the world. Instead, may we adopt the way of Romans 12 and be not conformed to the world but transformed in the world?

How do we reconcile the two biblical admonitions, love the world and love not the world? How does one love and love not the world at the same time? I have come to feel that these two commands belong together. We do not love the world as it is because we love it so much that we would like for it to become what God intends it to be. ☐

For Adults of All Tastes

I Knew Dietrich Bonhoeffer Reminiscences by His Friends

Wolf-Dieter Zimmermann and Ronald Gregor Smith editors. $4.95

Here is a stirring and vivid portrait of the man who has most deeply influenced Christian thinking in our time. This is a rich anthology of reminiscences written by friends, students, colleagues, and family, as well as by the British officer who was one of the last persons to see him alive. (Ha)

Stories for Christmas

Edited by Mary Virginia Robinson. $2.95

This anthology brings together a popular group of 12 Christmas stories, new and old. Themes are varied. Some of the stories have a first-century setting in Palestine. Others show the spirit of Christmas influencing lives in modern situations. All offer enrichment for readers of any age. (Jkp)

Victory Through Surrender

E. Stanley Jones. $2.75

Why is there such anxiety, suffering, and unhappiness in the world? Dr. Jones thinks that most of it is due to our always putting man at the center "trying to be God." Here he shows how the fullest meaning in life is to surrender our own small will to God so that our lives can take on a larger significance. (Ab)

How the Littlest Cherub Was Late for Christmas

Minton C. Johnston. $2.95

A simple heart-warming little story that combines the rich imagination of writer and artist with a Christmas theme of great depth—producing a gift book of unusual appeal. The story was written for and is dedicated to all who, looking at the manger in Bethlehem, feel the wonder of God's love and find in their hearts a kinship with the Baby who lay there and the cherubs who crooned over him. The book is for reading by adults, but can be read and explained to children. Illustrated. (Ab)

Dag Hammarskjold: The Statesman and the Man of Faith

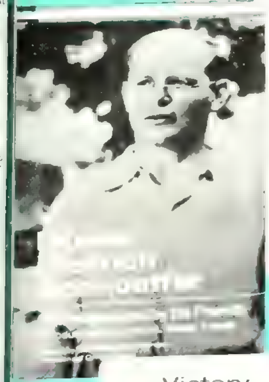
Henry P. Van Dusen. $4.95

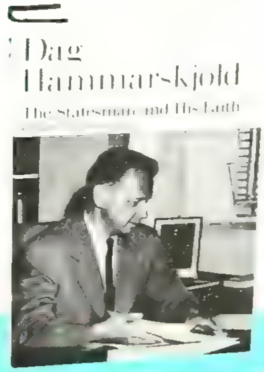
More than any other single influence, Dag Hammarskjold's leadership transformed the United Nations into an instrument of peace and order. Yet, few who knew him guessed at his intensely mystical spirituality. In this book Dr. Van Dusen probes to present the whole man in Hammarskjold. The reader will feel it is Hammarskjold himself who is speaking to him throughout. (Ha)

A Hat on the Hall Table

Jean Reynolds Davis. $3.95

This book is based on the young author's own experience as the wife of a minister. In her earnest attempts to be all things to all people, the heroine finds her life in the Rectory almost too much to cope with. Gradually, however, she succeeds in changing what could well be a living nightmare into a rollicking romp. Slowly she wins out in her refusal to be molded into the standard stereotype of a minister's wife and comes to grips with the true meaning of her role in life. (Ha)

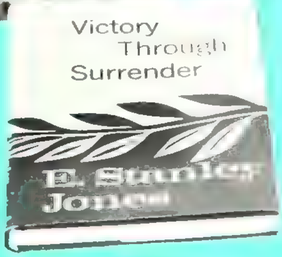


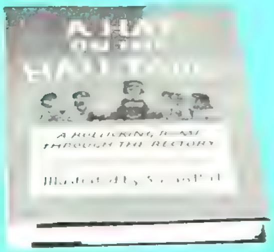


This Is My Life

Thyra Ferre Bjorn. $3.95

A delightfully warm autobiography—a partial autobiography in that it concerns only the highlights of the author's life from the year that "Papa's Wife" was accepted for publication to the present. Mrs. Bjorn's life has contained great happiness and sorrow and she writes of both with charm and warm philosophy. The amusing anecdotal material, the great sense of fun, and the deep religious conviction that distinguish all her books are abundantly present in this one. (Holt)





This December 25th share the stimulating books on our list with the discerning readers on yours

Direction and Destiny

Maxie D. Dunnam. $2.75

Fifty-six meditations dealing with those areas of personal growth in which decisions are made and a future is shaped. Underlines the necessity of getting one's bearings from a universe ruled by God. Each contains a Scripture text, meditation, and a prayer. (Ab)

By the River of No Return

Don Ian Smith. $2.50

The vast, majestic wilderness of central Idaho inspired these meditations on the wonders of God which nature reveals. A rancher and former preacher, Mr. Smith writes with a combination of religious feeling and rugged frontier spirit which gives us a new perspective on life. He says that nature tells us what man really is. (Ab)

God in My Day

Glenn H. Asquith. $2.95

Fifty-two meditations that point out exciting possibilities in even the most humdrum routines of daily living and illuminate with quiet inspiration other ordinary events of life. (Ab)

Saying Yes to Life

Josephine Robertson. $2.75

Forty-four meditations emphasizing the importance of keeping doors open on life as a person progresses in age. Human interest stories of different persons show how men and women have dealt in positive ways with common problems. Each chapter includes Scripture, a meditation, and a prayer. Large size type permits easier reading. (Ab)

Why He Came

Kenneth Oxner Eaton. $2.75

Seven clear and incisive meditations that show how the invitation comes to allow Christ to accomplish his work IN and THROUGH us. (Ab)

Makers of Contemporary Theology

$1.25 each

The books in this series are designed to introduce laymen to theologians who dominate Christian thought today. Combining brevity with depth and simplicity with scholarship, they help men and women come to grips with trends in contemporary theology. (Jkp)

Paul Tillich by J. Heywood
Rudolf Bultmann by Ian Henderson
Dietrich Bonhoeffer by E. H. Robertson
Teilhard de Chardin by Bernard Towers
Martin Buber by Ronald Gregor Smith
Gabriel Marcel by Sam Keen

Inside Out

Jim Crane. $1.95 paper

Here is a brilliant cartoon-commentary on the American way of life. In the tradition of Steinberg, Feiffer, and Osborn, Jim Crane's cartoons focus on man. Crane's X-ray pen searingly skewers the "good" life, the alienated person, the "love me" syndrome. His barbs reach the social climber, the holier-than-thou churchgoer, the materialist, the snob. (Ha)

Every Day I Have a Journey

Miles Clark. $3.95

The author is the son of the well-known writer, Glenn Clark. Here this equally gifted writer presents a practical self-help guide for living each single day at a time. He says to forget the mistakes of yesterday and let tomorrow's problems be dealt with tomorrow. For today, he suggests that the reader grapple with the problems and challenges of living; fighting personal pride, loneliness, doubts; filling each moment with purposefulness. (Ha)

365 Table Graces for the Christian Home

Charles L. Wallis. $2.50

Here are short and meaningful prayers, created to strengthen the bond of family unity. Many of them are on familiar and beloved Scriptural passages and hymns. Washable and durable binding for daily use. (Ha)

Free to Live, Free to Die

Malcolm Boyd. $3.95

These meditations by Malcolm Boyd, author of the best-selling "Are You Running With Me, Jesus?," represent an effort to combine thoughts and actions in a basic style of being, a reflective openness to the situations we confront daily which would encourage the response of total personal authenticity. (Holt)

I Will Be Your God

John H. Otwell. $4.50

An understandable guide to the Old Testament written for the layman and beginning student. Dr. Otwell takes as much time to explain why conclusions are reached as to describe them, providing a solid basis for independent critical study. (Ab)

This Is Living

Leonard Griffith. $3.00

A devotional interpretation of Paul's letter to the Philippians, Dr. Griffith believes that such an interpretation provides a devotional exercise that reveals the realism of Paul's inner spirit and gives the reader inspiration to fulfill his Christian duty. (Ab)

Fun for the Family

Harry D. Edgren. $1.45 paper

Suggested leisure-time activities that can be developed and varied according to the interests of a particular family. Indexed. (Ab)

The Character of Christ

Harold A. Bosley. $3.00

An approach to some of the moral and ethical characteristics of Christ that have both disturbed and comforted men for nearly two thousand years. The reader will find himself excited by the rugged character portrayed. He sees here the kind of man who aspires to achieve a high level of moral direction and discipline and leads the search for a creative kind of moral stability in our world. (Ab)

Prayers of the People of God

Catherine Herzel. $2.50

This volume is a reservoir of material for the many occasions of prayer. Here are prayers from every age in which men and women have worshiped God. They are divided into eleven thought-categories, each centered around an attribute of God. A short appendix contains an explanation of the manner in which these prayers have become a part of our present heritage. (Frt)

Instant Fun for All Kinds of Groups

Lorell Coffman Burns. $2.95

For host, hostess, recreation leader, or program director, a quick and easy time-tested fun fare for young, old, or middling — in quantities from 2 to 2,000. Action games, write-in games, brain teasers, musical fun, skits and stunts, riddles. A wealth of made-to-order activities. (Apr)

Heirlooms

Compiled by Margaret T. Applegarth. $4.95

A collection of beautiful quotations, prose and poetry, complemented by unforgettable photographs. The book is frankly nostalgic, kindling memories of a gentler age. 320 pages, 41 full size photographs, elegant fleur-de-lis motif throughout. 6 1/4 x 9 3/8 inches. (Ha)

Prayers for Today

Herman N. Beimfohr. $2.95

Preceded by selected scripture references apropos to the prayer theme, these beautifully expressed contemporary prayers are particularly suited to group worship services and effective family praying. Addressed to the needs, temptations, and joys of today's Christian, these prayers are clear and concise and each is devoted to a single theme. (Re)

Surprises in the Bible

Clovis G. Chappell. $2.50

The Bible is full of astounding people and events, and these twelve sermons talk about some of them—Moses leading the Israelites from Egypt when he was eighty, Judas suddenly betraying Christ, Christ's rising from the dead. All these are given fresh meaning through Dr. Chappell's keen insight and vigorous style. (Ab)

WESTMINSTER STUDY BIBLE
THE NEW ENGLISH BIBLE
WHAT'S GOD DOING TODAY?
REID ISAAC
THE FIRST THREE GOSPELS
WILLIAM BARCLAY

Let's Talk About God Devotions for Families with Young Children

Gertrude Ann Priester. $3.95

Each of the seven sections in this illustrated book centers around a major area in which children's concerns and questions about God most frequently arise—the world we live in; God and his people; Christmas; Jesus and his teachings; Easter; and the like. Each devotion consists of an appropriate story or "talk" and a prayer. A section of family graces and prayers is also included, along with a listing of "Books for Children" that will prove helpful in further study of some of the topics discussed. (Wp)

What's God Doing Today?

Reid Isaac. $3.95

This book provides parents with a means to talk to their children about the Bible. Without sentimentality or gimmicks, the author discusses in a lively, conversational fashion the meaning of Christianity for today's world. His talks speak effectively both to adults and children and respect the intelligence of the child. (Sea)

The Westminster Study Bible

$8.95

This is a Revised Standard Version edition of the original King James Version book. It is the work of a large number of eminent scholars and editors. Includes explanatory footnotes and maps. 1,760 pages. Cloth. (Co)

Christmas An American Annual of Christmas Literature and Art

$1.50

Completely new each year, this beautiful annual reverently conveys the Christmas message with a warmly appealing selection of Christmas art, literature, and music. 10 3/8 x 13 3/4 inches.

Revised Standard Version Bibles

3807. Black genuine leather, limp style, round corners, gold edges. Size 5½ x 8¼ inches. Bible paper. Presentation page, family record, maps. **$12.00**

2807X. Black genuine leather, limp style, round corners, gold edges. Size 5¼ x 7½ inches. India paper. **$9.50**

3415X. Black genuine leather. Reference-concordance edition. Size 5 1/4 x 7 5/8 inches. India paper. Maps. **$15.00**

T34. French Morocco black leather, limp style, gold edges. Teachers' edition with concordance and other helps. Size 5 3/8 x 8 inches. Bible paper. **$10.00**

P3. Children's Bible. Black imitation leather, limp style, round corners, red edges. Size 5 1/8 x 7 1/2 inches. India paper. Illustrations and helps. **$4.50**

415. Children's Bible. Black imitation leather, overlapping covers, red edges. Size 5 1/8 x 7 1/2 inches. India paper. Illustrations and helps. **$4.25**

The First Three Gospels

William Barclay. $2.65 paper

This thorough and popular introduction to the Gospels, by a well-known scholar, covers not only the making and meaning of the Gospels, but also the all important question of historicity. (Wp)

Christmas Ideals

$1.50

A superb collection of inspiration and beauty that reflects the true spirit of Christmas. Pages of rich poetry, filled with thoughts of Christmas, warm friendships, neighborliness, and old-fashioned nostalgia will thrill you. Beautiful, colorful art reproductions. 8½ x 11 inches.

The New Testament in Modern English

Translated by J. B. Phillips

Cloth. $4.95
Leather. $9.95
Paper. $1.45
Student edition, cloth. $3.00
Kivar, in durable linen finish. $1.95
Imitation leather. $4.95
Pocket edition. $2.95
Large print, 8¾ x 11¼ inches. $9.95

The New English Bible New Testament

Cloth. $4.95
Leather. $15.00
Paper. $1.45
Pocket leather edition. $9.50

Vest pocket editions:
- **5101X. Moroccoette. $3.95**
- **5103X. French Morocco. $4.95**
- **5107X. Natural Goatskin. $6.75**
- **5109X. Pin Seal Grained Morocco. $8.95**

They Beheld His Glory

Alice Parmelee. $4.95

Here are the people who walked and talked with Jesus in Palestine in the busy market places, along the dusty roads, in the quiet of their homes. They knew Jesus as one of themselves, a Man among men rather than a remote deity exalted above human concerns. Miss Parmelee is the author of the popular *A Guidebook to the Bible* and *All The Birds of the Bible*. (Ha)

The Public Speaker's Handbook of Humor

Helen and Larry Eisenberg. $4.95

Based on the premise that nothing succeeds like good ice-breaking humor in establishing and maintaining communication with an audience, this eminently practical book is for all men and women who find themselves confronted with speaking to any group of people, large or small. The husband and wife team of authors are widely known as public speakers and recreation leaders. (Apr)

Faces Among the Faithful
The Gift of the Year
Studies in Brethren History
EBONY MADONNA
SIDELIGHTS on BRETHREN HISTORY
Book of Worship Church of the Brethren
The TOUCH of the MASTER'S HAND
MYRA BROOKS WELCH

By Brethren Authors

Faces Among the Faithful

Inez Long. $2.75

Brief sketches of what twenty-eight different Brethren women have done to serve the kingdom of God through the church in all periods of Brethren history.

Studies in Brethren History

Floyd E. Mallott. $3.75

Covering the period from 1708 to 1950, this is a historical-sociological interpretation of the forces which have influenced the course of Brethren thinking, living, and serving.

The Gift of the Year

May Allread Baker. $2.90

A delightfully intimate and heartwarming piece of writing reflecting the author's ability to see and to appreciate the fascinations of the natural world and to find something interesting and uplifting in the coming and the passing of the months.

Book of Worship: Church of the Brethren

$4.75

Here is a blending of the classical and the contemporary from a wide cross section of the worship resources of the Christian church, including materials written by the producing committee. Pocket size, Bible thin paper, simulated leather cover, gilt edges.

This Is Stevie's Story

Dorothy Garst Murray. $2.25 paper

The warm and personal story of the Murrays' mentally retarded son, Stevie. To bring the problems of the mentally retarded to public attention, Mrs. Murray takes the reader into her life and shares with him the experiences of rearing an exceptional child. (Ab)

With Love to Father

Ruby Rhoades, compiler. $1.49

A beautiful gift book, filled with a choice selection of tributes to fathers. Here are poems, quotations, stories, prayers, essays, letters, and accounts of fathers in the Bible, which both laud and challenge. The authors are names well known in the literary world, both modern and ancient. (Re)

The Brethren in Colonial America

Donald F. Durnbaugh. $10.00

The experiences and the thinking of the Brethren from the time of their settlement in Pennsylvania to the years immediately following the Revolutionary War are portrayed in this new volume, which is one of three books to be published on Brethren history. Illustrated. An October publication.

Ebony Madonna

Martha B. Bowman. $3.00

A novel based on life as it is lived in the bush country of tropical Africa, written by one who has visited and traveled extensively in the area. Here is a portrayal of the initial impact of the Christian way of life in a remote village.

Studies in Christian Belief

William M. Beahm. $3.50

The author, with his remarkable gift for expression and his unfailing sense of humor, has been able to present in this book in simple and understandable language, a searching and uplifting exploration of the field of Christian belief.

The Touch of the Master's Hand

Myra Brooks Welch. $1.75

Ninety-four poems selected by the author as representative of her verse including the well-known poem of the book's title.

Courageous Prophet

Roger E. Sappington. $2.25 paper

The story of Elder John Kline, a Brethren martyr to the cause of brotherhood and peace in the Civil War. Kline's wider contribution to the life and thought of the Brethren in the mid-nineteenth century is brought into focus for the first time.

Sidelights on Brethren History

Freeman Ankrum. $2.75

Dealing mostly with the years prior to 1880, this is a human interest book telling of persons, institutions, and movements in the life of the Brethren.

His Pen in Her Hand

Annetta C. Mow, compiler. $2.00

Over 225 poems by Brethren women — for general reading enjoyment and inspiration, or for use in family devotions and public worship services.

Granddaughter's Inglenook Cookbook

$2.50

Over 1500 favorite recipes contributed by Brethren cooks. Includes sections on invalid cookery, outdoor meals, school lunches, group cookery, international cookery, as well as food charts and useful household information.

The Brethren Hymnal

Contains carefully selected new hymns as well as familiar and well-loved hymns, highgrade gospel songs, and numerous choral responses. Complete worship aids section included.

Regular binding, $2.25
Maroon fabrikoid, $3.75
Black leather, $7.50
Loose-leaf edition, $5.00

Imprinting of name on front cover, $1.00 extra.

Vietnam Summons

I. W. Moomaw. 75¢

While spending six months in Vietnam in 1966, the author was able to get a feel of the basic situation there. Out of a deep Christian conviction as to the dignity and worth of man and a "sense of pride in my country" coupled with the desire "to see one's country performing at its best," Dr. Moomaw felt compelled to write this book.

Tell me about Jesus
People of the Bible
To Find Jesus
All Daffodils Are Daffy
Religions Around the World
What Makes Siggy Smart?
Trina's Boxcar

For Children

A Small Green Tree and a Square Brick Church

Bernice Hogan. $2.50

What makes a church? An inquiring little boy looks for an answer to this very important question. Do stained-glass windows make a church? A very tall spire? As the youngster takes a bus trip with his mother or a drive with the family, he makes his own investigation by comparing various churches. Suddenly, one day, he discovers that the church, any church, is people. Illustrated. Ages 4-7. (Ab)

For a Child's Day

Lois Horton Young. $2.95

A selection of Bible verses which the young child can associate with his own thoughts and experiences. There are five sections: Discovering God's Universe, God's Greatness, His Love and His Work, Jesus Who Came to Earth, and Living in God's Way. Each section discusses some aspect of our understanding of God and his plan for the world and its people. Illustrated. Ages 5-8. (Ab)

Young Readers Book of Christian Symbolism

Michael Daves. $3.95

A history and description of the uses of symbolism in the Protestant church and the background of familiar Christian symbols. From the opening chapter "What Is a Symbol?" to the last, "The World Is Full of Signs," this valuable aid carefully explains symbolism in relationship to the tradition and history of the Protestant church. Indexed. Illustrated. Ages 10 up. (Ab)

A Boy Hears Stories From the Old Testament

Edith Fraser. $3.25

David John and his sister Susan hear stories from the Old Testament told by their mother in response to their questions or discussions. Eleven best-known stories are told in a manner that enables children to relate the biblical incidents to daily living and other familiar experiences in their world. Ages 6-8. Illustrated. (Ab)

What a Silly Thing to Do

Nora Smaridge. $2.50

A think-before-you-act book for young children. Special instructions are offered in catchy rhyme to teach the child to beware of ever present pitfalls in his daily life. By just *thinking* before he acts he can keep from catching pneumonia, electrocuting himself, or tripping over a toy he should have put away the night before. Susan Perl's wild illustrations make this a fun book in every way. Ages 5-7. Illustrated. (Ab)

To Find Jesus

Barbara Nan and Edward C. Peterson. $3.25

An imaginative account of Jesus' life. This is a might-have-been story, based on the Bible, but woven around many imaginative scenes, settings, and conversations. The result is a story of Jesus' life which goes beyond the strict Bible account. Bible ideas have been protected, while words have been paraphrased and simplified to make them understandable to the young. Events have been invented, emotions interpreted, and disciples given definite personalities where the Bible has not reported in detail. Ages 7-9. Illustrated. (Ab)

People of the Bible

Cecil Northcott. $4.95

This splendid new book presents a vast gallery of portraits-in-action stretching across human life, with the characters and personalities of all kinds of people crowding into it. Illustrated. Ages 7-12. (Wp)

What Makes Siggy Smart?

Gina Bell. $2.00

Sigmund Hall is just too smart! He can outspell, outcount, and out-maneuver even the brightest of his classmates. But four swinging sleuths—Willy, Suzy, Fred, and Joey—decide to play spy to uncover what makes Siggy smart. Again, Siggy proves to be the smartest of the lot. Just what is Siggy's secret? There are lots of clues throughout this delightful easy-to-read story. Illustrated. Ages 7-9. (Ab)

Trina's Boxcar

Patricia Miles Martin. $3.25

Trina, a little Mexican girl living in Wyoming, faces a dilemma trying to learn to speak English. Alone, she can say the words, but when confronted by English-speaking children, she retreats shyly to her family's small boxcar-home along the railroad tracks. The author presents the seriousness of Trina's problem but in a tender and humorous way. (Spanish glossary included.) Illustrated. Ages 8-10. (Ab)

Religions Around the World

Leonard and Carolyn Wolcott. $4.95

The authors describe beginning religions, myths, and beliefs in the supernatural, advancing to the major religions of the world. The book begins with man's search for answers and his discovery that there exists in the universe a power greater than his own. A summary of world faiths includes Hinduism, Buddhism, Chinese religions, Judaism, Christianity, Islam, certain emerging new religions, and even substitute religions. Glossary. Index. Photographs. Ages 11 up. (Ab)

All Daffodils Are Daffy

Jane Merchant. $2.75

A varied collection of poetry from prize winning poet Jane Merchant. Poems, both humorous and sober, speak to the child in unforgettable words and rhythms. Three-color illustrations add charm to these verses. Although she has written a number of children's poems for national magazines, this is the author's first children's book. Indexed. Illustrated. Ages 8-12. (Ab)

Tell Me About God

Mary Alice Jones. $2.95

The author has completely rewritten this best seller, first published 24 years ago, to bring it up to date with current religious thought and teachings. The book provides answers to the puzzling questions children ask about God. Illustrated. Ages 4-9. (Ra)

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Joe Bean

Nan Hayden Agle. $3.25

Joe, an eleven-year-old Negro boy, loved horses and so did the Tippers. During his summer with them in the Maryland countryside, he not only learned to ride; he also learned what it was to be truly needed. Ages 8-12. (Sea)

Rand McNally Favorite Books

$2.95 each

Illustrated in full color with laminated covers. 9 3/8 x 12 3/4 inches. Ages 3-6. (Ra)

Favorite Prayers and Stories
Favorite Animal Stories
Favorite Stories and Rhymes
Favorite Bedtime Stories
Favorite Bible Stories and Verses
Favorite Mother Goose Rhymes
Favorite Nature Stories
Favorite Nursery Classics
Favorite Read-Aloud Stories
Favorite Stories for Tiny Tots

Rand McNally Giant Books

$1.00 each

Each of these books, written for preschool children, contains 24 pages and full color illustrations. Washable laminated covers. 9 3/8 x 12 3/4 inches. (Ra)

ABC Book
Animal ABC Book
Hey, Diddle Diddle and Other Nonsense Rhymes
Wynken, Blynken and Nod
The Kitten Twins
Kittens and Puppies
Mother Goose
My Counting Book
Sleeping Beauty
The Three Bears
The Gingerbread Man
The Happy Twins
Baby Sister
Choo-Choo the Little Switch Engine

I Love You, Mary Jane

Written and illustrated by Lorna Balian. $2.75

A funny little boy in big, baggy pants goes about the neighborhood inviting all the children to Mary Jane's birthday party. Trailing along behind him is the most lovable shaggy dog ever imagined. When guests arrive at Mary Jane's party they are treated to the surprise of the year. Children will adore this, but adults, especially mothers, aunts, grandmothers, and seventeenth cousins removed, will fall in love with Mary Jane. Ages 4-7. Illustrated. (Ab)

Stories Jesus Told

Anita Klever. $2.50

A very simple retelling for young children of some of the best known parables of Jesus. Charming illustrations. 7 7/8 x 9 1/4 inches. Ages 3-7. (Ra)

Life in Bible Times

Robert Henderson. $1.95

Attractively written and extremely interesting descriptions of how people lived in Bible times, from the days of the Old Testament until the time of Jesus. Numerous pictures in full color and black and white supplement the text. 8¼ x 11 inches. Ages 7-12. (Ra)

Arch Books

Bible stories to delight tots and young readers—each with full-color illustrations, child-appealing art, small easy-to-read type. 6¼ x 8 inches. 35¢ each. (Cph)

The Good Samaritan
The Boy Who Ran Away, parable of the prodigal
The Great Surprise, story of Zacchaeus
Eight Bags of Gold, parable of the talents
The Rich Fool, parable of the rich man
Little Benjamin and the First Christmas, the innkeeper's son
Jon and the Little Lost Lamb, parable of the good shepherd
Noah's Ark
The Little Boat That Almost Sank, how Jesus walked on the water
The World God Made
The Boy With a Sling, story of David and Goliath
The Baby Born in a Stable
Great Escape, story of the exodus
The Boy Who Saved His Family, the story of Joseph
Daniel in the Lion's Den
The House on the Rock
The Lame Man Who Walked Again
The Secret of the Star, story of the Wise Men
The Walls Came Tumbling Down
The Man Caught by a Fish
Three Men Who Walked in Fire
The Boy Who Gave His Lunch Away
The Fishermen's Surprise
Mary's Story

The Little Man

Dorothy Davis, storyteller
Sara Davis, age 8, and Carl Davis, age 10, illustrators

The adventures of I. N. H. Beahm as he traveled about the country on preaching missions. 6 7/8 x 11 inches. $2.50

The Middle Man

Dorothy Davis, storyteller
Sara Davis, age 8, illustrator

The story of John Kline, Brethren martyr, who rode horseback 30,000 miles to tell people God loves everyone. 8½ x 9½ inches. $1.50

The Tall Man

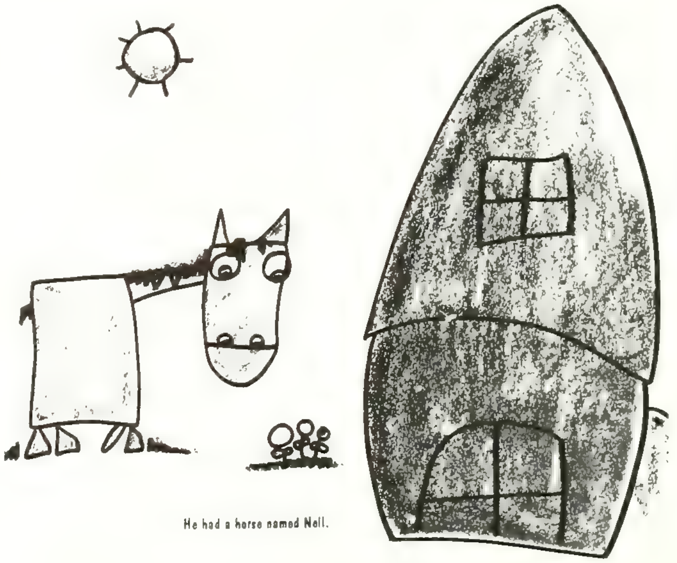
Dorothy Davis, storyteller
Carl Davis, age 10, illustrator

An account of John Naas' refusal to serve in the personal bodyguard of the king of Prussia. 5 x 12 inches. $1.25

Chrissie

Frances Rolston. $1.95

Children's story based on the experiences of a St. Lucia girl who received her first doll as a gift from an American family who had served in the peace Corps in the St. Lucia islands. A good book on relationships. Ages 6-8.



He had a horse named Nell.

For Young People

Prayers for Young People

William Barclay. $2.95

This book contains a morning and an evening prayer for each week of the year, ogether with a helpful introduction to prayer life. Each prayer is simply written n the language of young people. (Ha)

Love and the Facts of Life

Evelyn Millis Duvall. 95¢ paper

For today's teen-agers who are truly young adults in their broad knowledge and sophisticated questions about love and the facts of life. It presents all the facts every boy and girl should know, from detailing the physical changes of puberty to explaining the emotional needs of marriage. (Apr)

The New Testament in the Contemporary World

Warren W. Jackson. $2.50

This book, written for students of high school age by a master of St. Paul's School, is an examination of the New Testament and its background. It takes into careful consideration contemporary obstacles to belief and sets forth contrary points of view so that the student's ultimate conviction may be truly his own. (Sea)

Your First Year at College
Letter to a College Freshman

Joseph E. McCabe. $2.95

Informal, wise, and sometimes witty guidance through the perplexing confusions of freshman year — especially helpful because its author is a college president skilled in student counseling. (Wp)

Christian Friendship

Walter L. Cook. $2.50

A book of forty devotions for youth, developed so as to offer a well-rounded description of what friendship is and how it can be nurtured. The devotions talk about friendship in action because the author feels that such things as affection and sympathy are just so much sentimental humbug until friends roll up their sleeves and go to work. (Ab)

Seventeen Come Sunday

Ruth Robinson. $2.50

An original interpretation of Christian faith for young people, in the form of a letter from the wife of the Bishop of Woolwich to their daughter. A gift book, with photographs — beautifully bound. (Wp)

Youth Forum Series

$1.50 each

This series of books, based not on preconceived ideas but on information contributed by youth themselves, provides significant findings on each of the subjects. (Nel)

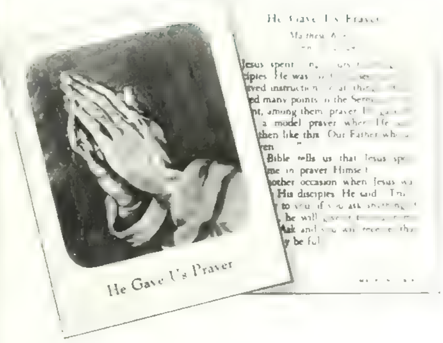
Youth Considers Do-It-Yourself Religion. Martin E. Marty
Youth Asks, Why Bother About God. Alvin Rogness
Youth Considers Sex. William Hulme
Youth Considers Doubt and Frustration. Paul Holmer
Youth Considers Parents as People. Randolph C. Miller
Youth Considers Marriage. David R. Mace
Youth Asks, What's Life For. D. T. Niles

God Is for Real, Man

Carl F. Burke. $3.50 cloth; $1.75 paper

Kids from city streets reveal startling insights into Bible passages, as they translate them into their own language. This offbeat and refreshing book — written in fact with complete candor and rare expressiveness by some of God's bad tempered angels — is the result of an experiment in communication with adolescents in jail, camp, and detention home settings. (Apr)

Gift Items



Bible Briefs

50¢ per 25; $1.50 per 100

A series of well-known New Testament Bible pictures in full color on best grade card stock with "Perma-Glaze" finish. On the back of each card is a short, simple account of the Bible story relating to the picture. Size 2¾ x 3½ inches. (Gi)

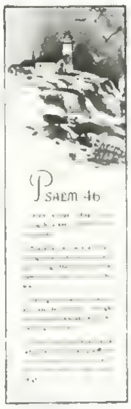
551. The Boy Jesus in the Temple
552. Calling the Disciples
553. The Sermon on the Mount
554. He Gave Us Prayer
555. Consider the Lilies
556. Stilling the Tempest
557. The Good Shepherd
558. The Prodigal Son
559. The Widow's Mite
560. Blessing the Children
561. The Rich Young Ruler
562. Christ in the Garden
563. The Nativity
564. Easter Morn

Bookmarks

50¢ per 24; $1.50 per hundred

Colorful artistically designed Bible bookmarks for gifts, awards, or teaching purposes. Featured are favorite Bible selections or well known inspirational verse. Lithographed in full color on best grade heavy post card stock with Perma-Glaze finish. Size 2 x 6½ inches. (Gi)

501. Prayer of Serenity
502. What God Hath Promised
503. Just for Today
504. Psalm 121
505. Psalm 46
506. The Lord's Prayer
507. The Shepherd Psalm
508. The Beatitudes
509. Books of the Bible
510. For God So Loved the World



No. 505

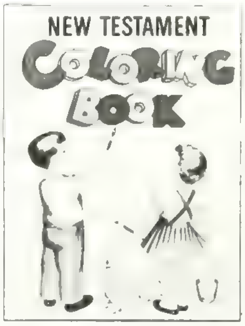
Coloring Books

These coloring books for children 4 to 8 years of age have large pages (8½ x 11) inches), big pictures, bold outlines, and minimum detail. Covers in gay colors. 25¢ each.

4611. Jesus Talks to Me
4622. ABC Bible Coloring Book
4951. My Glad Book
4606. Old Testament Coloring Book
4607. New Testament Coloring Book
4608. Bible Coloring Book
4609. God's World Coloring Book
4610. God's Children Around the World

30¢ each

4624. God's People
4625. Days of Jesus
4626. Bible Times
4627. God's Gifts
4628. God's Children in Many Lands



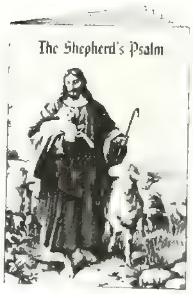
Gift Booklets

These booklets, measuring 4 x 6 inches each, provide inspiration for every occasion. (Ab)

408. **Gems From the Bible**
Numerous paintings in black and white and in color, illustrating familiar passages from the Bible. 10¢

420. **My First Book of Worship**
An effective way to introduce children to the church and worship. 20¢

448. **My Father's World**
A unique and attractive devotional booklet for children up to 12 years of age. 20¢



413. **The Words of Jesus**
A 96-page booklet that contains all the words that were spoken by Jesus. 50¢

404. **The Shepherd's Psalm**
This special meditation on the Twenty-Third Psalm is illustrated with full color reproductions of original paintings. 25¢

410. **Daily Bread**
An 80-page booklet containing 366 daily devotional thoughts and Scripture verses from both Old and New Testaments. 25¢

411. **Wonder Book of Bible Knowledge**
Provides greater understanding and appreciation of the Bible. Includes key words and interesting facts. 15¢

Books by Peanuts creator, Charles M. Schulz

You'll Flip, Charlie Brown.	$1.00
The Unsinkable Charlie Brown.	$1.00
Teen-ager Is Not a Disease.	$1.00
Snoopy.	$1.00
Peanuts.	$1.00
More Peanuts.	$1.00
Happiness Is a Warm Puppy.	$2.00
Security Is a Thumb and a Blanket.	$2.00
Love Is Walking Hand in Hand.	$2.00
Home Is on Top of a Dog House.	$2.00
I Need All the Friends I Can Get.	$2.00
Christmas Is Together Time.	$2.00

Bible Picture Puzzles

A colorful series of inlaid puzzles, featuring a high quality picture on each. Lithographed in full color, each puzzle consists of 15 die-cut pieces made of durable cardboard. (Ab)

262. Boy Jesus Speaking in Synagogue
263. Jesus With Children
264. Market Scene
265. Jesus Teaching by Skemp
6¾ x 9 inches. 25¢ each

266. The Holy Family at Home
267. Jesus in the Carpenter's Shop
268. Jesus Teaching by Partee
269. Christ Blessing Children
9 5 8 x 12 3 4 inches. 49¢ each

A Christmas Crib Book

$2.00

A most unusual concept in book design is this Christmas Crib Book. This storybook of Christmas is also a special calendar for Advent. On each day of Advent the child cuts out and puts together a 3-D symbolic figure while the text explains its place in the Nativity Scene. These colorful figures serve to dramatize the story of Christmas in a creative manner and will provide many hours of constructive play. Full color illustrations and cover. 49 pages. 6½ x 9½ inches. (Mrt)

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CHURCH OF THE BRETHREN GENERAL OFFICES
1451 Dundee Avenue Elgin, Illinois 60120

day by day

A HUNGRY CHILD drinking milk from a cup is the image most persons associate with UNICEF. From its beginning in 1946, as an emergency operation to help the young European victims of World War II, the United Nations' Children's Fund has been greatly concerned with the problem of hunger and disease among children. This concern continued through the 1950's, when UNICEF was given the mandate to help the children of the less developed countries in Asia, Africa, Latin America, and the Middle East. The task involved helping the three fourths of the world's children who live in hunger and disease in more than 100 countries.

UNICEF broadened its work in 1960 to meet not only the physical needs of children, but also their intellectual, vocational, and emotional needs. By deciding to assist projects in education and vocational training, UNICEF in effect enlarged its work from the "protection of life" to "preparation for life."

The children in your home, or within your family circle, may be among the three million American children who participate in the "Trick or Treat for UNICEF" program at Halloween. If so, you may want to suggest or plan worship experiences that begin with this significant service they can offer for the benefit of needy children around the world. The scripture readings and the suggested activities noted here may be useful in helping everyone to understand how he can be a peacemaker and how he can turn some enemies into friends.

Suggested activities

1. Tell the story of UNICEF. Did you know that in 1950 a few Sunday school pupils decided that, instead of collecting candy and apples on Oct. 31, they would ask for coins to help hungry children around the world? They sent a check for $17 to the UN Children's Fund. The idea caught on, and last year more than $2,500,000 was collected and shared. Does this sound like something you have read in the New Testament about sowing seed and reaping a harvest?

2. Take advantage of the special days that fall in this two-week period. Oct. 31 is important this year for another reason. On that day 450 years ago Martin Luther took a decisive step that launched the Protestant Reformation. The anniversary will be observed on television and described in newspapers and magazines (including this issue of MESSENGER). Select at least one television program to watch or a special Reformation church service that your family can attend. Be prepared to answer some questions about Luther and the movement he started.

In many communities Nov. 3 is observed as World Community Day; in some churches Nov. 5 will be recognized as Peace Emphasis Sunday; and Nov. 11, now called Veterans Day, was for many years a time to rejoice in the armistice that ended World War I. The nature of all these observations calls for thoughtful consideration of a Christian's responsibility for peace and world order.

3. You may never have thought it possible, but you may be able to assemble a small "United Nations" in your own living room. At least take time to discover what your community has to offer. There may be exchange students from other countries whom you could invite for an evening. There may also be former missionaries or service workers who have had firsthand experiences abroad. Do not overlook young men who, because of military or Peace Corps service, have lived in a different culture. Try to learn whether there are foreign-born neighbors who would be glad to tell you about the country of their origin.

4. Plan a time when, along with a few other families, you can get together to "sing your way around the world." All you need are some miscellaneous copies of the songsters that many campers already own or several of the many recent records featuring folk songs and international music. Note some of the characteristics of songs, both serious and lighthearted, that reflect the folkways of other countries.

5. The Bible passages suggested below may be utilized in a variety of ways. They can be read serially or by chapters. They contain an abundance of familiar, short phrases that can be pondered individually. Some of them stand in sharp contrast to newspaper headlines, perhaps also in sharp contrast to normal behavior. It will scarcely be possible to read them without reacting to them. — K.M.

DAILY READING GUIDE — October 29 - November 11

Sunday. Matt. 5:1-4. Jesus offers a simple, but not easy, prescription for happiness
Monday. Matt. 5:5-8. His beatitudes seem to be contradicted in daily life
Tuesday. Matt. 5:9-12. Children who collect for UNICEF may be peacemakers
Wednesday. Matt. 5:13-16. Where on earth are the "salty Christians" Jesus describes?
Thursday. Matt. 5:17-20. Jesus came not to abolish but to fulfill the law.
Friday. Matt. 5:21-26. Yet men must learn to live by a higher law.
Saturday. Matt. 5:27-32. The higher law applies to the desires of each heart
Sunday. Matt. 5:33-37. If men are sincere, a simple "Yes" or "No" is sufficient.
Monday. Matt. 5:38-42. Why do so few Christians take these words seriously?
Tuesday. Matt. 5:43-48. Loving your enemies is the best protection against them.
Wednesday. Matt. 7:1-5. Examine yourself before you fault others
Thursday. Matt. 7:6-12. The golden rule is universal — and still timely
Friday. Matt. 7:13-20. The way is hard that leads to life
Saturday. Matt. 7:21-27. Doing the truth counts far more than speaking it.

news

Russian Orthodox delegation to be guests of Brethren in November

As a sequel to the tour of a Church of the Brethren delegation in the Soviet Union a fortnight ago, three Russian Orthodox Church leaders and an interpreter are scheduled to be guests in the United States Nov. 12-30.

Heading the delegation will be Metropolitan Nikodim of Leningrad and Lagoda, who, as chairman of the department for external church affairs of the Moscow Patriarchate, is the Russian Orthodox prelate most prominent outside the Soviet Union. He also is widely regarded as one of the most powerful leaders of the Russian Orthodox Church.

The intent of the exchange, explained Church of the Brethren General Secretary Norman J. Baugher, is to explore mutual concerns for peace and to further fellowship and witness. Depth discussions on issues related to reconciliation and mission will be conducted at the Church of the Brethren General Offices in Elgin and at Bethany Theological Seminary, Oak Brook, Ill. The Brethren involvement in the exchange is under auspices of the General Brotherhood Board.

Return visit: The visit in this country follows a similar encounter in the Soviet Union in late September and early this month by a three-member Brethren delegation. Members were W. Harold Row, Brethren Service executive; DeWitt L. Miller, pastor, Hagerstown, Md., and 1964 Annual Conference moderator; and Donald E. Miller, professor, Bethany Theological Seminary. Accompanying them as translator was Eastern Europe expert Paul B. Anderson of New York City.

Among the Russian guests coming to the States will be Alexei Buevsky, lay theologian who was a member of the first Brethren-Orthodox exchange in 1963. At that time the Russian team toured Brethren facilities in Maryland, Virginia, Pennsylvania, Indiana, and Illinois.

Mr. Buevsky is secretary of the Moscow Patriarchate's department of external affairs. Still another member of the department, Boris Kudinkin, will be the third person on the team. Their interpreter will be Vladimir Kotelkin.

Itinerary: Centers of interest for the visit will include, besides the General Offices and Bethany Seminary, local churches at York and Quarryville, Pa., and Mount Morris, Elgin, and Lombard, Ill.; the New Windsor, Md., Brethren Service Center; Washington, D.C.; East Lansing, Mich.; the Church Federation of Greater Chicago; and the United Nations and Interchurch Center in New York City.

The group will meet with the General Brotherhood Board in Elgin on Nov. 16-17. A special convocation and reception for the visitors will be held Nov. 21 at Bethany Seminary.

Engaged with the visitors in the series of dialogue sessions will be S. Loren Bowman, Donald E. Fancher, and Leland Wilson of the Brotherhood staff, in addition to Dr. Row, who will be coordinator for the visit, and Donald E. Miller, Dale W. Brown, Donald F. Durnbaugh, and Warren F. Groff of Bethany Seminary.

The Orthodox visit in the United States was planned originally to occur this past April. While visas had been granted to the Soviet churchmen by the American embassy on March 28, the delegation was detained by unexpected duties.

In commenting on the exchange, General Secretary Baugher pointed up that while in terms of tradition, membership, program, and theology there appears to be wide diversity between the Orthodox and Brethren, through the Christian faith the two bodies have a base for an en-

Exchange personnel, l. to r.: Interpreter Paul Anderson; Bishop Juvenali, head of 1963 Orthodox team; Metropolitan Nikodim, current head; W. Harold Row, coordinator

riching and mutual sharing of concerns and beliefs.

Confidence: Coordinator Harold Row, in addressing himself to the charges of some critics that the Russian churchmen are communist spies who will use the exchange for sinister ends, declared:

"If Orthodox Christians in Russia are genuine disciples of our Lord, should we not be in communion with them? If they have evil purposes, if they are communists bent upon our domination, should we not share with them the truth as we know it? We cannot be evangelists unless we have contact with them, either here or there.

"My confidence in the Christian gospel," said Dr. Row, "leads me to believe that it is strong enough to meet any challenge – communism or any other ideology. To think that a Christian is always going to be subverted by such contacts is to assume Christianity is an anemic religion."

Pivotal task: The Brethren Service executive cited the late Ralph E. Diffendorfer, a Methodist mission leader, who in 1947 observed that "the Christian future of Russia will be determined largely by what happens in the Russian Orthodox Church and we should seek every possible contact of helpfulness with that church."

The 1963 and 1967 exchanges of the Brethren and Orthodox are intended as ventures in helpfulness, Dr. Row asserted.

Mennonites: Blending the old and the new

MENNONITES had their day on national television on Sept. 10, in a presentation on the "Lamp Unto My Feet" series. Recently the same producers filmed the story of Brethren Volunteer Service training at New Windsor, Md., for possible telecast sometime this winter.

As to the Mennonite reaction to the treatment accorded them, Maynard Shelly, editor of The Mennonite, *Newton, Kans., shared the following impressions with* Messenger.

"Mennonites – A Peaceful Revolution" began as Stuart Novins, the program's moderator, finds a Mennonite in New York who operates a taxi service. What is a Mennonite doing in the city? Aren't Mennonites a rural people?

Thus Novins sets out to explore the movement of Mennonites from the country to the city. He discovers a philosophy of service in many of the people to whom he talks in Elkhart County, Ind. John Howard Yoder tells him of a Mennonite desire to do "God's work in the world."

Mobility: In visiting an Indiana farm, the son tells him, "I don't think I'll be a farmer."

But the daughter says, "I think I'd enjoy it, being a farmer's wife."

And the father testifies to the fact that less than ten percent of his congregation are living on farms.

Students at Goshen College ("a fertile ground for inner confusion," one Mennonite is depicted as saying) indicate that a changing way of life is more than geographic. They discuss art and one student's interest in jazz.

Style: Mennonitism is then a style of life, not a way of dress or a place to live. Mennonites are seen interacting in the world. An Amish man is working in a mobile home factory. Oaklawn Psychiatric Center ("a symbol of advanced Mennonite thinking") is another place where traditional isolation from the world has been left behind.

The program acknowledged a variety of expressions within Mennonitism, though not giving equal time to all groups. But neither did it get bogged down in using the Amish as the Mennonite norm, an all too frequent error in the mass media.

J. Daniel Hess, Goshen College professor of English, told Novins of the "ecumenical movement within the various Mennonite branches."

Accommodation: Hess also said that once young people saw no future in the Mennonite church. But the church has "had to adjust to accommodate the young Turks." All of it is a part of the peaceful revolution – a blending of the old and new.

The thirty-minute program closed with singing in the chapel of Mennonite Biblical Seminary, Elkhart.

Some Mennonite leaders were afraid of what the critical and secular eye of the Columbia Broadcasting System might see in our church. But "Mennonites – A Peaceful Revolution" was a sympathetic interpretation – probably more positive than we deserved.

Messenger presents survey of presidents

Featured on the following six pages are Brethren college alumni who head seventeen of the nation's colleges and universities.

In addition to those cited, all of whom hold office currently, there are other alumni who until recently were in the highest administrative position of educational institutions. These include John C. Baker, a Juniata College graduate who was president of Ohio University, Athens, Ohio, for many years, and Glenn G. Vaniman, a La Verne College graduate who this past June retired as head of Citrus College, Azusa, Calif.

Were the survey to encompass Brethren college past presidents still living, academic deans, deans of graduate divisions, chancellors and seminary presidents, the list would be far more extensive.

The pictorial report represents the most comprehensive effort in recent years to depict one facet of the ongoing contribution of the Brethren-related colleges to higher education.

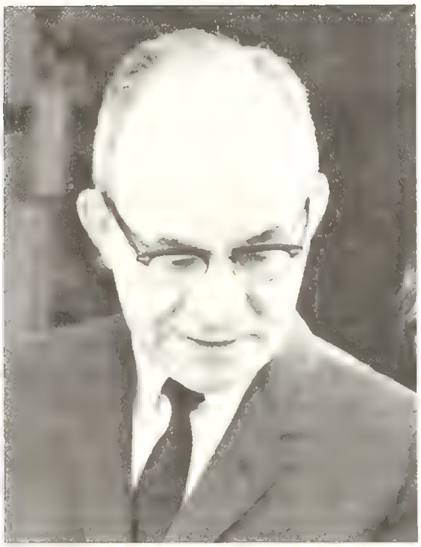
Alfred / *Miles*

Newest of all college presidents who are graduates of Brethren colleges is Leland Miles, who on Aug. 1 took the reins of Alfred University in upstate New York.

In his new task, Dr. Miles has called for study, by the whole university community, of experiments in education which might be adapted to Alfred. He is convinced that a private institution must be distinctive if it is to survive.

Alfred is a non-sectarian, 110-year-old institution with 1,700 students in its liberal arts, ceramics, nursing, and graduate divisions. One of its problems, states Dr. Miles, is "its relative isolation." He aspires to bring the "action" to the university and to take the university "where the action is."

A Juniata College alumnus *cum laude* 1946, and an Episcopalian, Dr. Miles has been a college teacher of English and literature for eighteen years, was producer of a weekly television series on the classics, is author of several books, and most recently was a dean at the University of Bridgeport in Connecticut.



Keuka / *Glick*

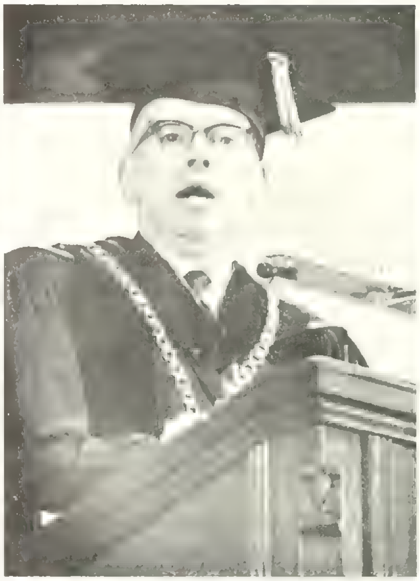
Inaugurated this April as president of Keuka College in upstate New York was G. Wayne Glick, a Church of the Brethren minister, New Testament scholar, and church historian.

Keuka College, enrolling 750 students, is a seventy-five-year-old, four-year liberal arts college for women. It is located in the Finger Lakes region.

Alluding to the college's Christian orientation through ties with the American Baptist Convention, President Glick said at the inaugural:

"Any institution which bears within its bones the heritage of a relationship with a Christian church — and this institution does thus proudly bear this heritage — ought never to forget that fidelity is more important than survival." He lifted up as one purpose of education the liberating of mind and spirit — not so that students are freed to do what they want but are helped to develop capacities to do what they ought.

Dr. Glick, a native Virginian, is former pastor of Brethren congregations at Richmond, Va., and Lombard, Ill., former teacher at Juniata College, and former dean and vice-president of Franklin and Marshall College, Lancaster, Pa. Among degrees he holds are those from Bridgewater College and Bethany Seminary. He assumed the presidency of Keuka College in June 1966.



Elizabethtown / *Mays*

Of the six colleges related to the Church of the Brethren, Elizabethtown College in Pennsylvania has the newest administrator — Morley J. Mays. Dr. Mays was inaugurated in April as the college's tenth president.

To Elizabethtown's trustees Dr. Mays has expressed the feeling that Christian colleges in America have not been "sufficiently creative to find newer and more meaningful ways to make the Christian witness influential in the lives of their students." In future planning, he urged that study be given to ways by which Elizabethtown College could make the Christian witness more vital in the total educational experience.

Prior to coming to Elizabethtown in October 1966, Dr. Mays was professor of philosophy, dean, and vice-president of Juniata College, where he was graduated *cum laude* in 1932.

He is immediate past chairman of the Bethany Seminary directors. In June he was elected moderator-elect of the Church of the Brethren.

This fall more than 50,000 students enrolled at colleges and universities having as their chief administrator a graduate of a Church of the Brethren related college. Presented here are the current . . .

Alumni at the college helm

A Messenger *news feature*

Omaha / Naylor

APPOINTED president of the University of Omaha this year was Kirk E. Naylor, a 1941 graduate of McPherson College. Prior to the appointment Dr. Naylor was dean of administration at the university for six years.

Omaha's municipally supported institution enrolls 9,000 students in its six colleges. Because it serves a metropolitan area, it has a large enrollment also in its continuing studies area.

Under Dr. Naylor's leadership during the past few months, the University of Omaha, for the first time in its history, has received state support, has received the approval of the state legislature to merge with the University of Nebraska, and has provided for student participation in meaningful ways in the administration of the university.

Pending approval by Omaha citizens of the merger with the state university, the school will become the University of Nebraska at Omaha next June.

To choose co-workers who are capable, responsible, and interested, then motivate them and keep out of their way is Dr. Naylor's administrative philosophy.

A former Brethren, Dr. Naylor is a Methodist lay leader and last year was a delegate to the World Conference on Methodism in London.

Juniata / Ellis

NEXT YEAR will mark a quarter century since Calvert N. Ellis became president of Juniata College. As a result, he holds the longest tenure of Brethren college alumni currently in the college presidency.

Dr. Ellis has given significant leadership to the Association of American Colleges, a group of 800 colleges and universities of which he is now vice-chairman. For several years he has worked especially on matters relating to higher education and the federal government. He has held executive and advisory posts in other educational councils at the national, regional, and state levels.

Calvert N. Ellis succeeded his father, Charles C. Ellis, as president of Juniata College in 1943, twenty years after graduation from the college. In the past six years he has directed the college in a $5.3 million development program. The college now enrolls 1,100 students.

Dr. Ellis, who has been moderator of Annual Conference and chairman of the General Brotherhood Board, avers that a college can serve the church best "by helping young men and women to evaluate evidence and to make responsible decisions."

Racey

Neither the president nor the athletic director of a Winchester, Va., college coaches the football team, but that doesn't stop them from mapping some strategy of their own. In the photo above Forrest S. Racey, right, and the athletic director discuss their school's much needed touchdown, which the team eventually scored. "We won the game," said Dr. Racey, "but I am sure our conversation had nothing to do with the ultimate victory."

Forrest S. Racey has been president of Shenandoah College and Shenandoah Conservatory of Music since 1956. Through the efforts of the college, the Evangelical United Brethren Church, and the Winchester community, the campus has been relocated in Winchester at an investment of approximately $3 million. In the past decade the enrollment has increased from 165 to 600 students.

Dr. Racey is a 1940 graduate of Bridgewater College, a former minister in the Virginia conference of the EUB Church, and a former army chaplain in the Southwest Pacific.

In his administrative role he seeks to keep the college and conservatory abreast of "modern education" and at the same time consistent to "that which is basic in Christian education."

Cuesta / Eisenbise

Beginning its third year of daytime operation, Cuesta College at San Luis Obispo, Calif., this fall has 1,300 regular students. In addition it enrolls 1,200 evening division students at four centers.

One of eighty-three public junior colleges in California, Cuesta has as its president-superintendent Merlin E. Eisenbise, a 1936 graduate *cum laude* of La Verne College. Until 1964 Dr. Eisenbise was a prominent lay leader in the Glendora Church of the Brethren. He currently is an elder in the San Luis Obispo Presbyterian Church.

In a comprehensive junior college system that requires an "open door" policy, entitling any person to enroll who can profit from college education, whether he has completed high school or not, Dr. Eisenbise counsels his faculty to go the second mile in making themselves available to students. "The teacher must be as supple as a tree," he urges, "bending as the need arises, but firm in root, in principle and purpose."

McPherson / Melhorn

President of McPherson College in Kansas since 1965 has been J. Jack Melhorn, who for eighteen years was chairman of the sociology department of La Verne College.

Throughout his academic career Dr. Melhorn has sought to apply sociological insights to community affairs. He has served as mayor, city councilman, planning commission chairman, and organizer against juvenile delinquency. He has researched such topics as adjustments in youthful marriages and social stratification in a selected community.

A Church of the Brethren minister, Dr. Melhorn is a York, Pa., native and an Elizabethtown College graduate 1944. He has been an active participant in Mission Twelve.

McPherson is an eighty-year-old institution enrolling 700 students. As part of its educational thrusts under Dr. Melhorn the college strives to experience meaningful person-to-person relationships, to see the interrelatedness of study and work, to work at conflict resolution, and to use power in a responsible and humane manner.

Washburn / *Henderson*

Three days after Washburn University had completed its centennial year celebration, a tornado swept across the Topeka, Kansas, campus, destroying eight buildings, damaging fourteen others, and felling 600 trees.

When asked by a reporter as to his first thought upon viewing the devastation, Washburn President John W. Henderson said: "I'm reminded of the mother of twelve kids who, when one of them fell in the hog trough, said upon lifting him out, 'It would be easier to have another than to clean this one.' "

President Henderson was still in his first year at Washburn when the disaster struck in June 1966. His immediate task became fund raising on a gigantic scale. After insurance, $7 million were still needed for replacing the facilities lost. An appropriation of $1.5 million from Congress was a help. Massive rebuilding now has begun, rebuilding aimed not only at restoration but at expansion, anticipating that the present enrollment of 2,700 will reach 10,000 in the 1980s. Begun in 1865 by Congregationalists, Washburn is now a municipally and state supported public institution.

Dr. Henderson was president at Iowa Wesleyan University three years before taking the Washburn post. He is a native of Windber, Pa., a graduate of Juniata College (1949), and onetime teacher at Manchester College. He is a layman in the Presbyterian Church.

Pasadena / *Sarafian*

From a field of forty candidates from all over the nation, Pasadena City College in California selected its own administrative dean of instruction, Armen Sarafian, as its new president in 1965.

A native of southern California, he is a La Verne College *magna cum laude* alumnus who has been with the Pasadena school system twenty years. Dr. Sarafian has been a visiting instructor in eleven colleges, including La Verne, has been on educational committees at state and national levels, and has been active in youth, church, and civic programs.

Pasadena City College is a veteran among community colleges, having served Pasadena and the San Gabriel Valley for forty-three years. It has more than 10,000 students in its day and evening courses, and is engaged in a $6 million campus development program. This July it became an autonomous junior college district.

Dr. Sarafian is described by PCC's 1967 yearbook as "a man of incredible drive," "the creative force behind the innovations underway on campus," and "an artist whose medium is people."

Manchester / *Helman*

Chairman of the Council of Protestant Colleges and Universities this year, and for a brief period its interim executive, is Manchester College's A. Blair Helman. In his eleven years as president of the Indiana college, Dr. Helman has contributed significantly to the leadership of the Protestant Council and to other educational enterprises as well, among them the Department of Higher Education of the National Council of Churches, the recently formed Central States College Association, and the Indiana Association of Church-Related and Independent Colleges.

Now representing a $10 million investment, Manchester enrolls 1,400 students. One of its most far-reaching undertakings is a self-study by the campus community of its entire program, a study which may effect substantial change in curriculum and other facets of college life.

Dr. Helman is a native of Rummel, Pa., a Bethany Bible Training School graduate 1944, and a McPherson College graduate *cum laude* 1946. He has held pastorates in Newton, Ottawa, and Wichita, Kansas, and has taught in Kansas universities.

A liberal education such as Manchester offers, Dr. Helman reminds students, is "a luxury in an age of specialization," but a necessity nonetheless for a free society.

La Verne / **Fasnacht**

By next June Harold D. Fasnacht will have completed two decades as president of La Verne College in California. At that time he has announced he will retire, leaving what has been "the most rewarding experience of my life" in order to be relieved of "the heavy, pressurized life of the presidency."

To Harold Fasnacht, the challenge of a Christian college is to become "an arena for the discovery of meaning." He has held this value high while at the same time achieving liberal arts accreditation for La Verne, increasing its assets tenfold, to $5.5 million, and enlarging its enrollment to 700. He holds executive posts in regional, state, and area educational councils.

A native of Colorado and McPherson College alumnus 1929, Dr. Fasnacht taught business education before entering into administration.

A minister in the Church of the Brethren, Dr. Fasnacht is chairman of the Brethren Colleges Abroad administrative committee, past chairman of the General Brotherhood Board, and a participant in area church and civic activities.

Shepherd / **Ikenberry**

A classmate of Harold D. Fasnacht's at McPherson College in 1929 was Oliver Samuel Ikenberry. Both men were graduated with degrees in business administration, became school administrators in Colorado, and assumed college deanships before becoming college presidents one year apart.

Oliver Ikenberry was installed in 1947 as president of Shepherd College, Shepherdstown, W. Va., a state supported liberal arts institution.

In the two decades of Dr. Ikenberry's leadership Shepherd College has expanded from 325 to nearly 1,500 students and from ten to 165 acres, its campus now extending along the Potomac River. The college became racially integrated in 1954. For thirteen years Shepherd has sponsored study travels abroad.

Dr. Ikenberry is a native of Roanoke, Va., and an active Presbyterian churchman. He currently is a consultant for the U.S. Office of Education in Washington, D.C.

Fullerton / **Sheller**

At the helm of one of the country's three or four largest public junior colleges, and one of California's oldest, is H. Lynn Sheller, a former Grundy County, Iowa, farm boy and now a member of the Pasadena Church of the Brethren. He heads Fullerton Junior College, twenty-five miles southeast of Los Angeles.

Dr. Sheller is a 1926 graduate of Manchester College, from which his wife and three children also are graduates. At Fullerton he directs a program involving 8,300 day students and 4,000 evening students, 320 faculty members, and an operational budget of $7.5 million. The college was founded in 1913; Dr. Sheller has been president since 1950.

Among administrative objectives which President Sheller considers basic in higher education is the maintenance "of communication and mutual concern among students, professors, and administrators, avoiding the depersonalization and bureaucracy that comes with bigness in a fast moving, urbanized, technological society." Another objective is to involve faculty and students in the formulation of college policy "without allowing either to infringe upon the rights of the other or to usurp the prerogatives of the college."

Dr. Sheller is a trustee of La Verne College, representing the Pacific Southwest Conference, a member of the Farm Bureau, and past lieutenant governor of Kiwanis. In 1965 he and Mrs. Sheller visited Brethren missions in Nigeria.

Bridgewater / ***Geisert***

A COMPUTER CENTER is one of the newest creations at Bridgewater College in Virginia, a boon to the college's undergraduate research programs. A uniquely skilled and experienced staff mans the center.

Gratifying as such a development is, Bridgewater president Wayne F. Geisert, an economist, is eager to see Bridgewater make new strides in the arts, humanities, and social sciences as well as the sciences.

Now with 800 students, Bridgewater is planning a development program to accommodate an enrollment of up to 1,200 students. The expansion goal is the result of detailed study, according to Dr. Geisert, who is insistent that "growth must relate to a conscious sense of direction."

Formerly dean for seven years of his alma mater, McPherson College in Kansas, Dr. Geisert became president of Bridgewater in 1964. At his inaugural in 1965 he stressed that in instilling values and avoiding a sterile intellectualism, higher education must proceed not on rules and regulations alone but by allowing elbow room for inquiry and wrestling. "It is through honest and rigorous questioning that man reaches toward the ultimate," he said. Yet, he warned, "prolonged floundering promotes neither character nor competence. It is education's purpose that man not only seek but that he also find."

Mt. San Antonio / ***Edinger***

A TOUCH of Pennsylvania Dutch may seem far removed from its roots in southern California. But students attending Mt. San Antonio College at Walnut, Calif., hear it — straight from their college president.

Though Mt. San Antonio's president and district superintendent, Oscar H. Edinger, Jr., is a Californian from birth, and a Congregationalist at that, he traces his family back to Missouri and Pennsylvania. And in fast-paced California he delights in springing the sayings of yesteryear.

A La Verne College graduate in 1931, Dr. Edinger became director of Mt. San Antonio College in 1946, at its founding, and was elected president in 1956. Full and part-time students number 13,000; the college is building for 25,000.

To new students each fall Dr. Edinger promises a free cup of coffee to any youth to whom he does not speak as he goes about campus. As school closes the graduates invite him to address their open house — called, appropriately, "The Last Cup of Coffee."

Wittenberg / ***Stauffer***

TO KEEP OPEN the channels of communication between the generations is one of the tasks of the Christian college, wrote Wittenberg University president John N. Stauffer to a woman who had expressed criticism of young people and doubt about the nature of the Christian college.

"We are a Christian college because we have a love for students," Dr. Stauffer responded, "and because we hold a confidence that young people who are imperfect, as we are, will with patient concern grow to be responsible Christian men and women."

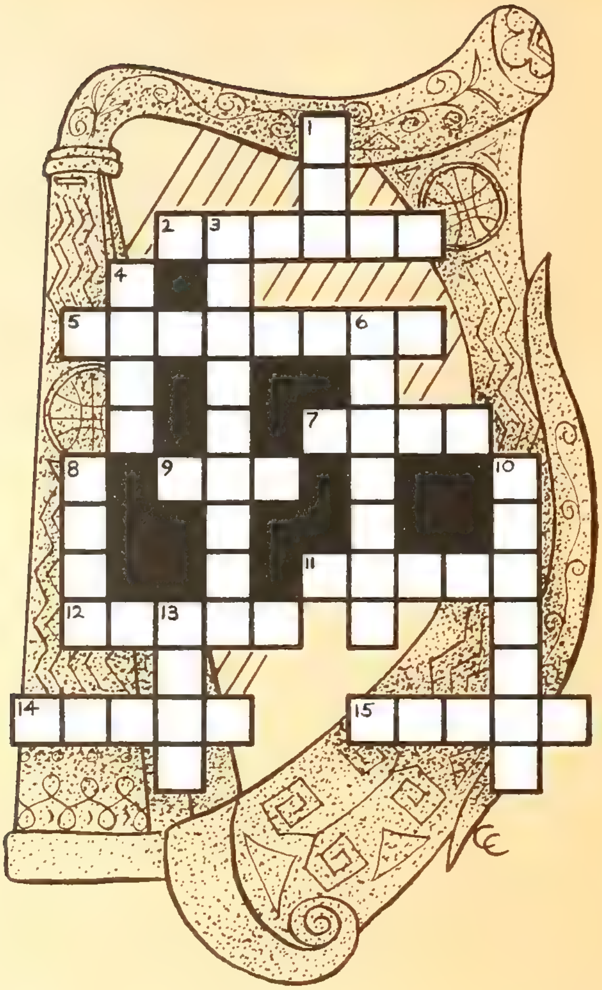
After sixteen years on the faculty, Dr. Stauffer was named president of the vigorous, Lutheran-related, 2,200-student university at Springfield, Ohio in 1963. From Palmyra, Pa., and of Brethren in Christ background, he was graduated in 1936 from Juniata College, where he met his future wife, a Methodist. After marriage they became Lutherans.

Dr. Stauffer has been prominent in the YMCA, in the Lutheran Church in America, and on educational councils.

He regards his first alma mater with profound respect. "The Juniata faculty has been blessed with some great men and women," he said, "and this, after all, defines the worth of any college."

AN IRISH PUZZLE

by Carol Conner



Across

2 Ireland is an ________

5 Ireland's biggest food crop

7 Fuel used to warm Irish cottages

9 Where the Irish get this fuel

11 Skillful ________ blowing is done in Waterford

12 A beloved animal in Ireland

14 The moist climate makes ________ grow well

15 Irish cloth known all over the world

Down

1 The Irish ________ is between Ireland and England

3 St. Patrick's Day symbols

4 Fine ________ tweeds and sweaters come from Ireland

6 Ireland is called the ________ Isle

8 Irish soil is ________

10 Ancient buildings in Ireland

13 A product made in Belfast

In the Heat of the Night

REMEMBER NORMAN JEWISON? He directed "The Russians Are Coming," which successfully poked fun at Russian-American relations. Remember Rod Steiger? He should have won an Academy Award as the withdrawn and depressing "Pawnbroker." Remember Sidney Poitier? He did win an Academy Award for "Lilies of the Field" and hasn't had a role worthy of his talent since.

The combination of these three extraordinarily talented men has made for an extraordinary movie. "In the Heat of the Night" takes what, for us, has become the ordinary — passions inflamed by prejudice, a murder solved by basic homicide technique in the face of potential miscarriages of justice — and uses this medium to convey a very definite message about the similarity of people.

"Night" can be viewed at three levels. On one level it is a suspenseful murder mystery in the best Agatha Christie tradition. Mr. Jewison's crisp direction here lends credence to the clues and calculations.

An industrialist who had come to Sparta, Miss., to give the town a factory is murdered. Immediate suspicion focuses upon a Negro found leaving town, until it is discovered that he is actually the Philadelphia police department's number one homicide man, Virgil Tibbs (Poitier). Police Chief Bill Gillespie (Steiger) must grudgingly swallow pride and prejudice as he is forced to accept the assistance of this expert.

On the second level, then, the story concerns racial tensions in the deep South, and the ugliness of these tensions has never been more convincingly portrayed. When Tibbs returns the slap of a powerful plantation owner, Eric Endicott (Larry Gates), the owner says, "A few years ago I could have had you shot for that." Most impressive, though, is the way Tibbs shows his prejudice. When he berates Endicott, Chief Gillespie, with slack-jawed amazement, indicates what is one of the basic themes of the movie: "Why, you're no different from any of us."

On the third and most significant level individual personalities interact and reach out for some touch of communication. Punctuating the near impossibility of this is a scene of rare relaxation for the two policemen, as the viewer feels that they are beginning to respond to one another as persons.

But the mood shatters when Tibbs responds to Gillespie's question about loneliness by saying, "No lonelier than you, I imagine," and Gillespie snaps back, "Don't get smart, black boy. Don't give me any of your pity." The old walls which were down for an unguarded moment are back up. The traditions of a segregated society quickly overcome the tentative beginnings of open communication. However, the hope of something having been reached is held out in Gillespie's farewell: "Virgil, you take care. Y'hear."

Steiger and Poitier exhibit masterful control of dramatic emotion — especially compared to the rest of the cast who tend to overact. To watch hatred simmering in Poitier's eyes or the difficulty of overcoming pride in Steiger's face muscles is to view an unparalleled lesson in dramatic craftsmanship. In terms of emotional control and understatement these two must be the Olivier and Gielgud of American actors.

Here is a role which finally places demands on Mr. Poitier. And even though it has to do with race, it is much

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more real than the sentimentalized "A Patch of Blue." The range of Mr. Steiger's characterizations is phenomenal, from the effeminate Mr. Joyboy of "The Loved One" and the subtly evil Komarovsky of "Dr. Zhivago" to the aforementioned "Pawnbroker." In "Night" perhaps the most impressive aspect of his characterization is the change in Chief Gillespie from raw prejudice to begrudging admiration – a believable change.

"In the Heat of the Night" offers no easy solutions to racial prejudice or the difficulty of interpersonal communication. It does offer insight into these areas – valuable insight for a nation torn by riots and the stark inability to communicate. — DAVE POMEROY

REVIEWS / RECORDS

THE AGE OF ANXIETY: Bernstein (Columbia) is the 1965 revision of a 1949 work. Based on W. H. Auden's poem about modern man's search for faith, it is Leonard Bernstein's "Second Symphony," and it has served as a ballet score as well. I am tempted to say "better" rather than "as well," for this loose-jointed, discursive music is programmatic to the point of theatricality, with the piano cast in the role of narrator. It has verve and a certain jazzy poignancy; it is tuneful, but it lacks depth. Better read Auden's poem as you listen, or see the ballet. Bernstein conducts the New York Philharmonic with Philippe Entremont as piano soloist.

MUSIC FROM POLAND (Philips) showcases four compositions written in the past dozen years by men then aged between twenty and forty. Serocki's string sinfonietta is broadly elegaic, rich in sonorities. Baird's *Erotica*, six love songs for soprano and orchestra, is hauntingly ethereal in its fluid atonality. Bacewicz' *Music for Strings, Trumpets and Percussion*, the longest piece, is full of dithe without direction. Most original of th four is Penderecki's gripping threnody *To the Victims of Hiroshima*, sonicall reminiscent of Picasso's *Guernica* in it use of stark musical blacks and grays t depict the chaos and spiritual agony o modern war.

FOUR SYMPHONIES: Brahms (London). Deleted from its regular line o single LPs and reissued as a "Stereo Treasury" set, this package offers one of the best interpretations of Brahms at a bargain price, with Rafael Kubelik and the Vienna Philharmonic doing the honors. Kubelik's tempos and phrasing are almost as good as Karajan's and better than most others. Sonics vary from disk to disk, but, alas, tend on the whole to be somewhat muffled, far from the clarity has no serious competition. — WILLIAM ROBERT MILLER

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409—TEDD SMITH & DON HUSTAD PLAY *Ivory Palaces* • I Surrender All • *We Gather Together* • and 9 others

342—JEROME HINES SINGS • *I Love To Tell The Story* • Great Is Thy Faithfulness *and 7 other selections*

383—J. T. ADAMS SINGS *I Met The Master* • Shall I Crucify • *Just A Closer Walk With Thee* • 8 others

181—JOE MAPHIS PLAYS *The Old Time Religion* • Stand Up For Jesus • *I Shall Not Be Moved* • 11 others

379—SPURRLOWS *In The Sweet By And By* • Sweet Hour of Prayer • *Fairest Lord Jesus* • and 7 others

35—FRANK BOGGS SINGS *The Old Rugged Cross* • It Is No Secret • *The Stranger Of Galilee* • and 8 others

177—MARY JAYNE AND POLLY SING *Since I Believed* • I'll Never Be Lonely • *Precious Memories* • 9 others

139—BUD TUTMARC PLAYS • *Nail Scarred Hand* • One Master • *He Hideth My Soul* and 9 others

158—WHITE SISTERS SING *How Great Thou Art* • I Am Not Worthy • *We Shall See His Love-ly Face* • 9 others

151—RALPH PLATT PLAYS *A Child Of The King* • I Am Amazed • *I Have Been Alone With Jesus* • 9 others

404—GOODMAN FAMILY *Lord I Need A Blessing* • Do You Know My Jesus *and 10 others*

355—MARY JAYNE SINGS *His Name Is Wonderful* and 9 others

419—LEW CHARLES PLAYS *O Happy Day* • At The Cross • *Holy Ghost, With Light Divine* • and 13 others

394—RALPH CARMICHAEL *Hear My Prayer* • The Man • *He's Everything To Me* • and 8 others

282—OLD FASHIONED REVIVAL HOUR QUARTET *Take Time To Be Holy* and 11 others

389—JONES SISTERS SING *The Savior Is Waiting* • Wayfaring Stranger • *Oh, How I Love Jesus* • 9 others

370—JIM ROBERTS & NORMA ZIMMER SING *Precious Memories* and 11 others

387—BURL IVES SINGS *Joy Unspeakable* • Amazing Grace • *Rescue The Perishing* • and 9 others

374—KOREAN ORPHAN CHOIR SING *Song Of The Soul Set Free* • To God Be The Glory *and 11 others*

122—MELODY FOUR QUARTET SINGS *Some Sweet Day* • Jesus, The Very Thought Of Thee • *and 10 others*

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in brief

PERSONAL MENTION

Laos is the destination of **Gary and Brenda Peters,** who left Wenatchee, Wash., for two years' service in International Voluntary Service. While Gary will be doing construction work, Brenda will be performing nursing duties.

. . .

Best wishes go to **Mr. and Mrs. Ralph E. White,** of Frederick Md., who celebrated their fiftieth wedding anniversary. . . . Couples topping the fifty-year mark are **Mr. and Mrs. Robert A. Rinker,** Littlestown, Pa., fifty-three; **Mr. and Mrs. John Wieand,** Cabool, Mo., fifty-four; **Mr. and Mrs. M. G. Neighbors,** Cabool, Mo., fifty-five; **Mr. and Mrs. Frank G. Replogle,** West Lafayette, Ind., fifty-seven; **Mr. and Mrs. Frank Landes,** Arcadia, Ill., sixty; and **Mr. and Mrs. Emmanuel Hartley,** Arcadia, Ill., seventy-one.

PASTORS AND PARISHES

Eastern Pennsylvania's Ephrata church will honor **Abram Zuck** Dec. 3, the eve of the fiftieth anniversary of his ordination to the ministry, with the entire day devoted to marking the span of a half century during which Mr. Zuck served in the free ministry at Ephrata. . . . **Homer D. Kimmel,** now serving on the staff of pastoral counselors at First Community Church, Columbus, Ohio, has not, as stated in a recent announcement, left church-related work. . . . New half-time pastor at Beech Run church, Middle Pennsylvania, is **Dr. Tobias F. Henry**. . . . Named new pastor of Sugar Ridge church near Custer, Mich., is **Harlan Brooks,** who had been serving the Four Mile church, Liberty, Ind.

. . .

After serving as a Church of the Brethren pastor for forty-eight years, **Earl M. Bowman** has retired to Bridgewater, Va. He will be supplying vacant pulpits and assisting in preaching missions. . . . Pastor of the Middlebury church, Northern Indiana, **James W. Simmons,** succeeds **Lester E. Fike** of Pleasant Chapel church as president of the district ministerial association. . . . The Baugo and Wakarusa churches, Northern Indiana, began a joint pastorate in July, with **Jack R. Farrell,** pastor of Baugo, now serving both churches. . . .

. . .

Cedar Creek church, Northern Indiana, received a new pastor on Sept. 1, **Michael Hodson**. . . . Licensed to preach in the Camp Creek church, Northern Indiana, was **Orville R. Kilmer,** a painting contractor. . . . Now part-time pastor at Clear Creek church, Middle Indiana, is **Randall Yoder,** who had been assisting in pastoral work at West Goshen church, Northern Indiana.

. . .

A "writing bug" has claimed **Roy I. White,** who has resigned as pastor at the Frostburg church, West Marva, effective Jan. 1, to do more writing. . . . **Carl Ziegler, Jr.,** pastor of the Community church in San Francisco, Calif., requests names and addresses of Brethren living or studying in the Bay Area. This information, which may be sent to 1811 Thirty-fourth Avenue, San Francisco, Calif. 94122, reports Mr. Ziegler, will be used to broaden the ministry of the Community Church.

NOTEWORTHY

Unification of pastoral ministries, finances, and constitutions of their two congregations received the go-ahead from the **Arbutus** and the **Walnut Groves** churches, at Johnstown Pa. Beginning Oct. 1, the two churches formulated a stud of methods of achieving the planned merger. . . . Whe **Falfurrias, Texas,** staggered under the forces of Hurrican Beulah, BVSers from the Houston unit distributed 14,00 pounds of relief clothing and 1,000 pounds of shoes to homeless families, reports Phil Zinn, director of the Brethren Service Center at Houston. . . . Fresno church in California on October 13-15 hosted the **Pacific Southwest Convocation and Delegate Assembly**. . . . Sponsoring homecomings this month were the **Yellow Creek church,** Northern Indiana and the **Thomas** Church of the Brethren in Thomas, Okla. . . . Dedication of a new church building for the **Westmont church** in Johnstown, Pa., involved two days of services and ceremony . . . Plans for a Mission 12 experience in the **Stone church** Huntingdon, Pa., culminated in mid-October when Mrs. Inez Long of Lancaster, Pa., a member of the Christian Education Commission of the General Brotherhood Board, served as guest leader. . . . Assessing the change in student attitudes related to personal and social philosophy, economics, political views, and religion will be a research program under the direction of the **Central States College Association,** of which Manchester College is a charter member. The twelve colleges in the association seek to determine the impact of four years of college life upon the student. Partially financing the study will be a $50,000 grant from the Office of Education.

OPPORTUNITIES

The Romance of Christ and the Church, written by George E. Yoder, pastor emeritus of the Scalp Level Church of the Brethren, Windber, Pa., and published by Yoscot Press, is available from the General Offices, 1451 Dundee Avenue, Elgin, Ill. 60120, and from Mack Religious Book Store, 118 Market Street, Johnstown, Pa. 15901. The **book in paperback** sells for $1.50.

. . .

Persons pursuing careers in **adult religious education** have an opportunity to win fellowships from Indiana University. Underwriting the grants is Lilly Endowment, Inc., of Indianapolis, Ind. Stipends varying from $250 to $2,200 awarded on the basis of need are subject to approval of applications, which are now being accepted for the 1968-69 academic year. The deadline is Feb. 15, 1968. Additional information and application forms may be obtained by writing the Director, Bureau of Studies in Adult Education, Indiana University, 309 South Highland Avenue, Bloomington, Ind. 47401. . . . "Being Christian in Tomorrow's World" is the focus of the Nov. 11-12 sixth annual laymen's retreat at Winona Lake, Ind. Sponsored by the seven districts of the Church of the Brethren central region, the gathering will be open to men of all denominations and visitors from other districts. Franklin H. Littell, president of Iowa Wesleyan College, and David Waas, head of the history department, Manchester College, will address the retreat. Fifteen dollars will cover room, four meals, d registration fee; registration fee alone is $5. Payment hould be made before Nov. 4 to Cletis R. Bowers, treasurer, oute 9, Box 440, Muncie, Ind., 47302. . . . A 1-W or other terested person may contact Mrs. Marjorie Crill at 4626 andridge Drive, Fort Wayne, Ind. 46805 regarding services an orderly for Mr. Crill in their home. Mr. Crill, a polio ctim, is confined to an iron lung.

. . .

Mrs. Ida B. Snavely has compiled a recently printed **book** **local history** entitled *Orange Township Lore Pieced Into tchwork*, which includes information about the South Water-o Church of the Brethren, near Waterloo, Iowa. Copies, hich sell for $4 each, may be obtained by writing to the thor, Route 1, Waterloo, Iowa. . . . Pinecrest Manor, 414 outh McKendrie Avenue, Mt. Morris, Ill. 61054, wishes to nploy a **maintenance man** to work in a modern home for the ging. Separate housing is available in addition to salary. In-rested persons may inquire at the above address. . . . Mrs. adie M. Gustafson, 902 Griffith Way, Hemet, Calif. 92343, ishes to secure a copy of *The Price Family*, by George E. P. anger. Persons wishing to sell copies may write to Mrs. ustafson, telling her the condition and price of the book.

ELEBRATION OF FOUNDING

A brush-covered tent, later exchanged for a schoolhouse nd, finally, for a modern church building, was the first meet-g place for the Glendale, Ariz., Brethren, whose settlement n the desert seventy-five years ago will be commemorated unday, Nov. 12, with a basket dinner, an afternoon cere-ony, a special speaker, and recognition of all members eventy-five and older.

Advertisements and articles appearing in an 1884 GOSPEL ESSENGER piqued Brethren interest in western colonies, re-ulting in the simultaneous founding of Glendale and of the hurch of the Brethren there. The ads proclaimed that every eed for the townsite contained a clause banning the sale of hiskey or liquor. That clause remained binding, a symbol of lendale's Brethren heritage, for more than fifty years.

In charge of the anniversary festivities is Walter Coffman, astor of the church from 1943 to 1959. Jack Breidenstine is resent pastor.

EATHS

dams, Medford H., Harrisonburg, Va., on July 6, 1967, aged 89
kers, Andrew, Floyd, Va., on Aug. 10, 1967, aged 70

jorklund, Flora, North Manchester, Ind., on Feb. 17, 1967, aged 86
rothers, Chester, Union Bridge, Md., on Aug. 5, 1967, aged 66

oppock, H. M., Troy, Ohio, on May 6, 1967

ewease, Cardon E., Baltimore, Md., on July 28, 1967, aged 51
odd, Edgar, Barren Ridge, Va., on June 30, 1967, aged 87
odson, Minnie C., Altoona, Pa., aged 70
ulaney, Judy, Christiansburg, Va., on July 30, 1967, aged 26
ulaney, Olivia, Willis, Va., on July 30, 1967, aged 73
ulaney, Willie, Willis, Va., on July 30, 1967, aged 78

dmister, Joseph F., Paradise, Calif., on Nov. 24, 1966, aged 89

rock, Mattie M., Westminister, Md., on Aug. 24, 1967, aged 92
urry, S. Paul, Union Bridge, Md., on April 16, 1967, aged 63

auch, Anderson, Eaton, Ohio, on Aug. 4, 1967, aged 84
rossnickle, Pauline, North Manchester, Ind., on March 8, 1967, aged 50

Hershberger, Mollie, Windber, Pa., on May 24, 1967, aged 77
Hines, Irvin L., Tucson, Ariz., on July 2, 1967, aged 47
Hornish, Virgil, Defiance, Ohio, on Feb. 14, 1967, aged 51
Hyer, Pearl, Dayton, Ohio, on Aug. 18, 1967, aged 86

Jackson, Cornelia, Boones Mill, Va., on July 24, 1967, aged 95
Jerew, Duane, North Manchester, Ind., on July 26, 1967, aged 47

Kauffman, Daniel W., Martinsburg, Pa., on Aug. 6, 1967, aged 73
Kendall, W. E., Milledgeville, Ill., on June 8, 1967, aged 84
Kistner, Marinda Nance, Sabetha, Kans., on Aug. 26, 1967, aged 88
Koontz, William T., Union Bridge, Md., on July 13, 1967, aged 79
Kuhs, Ernest C., Somerset, Pa., on May 19, 1967, aged 70

Landes, Arthur K., Souderton, Pa., on July 13, 1967, aged 72
Laursen, Susanna K., Dayton, Ohio, on August 13, 1967, aged 71

Martz, Casper, Cando, N. D., on July 11, 1967, aged 74
Mason, Jessie E., Garden City, Mo., on Aug. 4, 1967, aged 83
Meyers, Wesley, Seville, Ohio, on March 17, 1967, aged 69
Miller, Homer D., South English, Iowa, on Aug. 24, 1967, aged 69
Myers, Eula Mae, Roanoke, Va., on Aug. 22, 1967
Myers, Ida Mills, Roanoke, Va., on Feb. 9, 1967, aged 87

Ober, Samuel G., Manheim, Pa., on July 25, 1967, aged 81

Priddy, Harry, on Aug. 8, 1967, aged 75
Putterbaugh, George, Lanark, Ill., on Dec. 30, 1966, aged 92

Redding, Nicholas, Hart, Mich., on Aug. 21, 1967, aged 85
Reed, Mellie, Floyd, Va., in April 1967, aged 91
Reed, Minerva, Taneytown, Md., on July 15, 1967, aged 83
Repp, John S., Sr., Union Bridge, Md., on April 28, 1967, aged 69
Ritchey, Alma Irene, Hopewell, Pa., on July 12, 1967, aged 67
Ritchey, Iva, Everett, Pa., on June 12, 1967, aged 62
Ross, Oscar L., Greenville, Ohio, on July 26, 1967, aged 71
Routzahn, Nellie E., Clear Spring, Md., on July 10, 1967, aged 60

Shafer, Chester L., Springfield, Ohio, on July 19, 1967, aged 75
Shaulis, Lydice, Quecreek, Pa., on June 23, 1967, aged 76
Shearer, Emma, Girard, Ill., on Feb. 27, 1967, aged 97
Shober, Mary Cupp, Roanoke, Va., on July 20, 1967, aged 70
Siple, Elmer L., Flora, Ind., on Aug. 13, 1967, aged 78
Snyder, Virgie K., Altoona, Pa., aged 67
Sparks, Ida, Everett, Pa., on July 25, 1967, aged 86
Stamy, Grace C., Shippensburg, Pa., on Aug. 18, 1967, aged 56
Stoner, Vera B., Ladoga, Ind., on July 25, 1967
Sword, Mrs. Harry, Lanark, Ill., on July 26, 1967, aged 75

Thompson, Forest, Lanark, Ill., on July 21, 1967, aged 75
Troutman, Clara Blough, Windber, Pa., on Aug. 12, 1967, aged 82

Wade, Ed, Wichita, Kans., on Feb. 7, 1966
Warner, Harold, North Webster, Ind., on Aug. 9, 1967, aged 64
Wood, Reuben L., Barren Ridge, Va., on June 19, 1967, aged 64

CALENDAR

Oct. 27-29	**District conference, Middle Pennsylvania, Woodbury**
Oct. 29	**World Temperance Sunday**
Oct. 29	**Reformation Sunday**
Nov. 2-4	**District conference, Idaho and Western Montana, Boise, Mountain View**
Nov. 3	**World Community Day**
Nov. 3-4	**District conference, Eastern Pennsylvania, Lancaster**
Nov. 3-5	**District conference, Southern Ohio, East Dayton**
Nov. 5	**Peace Emphasis Sunday**
Nov. 7	**Election Day**
Nov. 14-17	**General Brotherhood Board meeting**
Nov. 19	**Brethren Service SOS Offering**
Nov. 23	**Thanksgiving Day**
Dec. 3	**First Sunday in Advent**
Dec. 10	**Universal Bible Sunday**
Dec. 10	**Human Rights Day**
Dec. 24	**Christmas offering for worldwide missions**
Dec 25	**Christmas Day**

The rebel who started a reformation

Four hundred and fifty years add up to a sizable segment of Christian history. Within a few days, on October 31 to be exact, not only the 79.5 million Lutherans around the globe and not just the 230 million Protestants, but the entire world community of Christians will give some appropriate thought to Dr. Martin Luther and the influence of the event in 1517 that launched the Protestant Reformation.

There will be mass meetings and other observances on Reformation Day, but the one we would most like to attend has not yet been scheduled. This would be a press conference with the learned doctor himself. Ideally it should be held in Wittenberg, but this could raise problems for some correspondents in securing a visa for East Germany. Also it might be a little awkward if Luther were to offer any theses today in Latin, as he did when the original 95 were nailed to a cathedral door; and some of us would also need assistance if he reverted to German, the language that he helped to mold by translating the Bible into the words of his countrymen.

But granting the obstacles to be overcome, our curiosity would push us to get a close-up view of the former Augustinian monk and to listen eagerly for his answer to questions. How would Luther react, for example, to the communist dominated government under which so many Lutherans live now in the area of Germany with which he was most familiar? To what extent can one be subject to the "higher powers" there and also obedient to the will of God? And what would be his opinion of the profound changes now becoming evident in the Roman Catholic church?

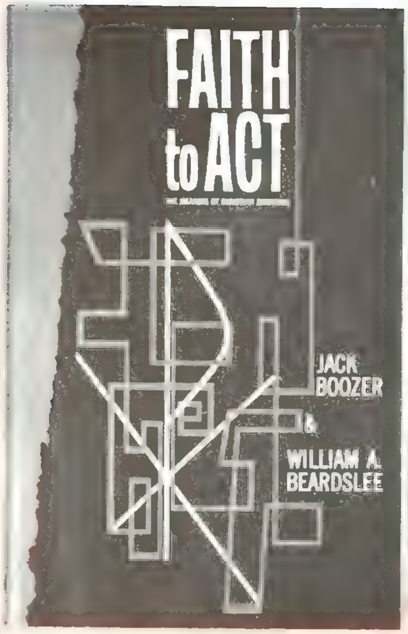
To be specific, a Roman priest has seriously proposed that after 450 years the church should revoke its excommunication of Luther. Father Bernard Haering says that Luther tried hard to remain within the church to reform it and to change it from within, but he was forced out. And another Roman Catholic, a professor of theology, observes that Catholic scholars now regard Luther as a sincerely religious man who was eager to reform a church that needed to be reformed. He says also that the Second Vatican Counc expressed the same concern for a continual reformation within the church that Luther wanted to see in his day.

If Luther could visit a sampling of Christian churches today he would hear his mighty "battle hymn of the Reformation" sung enthusiastically not only in interfaith gatherings but also in many Roman Catholic churches. And among the observances scheduled for the current anniversary, few will be more relevant to the need for a new reformation than the serigraph exhibit on the theme of "new life" prepared by Sister Mary Corita, a Roman Catholic nun.

Most of all we would like to have Luther's views on what kind of a reformation the church – Protestant Orthodox or Roman Catholic – needs at this time. Are we again in danger of substituting a kind of merit system for the proper understanding of faith in God, trusting in our good works or good intentions to save us, worshiping our "American way of life" and forgetting that we still stand under the judgment of God? Can we look for the push toward renewal and reformation to come from within the church, or must we now look elsewhere?

A Catholic philosopher, Michael Novak, thinks that "the Luthers today are not in the established church." He looks for the reformers of the future among the young people who today are questioning and challenging the values that support a bloody war in Vietnam and permit racial intolerance at home. Can we expect to find among our own young rebels another obedient rebel such as the young Saxon who cried out, "My conscience is captive to the Word of God. I will not recant anything, for to go against conscience is neither honest nor safe. Here I stand, I cannot do otherwise. God help me. Amen." – K.M.

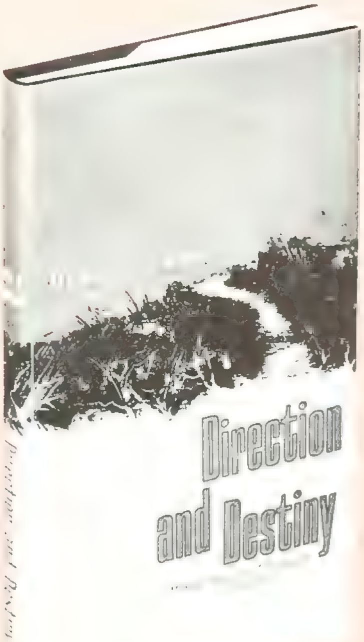
New Books

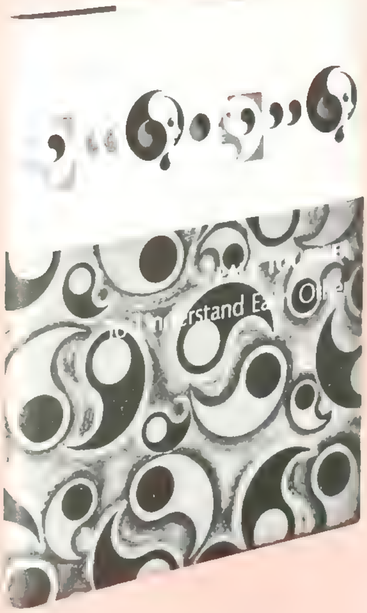


FAITH TO ACT
Jack Boozer and William A. Beardslee $5.75

This book centers on the awareness of the "open situation" in Christian ethics and the inadequacy of many traditional answers. It develops the continuing conflict between the freedom of the Christian in action and the ever-present structured responsibility so prevalent in discussing Christian ethics. The book explores the grounding of ethical action in faith — that shows how faith may and must move toward action.

FOR GOD'S SAKE LAUGH!
BY NELVIN VOS





FOR GOD'S SAKE LAUGH!
Nelvin Vos $1.50 paper

"In case you're wondering, this is really a serious book written unseriously about the unserious treated seriously," says Dr. Vos. Laughter is one of the most sensitive indexes to yourself and your relationships with others, even with God. The author looks for the answer to what you laugh at — and why — by carrying on a dialogue between theological insights and laughter.

DIRECTION AND DESTINY
Maxie D. Dunnam $2.75

These short and illuminating meditations will help the reader to set his directions more deliberately and to know his destiny more surely. They are arranged in the areas of Christian growth and development the author feels are most urgent for our lives. This is an excellent book for all who seek to grow and develop spiritually.

TO UNDERSTAND EACH OTHER
Paul Tournier $2.00

Dr. Tournier's concern is for marriages that have become the quiet failures. "I see many couples," he says. "Behind their difficulties I always discover a lack of mutual openness, a loyal and total openness to one another without which there can be no real understanding." And the ability to understand each other is what counts in working out marital happiness together. Dr. Tournier suggests ways to achieve this understanding.

Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

The Reformation as History and Heritage. *After 450 years Protestants must take a new look at the Reformation to assess its meaning and to review its relevance.* by Jaroslav Pelikan. page 3

Go Ye Into All the World and Preach Whose Gospel? *Has the foreign mission enterprise become a "graven image" that some Christians worship instead of God? In response to a well-known missionary's probing questions, three Brethren observers offer their comments.* by Elisabeth Elliot, with reactions by George Kreps, John Grimley, and Estella Horning. Page 5

If Your Child Is a Discipline Problem. *Every child needs adequate parental love, but love without firm, consistent discipline is not enough.* by Elmer I. Brumbaugh. page 11

The Good and the Evil. *The biblical view of the world takes account of the reality of evil. In loving the world we are eager to see it become what God intends it to be.* second in a series by Dale W. Brown. page 14

Alumni at the College Helm. *A news feature introduces seventeen college and university presidents who are graduates of Brethren-related colleges.* by Howard E. Royer. page 20

OTHER FEATURES include letters from readers (inside cover), "Luther and the Arts," by Paul F. Foelber (page 1), a page of poems by LaDona Shives, Elizabeth Emerson, Emily Sargent Councilman, Rebekah Johnson Ludwick, and Jeanne Donovan (page 13), a puzzle for children (page 26), and a review of the film "In the Heat of the Night," by Dave Pomeroy (page 27).

COMING NEXT

"Are Riots Necessary?" is a question many persons ask when they consider the disorder in their own or other communities. Thomas Wilson, minister of First Church, Chicago, explains how Negro Americans look at the current situation. . . . James Hoffman tells the story of Myrl Alexander, a Manchester College graduate and "The Nation's Top Prison Director." . . . Sara Swartz offers guidance for teachers and parents in "Teach Your Child to Pray." . . . William Nyce reports on his observations in Ecuador, including the witness of the evangelical church there.

PHOTO CREDITS: 2 Jim Woodend; 5 Brethren News Service, 11 H. Armstrong Roberts, 20 (left) Paul Gignac, courtesy of Hornell, N.Y., *Evening Tribune;* (center) Rough Landshoff, courtesy of Keuka College, (right) Elizabethtown College; 21 (left), 24 (center) McPherson College; 23 (left) Washburn University; (center) Pasadena City College; 25 (left) Gentry

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VOL. 116 NO. 2

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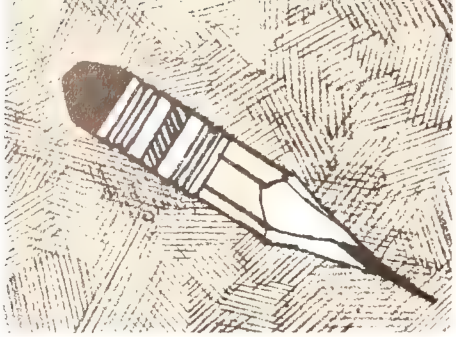
CHURCH OF THE BRETHREN 11/9/67

In Russia: a Continuing Faith

Are Riots Necessary?

Why Ecuador?

Top Prison Director



readers write

ON SEGREGATION

I say that I am against segregation
And for brotherly love of black and
white.
I try to show with all my might
That I am for an equal nation.
But when I do a self-soul search on integration,
I find that I am in a plight.
Who can make this situation right,
For all men, who are God's creation?
Can I, with my prejudice hidden deep,
Help overcome the racial curse?
Or must I stand idle, and weep
As the crisis gets worse — and worse?
Please, someone, answer me.
What can I do for fraternity?

Ramsey Bedson
Uniontown, Pa.

DON'T UNDERRATE US

Regarding Mr. Earl E. Snader's letter to the editor (Sept. 14), I have very strong feelings against his statement, "First of all, we have to recognize that we really are a lousy bunch of sinners . . . who constitute the ugliest blight in an otherwise beautiful and orderly world."

Sure, to put it mildy, we have our problems, but I think we should be reminding one another that we are God's finest and highest creation on earth and that we should try to live accordingly. Let's not downrate ourselves.

Rodney I. Smith
Midland, Va.

YOU CAN STILL BE HAPPY

My husband was a free minister in the Church of the Brethren. He was a wonderful man, loved by everyone, but especially by me, his wife. When he left us at the age of eighty-nine, I thought that I could never be happy again.

Our home, which he built, was in the beautiful pine trees of Paradise, Calif. We loved to watch together as the birds, the squirrels, and sometimes a deer played in the woods. But with his passing the loneliness was too great, and I knew that I could not remain there without him, even with the most wonderful neighbors and church friends.

I am sure God had a hand in the invitation of friends to visit Long Beach Brethren Manor. It proved to be a beautiful place, with all modern conveniences and over 300 residents, many of whom, like myself, came from homes broken by death. All had seemed to find a warm fellowship with their new neighbors.

As Mr. Jennings showed me the opportunities here, I remarked, "Could I be happy here after living in Paradise?" He replied, "This is just a move upward." I can truly say that all who have responsibility here are trying to make it so. To me and to others who live here, this is a safe haven for senior citizens. The cost is in the price range of those of us on low retirement incomes.

We enjoy the church next door, the crafts, the evening entertainment, the bus trips, and the good fellowship with one another. There is always someone needing encouragement because of bad news or failing health. Therefore, we who believe that we are God's messengers of hope have an opportunity to be helpful.

So in spite of my great loss, I thank God for the Long Beach Church of the Brethren in sponsoring the Manor where "I can still be happy."

Mrs. Verna Edmister
Long Beach, Calif.

THE COMMON CUP

The entire ministry of Christ was to bring men into union with God. This at-one-ment is dramatized in the partaking of the emblem of his blood, making the perfect union with God.

Communion is the great climax of all religious symbols. All the other events described in John 13 are in preparation for this great event. Feetwashing signifies ridding ourselves of selfish pride and putting away the sins that have become our daily weaknesses. Eating together declares our willingness to be a brother to all men. This must be our mind if we would unite wit a God who is the father of all mankind

Partaking of the emblem of his body, w affirm that the life he lived in the flesh expressing the loving nature of God, is ou pattern for living. Only this ideal can fi us for union with God.

The cup now becomes the symbol of ou oneness with God. It becomes the pledg of our faithfulness, a declaration of our undying loyalty. How wonderful that thi cup has been retained by all Christian peoples, that we can drink of it together o World Communion Sunday.

G. O. Stutsman
La Verne, Calif.

NOT BY CHANCE

In the Aug. 3 Messenger Richard Zelle writes that the universe was created by chance, and he states four reasons why he believes this.

The climax to his letter is the last sentence, which leads us to think that he does not believe in the existence of a triune God.

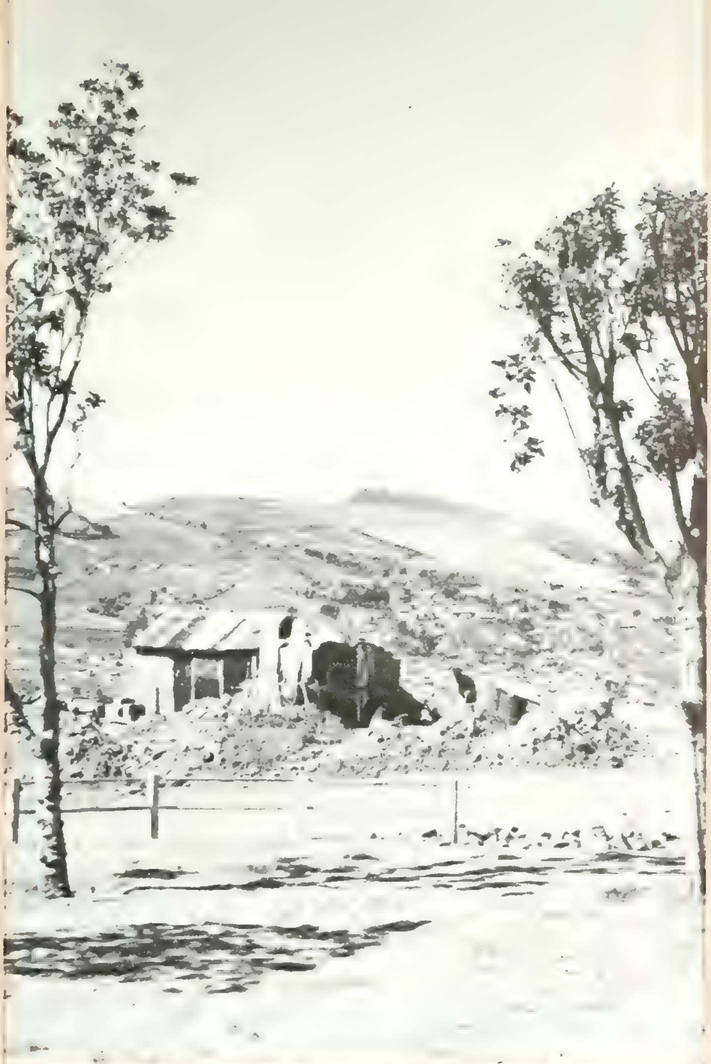
In Gen. 1:1 the inspired word of God says that in the beginning "God created" the heavens and the earth. In the New Testament we read, "In the beginning was the Word and . . . all things were made through him [God] and without him was not anything made that was made" (John 1:1-3). This is God's word, not mine.

In writing this letter, I want you to know that I am not attempting to rationalize anything. I just want to witness to the fact that I do believe God created the universe and all that is in it and that the Bible is the inspired word of God. I put no question marks on any part of it.

F. R. C. M.
Holsopple, Pa.

BYLINES: Director of the SERRV program, which was featured in the Oct. 12 "Messenger," **William P. Nyce** and his wife, Frances, live in Westminster, Maryland. . . . Newly elected to the General Brotherhood Board, **Thomas Wilson** is pastor of Chicago's First church. . . . **Alan G. Kieffaber** has pastoral duties at the Franklin Grove, Illinois, church. . . . Public school teacher **Sara Swartz** of Newville, Pennsylvania, is district director of children's work, Southern Pennsylvania. . . . Associate editor of "Presbyterian Life," headquartered in Philadelphia, Pennsylvania, is **James H. Hoffman**. . . . **Merlin G. Shull** and wife **Grace** live in Gettysburg, Pennsylvania, where he is pastor of the Gettysburg church. . . . A frequent contributor to "Leader" and "Messenger," **Lois Teach Paul** is a Kalamazoo, Michigan, resident.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.



WHY ECUADOR?

WHY ECUADOR? BY WILLIAM NYCE

India, China, and Africa had always seemed to be logical places to establish mission work but why Ecuador? Was it not already a religious and Christian nation?

Church leaders have been saying that the mission thrust of the future will be in Latin America. That seemed like a rather far out prediction. Would it not be stimulating to visit Ecuador and make some observations firsthand? to learn more about the country's people, her economic conditions, her culture and her church?

Because of these questions the Brethren Mission Tour interested me and my wife very much. Besides helping to settle some of our curiosity, it would make an exciting vacation trip, we thought. Therefore, last winter we made application to join the tour. Information arrived ahead of time to prepare us for the jaunt. We made a number of visits to our doctor for various inoculations.

Finally in July the tour group met in Miami and took an Ecuatoriana Air Lines flight to Quito, fifteen miles north of the equator. Several missionaries were on hand to greet us when we landed Saturday morning. Our first days were spent in that beautiful 9348-foot high capital of the country.

Orientation began. We learned that only two or three missions had been established in the country until World War II. Actually there was little, if any, religious freedom until the turn of the century. However, with the general closing of the China mission field came an awareness of the almost forgotten continent to the south and a new influx of missionary activity. This was in addition to the Gospel Missionary Union and the Christian and Missionary Alliance which had been there prior to World War II.

Mrs. Jean Crouse, missionary wife who

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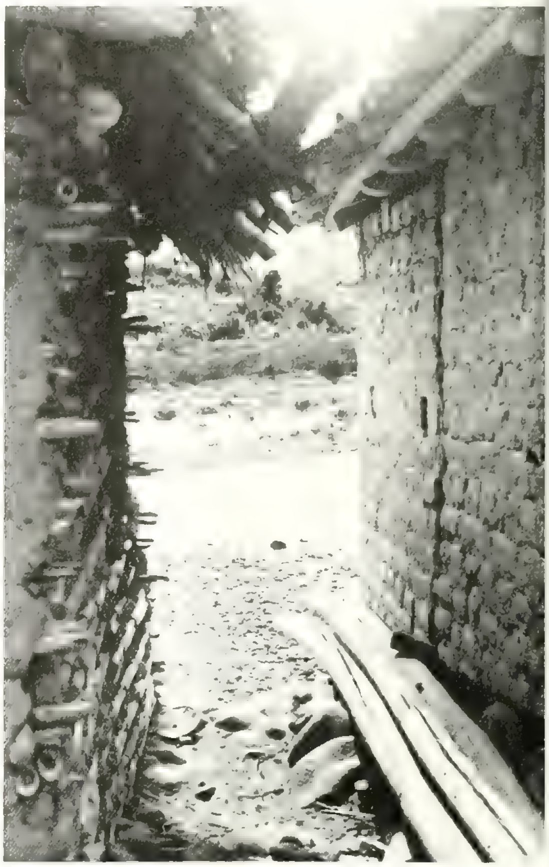
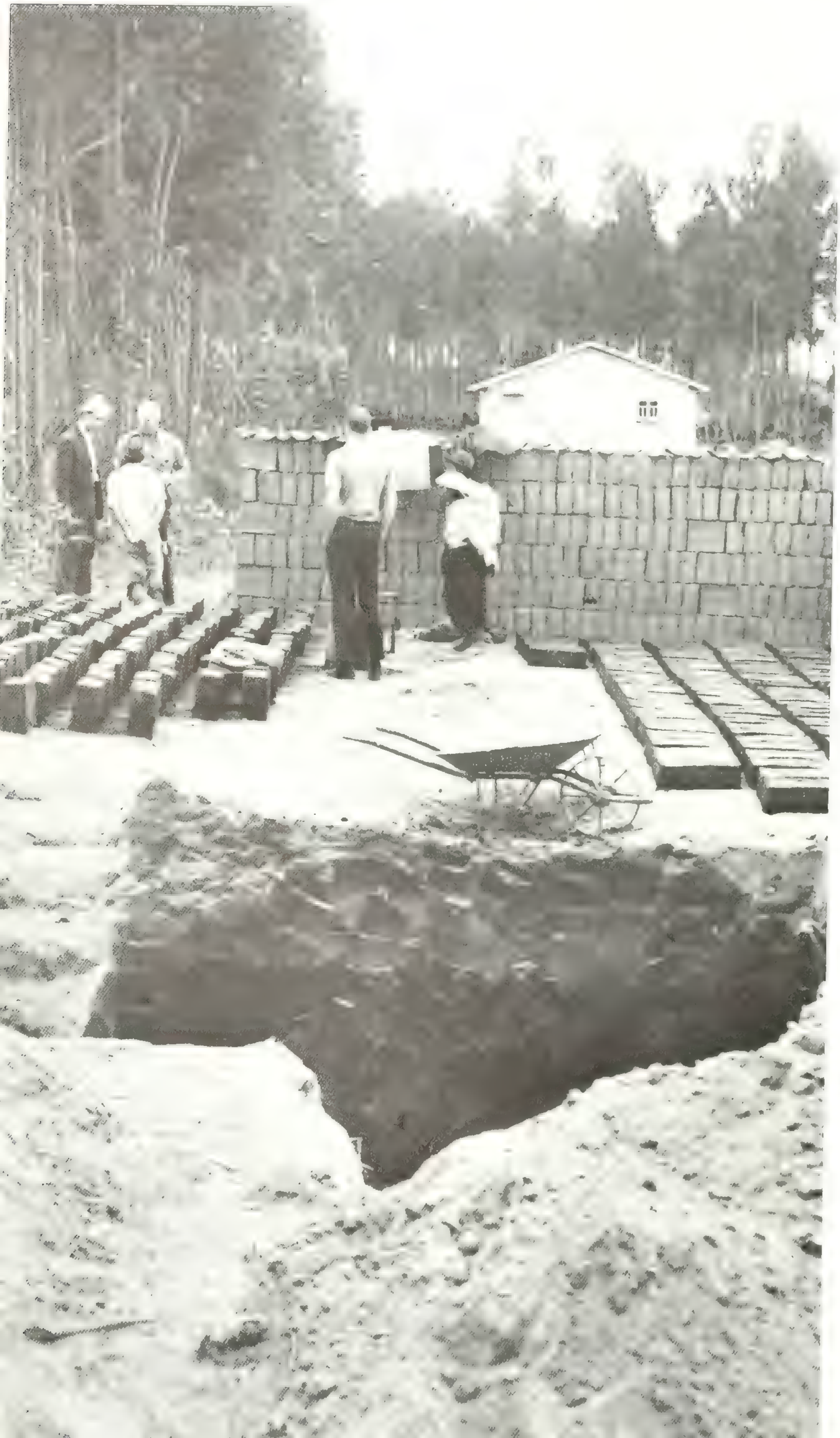


Top: Ecuador Tour members leave after Sunday services at Calderon church. Left: Dr. Lasso and Dr. John Horning, co-workers in medicine and family planning. Right: Examples of two most popular methods of house construction — bamboo frame and adobe brick

Boys at Theodore W. Anderson school (Covenant Church) see school annual for first time

John Herr, right, layman missionary in community development, talks with Andres Guaman, young, progressive farmer and active worker in Calderon congregation



speaks Quechua, gave us some facts on the country's social system. She explained that although normal divisions are thought of as racial in nature — whites, *mestizos* (mixed) and Indians — the divisions are now cultural and social in nature. That is, an Indian can become a *mestizo* by moving to the city and discarding his traditional dress and by speaking Spanish.

The Indians still feel an inferiority which developed in the days of slavery to the Spaniards. There has been some land reform but there are still Indians who in reality are serfs on the *haciendas* or plantations, of large landowners. It must be said that some hacienda owners are enlightened and do try voluntarily

The tour passed the construction site of an adobe brick house. After digging three feet through very fine volcanic soil, workmen mold bricks right on the building site with a clay called "congawa"

Family of Colorado Indians whom the tour visited in the jungles of the west coast of Ecuador

Far left: At every bus stop and along the city streets "fritadas," fried pork, are sold to be eaten while walking or riding. Left: Indians buy and sell at a vegetable fair in Otavalo every Saturday morning

o improve the lot of the landless Indians. Many Ecuadorians recognize the need of raising the status of the Indians, we were informed, but not all are willing to do anything about it.

The Brethren work began during World War II when several Civilian Public Service men started an inner-city project known as the "Brethren Boys Club" in a section of Quito. It is still in existence but now under municipal direction. This led in 1946 to the sending of missionaries for rural work among the Indians in the Calderon Valley north of Quito. The initial work included agriculture, education, and medicine, as well as evangelism. The work of the Covenant Church commenced in 1947 with an emphasis, still strong, on schools. There are now nine organized Covenant churches with about 300 baptized members.

Several decades ago a very significant study was conducted to determine the greatest mission need in Latin America. The conclusion was that a major but neglected field included the Andean Indians living on the slopes of the Andes, thrust upon the western coast of the continent. On the basis of this study, the United Andean Indian Mission was founded in 1946 by the Evangelical and Reformed, the Evangelical United Brethren, the Presbyterian Church in the U.S.A. and the Presbyterian Church, U.S.

In July 1965, a further step was taken by the formation of the United Evangelical Church of Ecuador — a merger of four UAIM congregations and six Church of the Brethren congregations. The desire of both the national Christians and the mission leaders to have the Ecuadorian church grow to the point where administration and leadership could be in the hands of the Ecuadorians themselves has now become a reality. Ecuadorians have a major share in decisions about personnel, the nature of their work, and the direction they feel the church should take.

There are now over 400 members in the United Church. The national church has its own officers but receives financial support from the Church of the Brethren and the United Andean Indian Mission, as well as the Methodist Church and others. The Brethren and UAIM work as such continues in a new form, carrying on the educational, medical, and agricultural work. The church membership is no longer counted as Brethren, since it is part of the merged church.

As Rev. Carvajal, pastor of Immanuel church, explained to us, "There has been a twenty percent growth since the church was organized in 1965 with new areas of work and new congregations formed. There has been a positive program of stewardship and we do not want to be 'parasites.'" He also indicated that the Ecuadorian church is an integrated church, including whites, mestizos, and Indians. One of the problems is the

Continued

WHY ECUADOR? CONTINUED

large immigration from country to city. For this reason the newly formed United Church is giving priority to work in the large cities. One of the greatest needs is to acquire properties for church buildings, he said.

We found that some of the aspects of the North American religious scene — inactive members, proselytizing, and emotionalism — are also evident in Ecuador. A mass evangelism campaign conducted when we were in Quito took the format of some of our crusade-type North American evangelistic methods. This seemed on the surface to some of us to be not quite a suitable transplant in the Ecuadorian religious scene. However, in a country of such a small percentage of Evangelicals we felt the Ecuadorian's need for a feeling of solidarity with one another as Evangelical Christians. Both the Covenant and United Church congregations participated in this campaign. The preacher was a popular Argentinian evangelist. On the final Sunday evening there were 200 decisions, we were told.

Congregations of the churches are small and have the problems of congregations anywhere — mobility of membership, need for leadership, relationship of faith to life, some hostility from society and neighbors. One gets the feeling of seeing again the first century of Christianity, when the cells of believers struggled to find a way of life that would express their faith as a minority.

The Catholic church has been dominant in Latin America ever since the days of the Spanish conquest. Until recently there has been no speaking relationship between Catholics and Evangelicals, and in many cases open hostility, but now some dialogue is beginning and almost all overt hostility has subsided. Father Halligan, program director of Catholic Relief Services, met with the tour group one evening and spoke about the work of the Roman Catholic Church in Ecuador. He suggested the need for

With antiquated methods of farming, it is sometimes difficult to know which is the "beast of burden." Slowly, tractors are gaining acceptance, however

ooperation in social work rather than triving for any doctrinal unity, characterizing this as an age of adaptation for his church. It was gratifying to hear hat in Calderon the relationship of the Brethren and the Catholics is now fairly good and there is little or no active opposition to our work anywhere.

At the Calderon church lay persons, missionaries, and the acting pastor, Dale Minnich, alternate weekly as preachers, with members serving as worship leaders. The church building was erected in 1960 at a cost of about $5,000. The roof beams were a gift of the Norwegian ambassador to Ecuador who, after a visit, became interested in the mission's work. The structure, using Ecuadorian architectural style, was built with a grant of $1,000 from the GBB, with the balance being given by the local congregation.

An example of the specialized nature of the modern missionaries' work was demonstrated in one of John Herr's assignments. In an intensive program, John visited the United Church's congregations, counseling them in stewardship. The Ecuadorians have a tendency to rationalize the lack of progress in some areas of development because of the poorness of their country. The stewardship campaign proved, however, that progress can be made even in small degrees and it has been a helpful step toward maturity for the church. A small, relatively new congregation of the United Church in Santo Domingo had concluded the purchase of land on which their church stands, the week the tour visited them. They had paid the sum of 3,000 *sucres* ($1,500) and they were justly pleased with their achievement.

Far left: Nothing is thrown away, except perhaps banana skins. Here, used glass bottles are resold in the "Mercato Barato," the cheap market. Left: A tailor sews in the doorway of his house shop in the Choto Valley north of Quito. Above: A community "laundromat" for Indian housewives who insist upon running water, but for whom electric equipment is out of the question

Two major divisions of the medical thrust are education and preventive medicine. This includes some basic training in nutrition and teaching the germ theory to replace the concept that illness is caused by evil spirits. The life expectancy in rural areas is only about thirty-five years and there is a thirty percent to forty percent child mortality. Even for those who live to adult years there is a rather permanent nutritional deficiency because of inadequate diet, along with the parasites which are a major problem. Fifty percent of the population is under 15 years old.

Education — the great hope of the underprivileged — is a major concern of the Ecuadorian mission. Ecuador spends a higher proportion of its resources and budget on education than most countries. But the educational task is so big that the country needs all the help it can get.

The missions feel that the country needs the special quality of education which Christian schools give. In twenty years the Calderon school has grown from one teacher and five pupils to over 200 students in six grades with additional buildings even now being constructed. Some of the rural schools have Indian pupils predominately, who need encouragement both from an economic and a social standpoint because of their deep inferiority feelings.

The Brethren still contribute much

Continued

financially to the Calderon School. The sale of lumber from the land owned by the Brethren foundation helps erect new buildings. It is money well spent. The school is well accepted in the community. Many parents send their children to the Brethren school rather than to the local Catholic school which was built later to compete, even though the Catholic school is less expensive.

In the country only about one of every thousand pupils starting first grade will finish high school. The percentage is much higher for pupils from the mission schools, however. In the public schools pupils must provide their own books and other school supplies. Some families do not feel they have the resources for this and, therefore, do not send their children to school. Most of the mission schools help in furnishing some supplies so poorer families will be better able to afford education.

It was gratifying to see the Peace Corps in action in cooperation with the Heifer Project in the work of cattle improvement and rural farm education. At Santo Domingo the Heifer Project furnishes Brahman cattle for breeding purposes on a 500-acre farm rented out by the Brethren Rural Foundation. The project is manned by a Peace Corpsman and the U.S. AID program gives financial support.

Present plans of the Heifer Project-Peace Corps call for the organization and operation of a reproduction center and farmer education programs at Santo Domingo. A major aim is to introduce improved beef cattle as a new source of income for the small farmers since the banana industry is waning. The hope is to organize a breeding cooperative among the small farmers.

Our time was not all spent in visiting churches and mission projects. One of the most exciting days, for example, was the trip on the *autoferro*, or one-car motorized train, from Quito to Guayaquil, with the unusual good fortune to have strikingly clear views of five of Ecuador's snow-capped, majestic mountain peaks. The train route led us down through mountain gorges to the coastal jungle areas. Most of our travel, however, was by chartered bus.

In many villages we found craftsmen selling their beautiful articles of wood, leather, wool, and silver. Some time was spent at the famous Otavalo Indian market where hundreds of Indians bring their wares every Saturday morning. The two-week tour enabled us to experience an amazingly wide spectrum of the people, culture, and beauty of Ecuador.

We were very appreciative of the efforts of both the Foreign Mission Commission and the missionaries in planning the tour. Certainly we recommend this experience for church members, and it might be especially appropriate for churches to send their pastors or even some interested members as "ambassadors" from their local congregation. This could significantly strengthen the life of the congregation and bring new missionary interest.

One senses that there is more than a geographical distance between the average Brethren congregation and our mission efforts in Ecuador. There is no doubt in most congregations too little awareness of the kind of persons our missionaries are and the actual work they are doing. A mission tour can open up new avenues of concern and awareness.

The dedication of the missionaries and their families has been something we have taken for granted, but we were able to see more clearly what this means – transplanting the life of an entire family into a new culture. Many of the conveniences and amenities of life we take for granted are nonexistent, and problems relating to family health, education, and home management take extr energy and planning in a country like Ecuador. The rapport, goodwill, and cooperativeness among the missionaries was impressive. Perhaps the magnitude of the tasks and the need for comradeship draws ties closer.

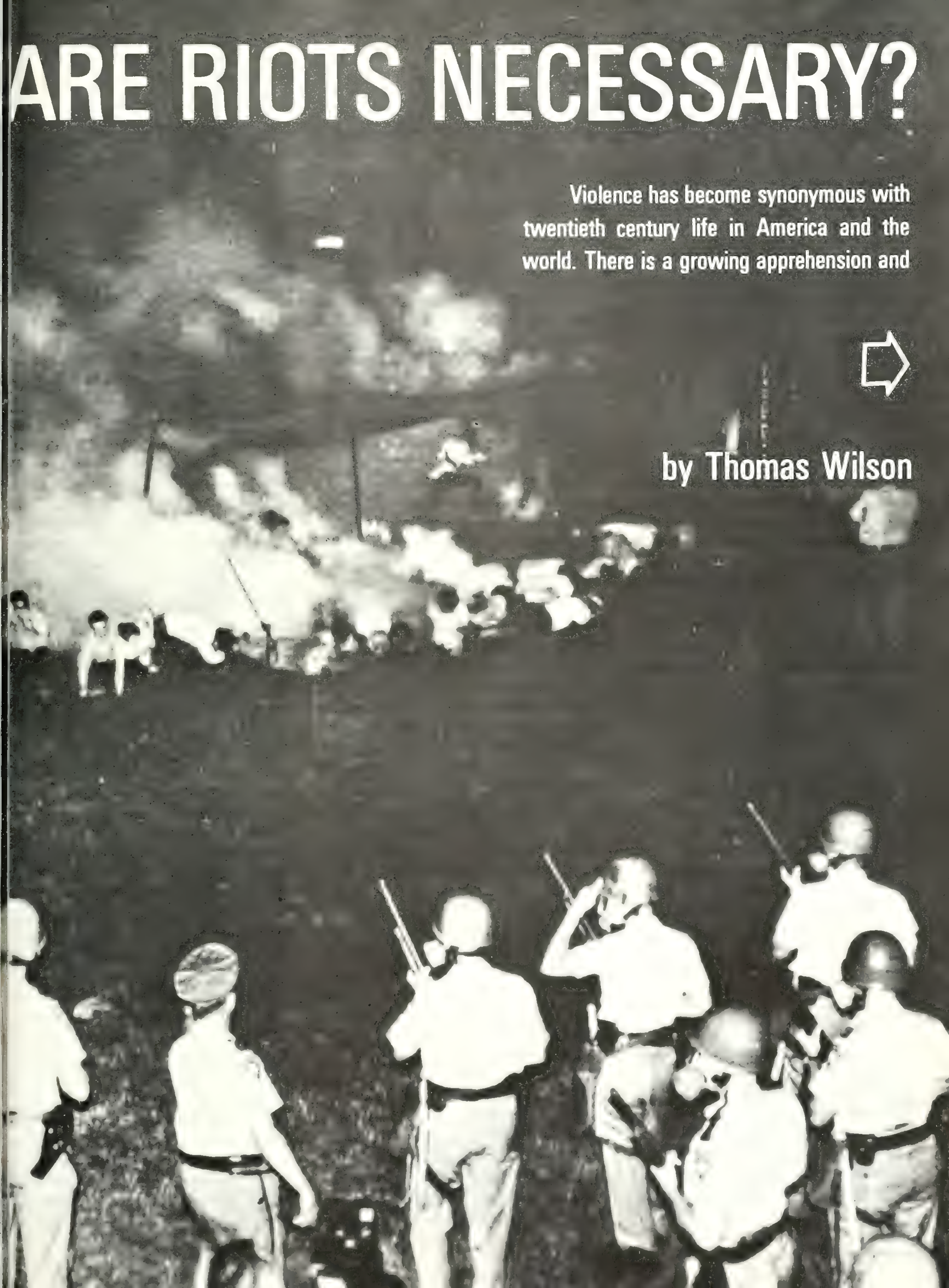
We missed some of the refinements and comforts of our accustomed standard of living, but we were thereby reminded how high our standards are in relation to most of the rest of the world. We felt a new sense of responsibility and a desire to share.

The Ecuadorians are very energetic and not at all like the sometimes-imagined picture of the "typical" Latin American dozing under a tree with his large sombrero over his face. Ecuador can use "economic missionaries" – people and capital to start small businesses and to teach good business methods and systems. There is also a place for U.S. economic aid for large-scale projects and government assistance and example in municipal and national planning.

Will Latin America be the great Protestant area of the world in the future? At the start of our tour we learned that at the beginning of the nineteenth century there were no Protestants in all of Latin America; by 1925 there were one million adherents and by 1965 a total of 10,000,000. Some predict that eventually the continent to the south will become predominately Protestant.

However, we cannot do it all – not as Brethren, not as a United Church. We do not have the material resources nor is this even our calling or responsibility. Our calling is to plant seeds, to train, to inspire, to encourage Ecuadorians, and to work with our fellow brethren from North America in the common task – bearing witness to the gospel of Christ and how it changes life. □

ARE RIOTS NECESSARY?



Violence has become synonymous with twentieth century life in America and the world. There is a growing apprehension and

by Thomas Wilson

anxiety in America over the violent winds blowing in this country. I suppose that for many, especially white Americans, violence emerged with shock and suddenness in the death of the late president, John F. Kennedy, on November 22, 1963, and in the subsequent events of that episode. Black Americans, too, shared in the shock and sorrow of that event. But black Americans from the day of birth begin a process whereby they become acclimated to a kind of violence to which most white Americans remain unexposed.

White Americans by and large tend to define violence in terms of property destruction. Black men are raising questions about the destruction of persons. Let me elaborate:

Every time a black child is denied an educational opportunity to equip him for life in the twentieth century – that's violence!

Every time a black man is implicitly or explicitly called "boy" or otherwise stripped of his dignity – that's violence!

Every time a black man is denied a decent paying job or is paid less than his white counterpart for the performance of similar duties – that's violence!

Every time a black family is refused access to the free flow of mortgage money or is otherwise denied opportunity to choose where it shall live – that's violence!

Every time whites flee the central city and shut the door behind them, entrapping black men – that's violence!

One gets the impression that white America is willing to accept one kind of violence, but not another.

In the struggle for human rights as in the rioting, the gauntlet has been thrown down, and all of the historical presuppositions regarding black men, challenged. The movement for human rights and the riots erupting like flash fires across this country have put the lie to those who claimed that black men are satisfied with their lot. Secondly, black men have caught a glimpse of the promised land – that long awaited freedom – and there is no turning back. Since "freedom ain't free," the black man, like every other man before and after him, must pay the price. I believe black Americans have made a decision to pay the price, whatever the cost – even with life itself. Thirdly, black men are no longer satisfied with the meting out of a little bit of justice here and a dab of equality there. Justice and equality on the installment plan have outlived their usefulness.

The questions being raised by the black man are these: Am I or am I not a man? Am I or am I not a citizen? And if I am, then give me the full treatment of a man – all of the benefits and responsibilities that belong to a man and a citizen. The black man will no longer accept acceptance on the battle front and denial on the home front. His cry today has the ring of a historical note: "Give me liberty or give me death."

Several weeks ago Muhammad Ali (Cassius Clay), appearing in a program on Chicago's West Side, mimicked the great (white) Tarzan swinging down through the trees frightening the defenseless natives. And this brings us to the last point, namely, that whatever has happened, the natives "ain't afraid" any more.

White America is infuriated and threatened by Rap Brown and Stokley Carmichael. I am concerned, but not with their hostile and revolutionary words and deeds. My concern is at the point where I see firsthand, almost daily, many Rap Browns and Carmichaels being nurtured and developed. Like many plants, it takes a special soil to grow Browns and Carmichaels. Passing laws to curb the activities of these men is no enough. In a sense it only adds to thei notoriety. The only meaningful way to stop a Rap Brown or a Stokley Carmichael is to eliminate the atmosphere an conditions within which they are nurtured and developed. This is the real challenge to America.

Violent attitudes unrestrained give ris to violent acts. And violence has a way of feeding upon itself.

Something new has come to light in the riots. The new thing emerging from riots across the country is not that black men die, for black men have died many deaths both physical and psychological for no other reasons than blackness. Th new thing emerging is that black men choose their death. Do you really understand the significance of that? That in itself is an affirmation of manhood; it is the black man come of age. It is the black man with an identity.

Given the present situation the black man has only one real choice – that is, t choose the kind of death he shall die. And to choose a quick, violent death of action on the street is to die as *somebody* and is more noble than slow political, economic, educational, and social strangulation. Given the insensitivity, the insincerity, and the intransigence of white America, riots are inevitable, if not necessary.

If one accepts the principle that it is human nature to lash out when injured or hurt, the wonder, then, is not why this violence is occurring now, but what took it so long to find overt expression. And what has happened to the personalities of millions of black Americans who have found no outlet or expression for that which is shut up inside of them?

A prominent civil rights leader recently said America must "liberate or exterminate" the Negro. Freedom is the es-

"Given the insensitivity, the insincerity, and the intransigence of white America, riots are inevitable, if not necessary . . ."

sence of what it means to be a man. And a man without freedom is not a man. "This nation cannot long endure half slave and half free."

Recently there has been a great hue and cry for law and order in our country. I am an advocate of law and order. I am also an advocate of justice and equality. The question that black Americans are raising is this: what kind of law and order? The southern community in which I grew up had law and order of a sort. Hitler and the Nazi regime had law and order. Jim Clarke and Bull Connor were symbols of law and order. The question black men are raising is: what kind of law and order? Is it to be law and order based upon justice and equality? or law and order that gives license and privilege to some while it denies and oppresses others? Those who cry for law and order must answer that question. Let those who cry for law and order raise their voices just as strongly for justice and equality, and this long and horrible nightmare would pass from us.

Negroes are being studied again! Following Detroit, the President appointed a committee to study black men and their environment, then turned to his major preoccupation – prosecuting the war in Vietnam. Many different committees and groups are going about the business of subjecting the slums and slum occupants to a thorough-going, microscopic examination. But this is nothing new. The same thing happened after Watts, Harlem, and Newark. Mark Twain once declared that it wasn't the things in the Bible that he couldn't understand that bothered him; it was the things which he did understand that gave him trouble. Black men and their environment have been analyzed and researched enough! White America isn't troubled by what it doesn't know. It is what is already known about the hopes and aspirations of black people that present the real problem for white America. The problem is not simply how I relate to the black man but how I relate to him in the context of his own hopes and aspiration. What will white America do with this knowledge and these facts?

White America must not be lulled into erroneous beliefs about the riots. The percentage of Negroes actually participating in rioting is small, but the percentage giving tacit support is much greater than most of us realize or dare to admit. I am suggesting that many Negroes participate vicariously in riots. We are in the midst of a fast changing, turbulent, and revolutionary world. America is at the crossroad. We must decide if hate or love will have the last word. Perhaps we will in time demonstrate that it is not hate, bestiality, and malice which triumph but love, compassion, and understanding.

Where is the church in these troubled and troubling times? Speaking of the churchman in the midst of racial crisis, Dr. Luccock said, "There he sits like a great silent Buddha, upon his dais, saying nothing." Dietrich Bonhoeffer, when asked to comment on the American church, replied that the great shame of Protestantism in America has been her unwillingness to speak the word of truth boldly on the whole issue of racial justice. Call the roll and see how many clergymen, when they have honestly sought to interpret God's word for our day, have not received a phone call or letter threatening the withdrawal of financial support to the church if they did not cease speaking about a given social issue.

Paraphrasing Thomas Paine, these are times that try men's souls; the summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his Lord; but he that stands it *now* deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. . . .

An old gospel tune runs: "It's me, it's me, O Lord, standing in the need of prayer." It is time for America to look at the values she has taught children in the home, at the school, in the church, and on the job. We must ask searching questions: What have we made most important? How did we choose our priorities? By what standards and why? Is it possible that this generation of Americans will repent their false standards? Will it begin to see the ultimate value of the soul – our own and every man's? The first step is repentance.

The so-called American way of life which blessed whites and cursed blacks is passing from the scene. It is now in the throes of death, albeit a slow death. Out of the ashes and ruins of Watts, Harlem, Newark, Detroit, will rise a new American way of life – one in which black men, like other men, will take their rightful places. The new American way of life is being born now and the riots are but some of the pains that must accompany new birth.

Machiavelli said, "There is nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success, than to take the lead in the introduction of a new order of things." I ask, is this not precisely what is needed in our times? Riots are undesirable but inevitable and necessary. But perhaps out of this wasteland of violent alienation and destruction will emerge a people and a nation whose hope and trust is truly in God. □

news

Referrals, evaluation, planning an agenda

Next week twenty-seven elected Brethren will take leave of their daily responsibilities, travel an aggregate of 22,000 miles one way, and along with the denominational staff at Elgin engage in meetings totaling 2,200 man hours, all in the course of functioning as the General Brotherhood Board.

In handling the agenda for the sessions Nov. 14-17, the board and/or its commissions will hear a preliminary report of the study on Brethren Volunteer Service, weigh possible recommendations on the restructuring of the General Brotherhood Board and staff, assess current program objectives, engage in a "think" session centered on the church's planning for the 1970s, act on a proposed statement calling for legislation to control firearms, receive initial plans for a 1969 theological study conference, continue work on new curriculum developments, and consider whether to issue policy positions on such matters as ministerial exemption from the draft and alternatives to income tax payment for war purposes.

Orthodox exchange: On Nov. 16-17 the board and staff will be host to the visiting leaders from the Russian Orthodox Church. The head of the delegation, Metropolitan Nikodim, will be the major speaker at a dinner occasion.

Several of the board's commissions will process items referred to the board by 1967 Annual Conference delegates. These entail wider participation in food for peace efforts and direct financial support for the Southern Christian Leadership Conference, items referred to Brethren Service; air transportation in Nigeria, referred to Foreign Missions; National Youth Conference planning, referred to Christian Education; and matters concerning ministerial nomenclature and the function and membership of pastors, referred to Ministry and Home Missions.

Zeller to preside: To preside over the meetings will be the newly-elected chairman, Harry K. Zeller, Jr., pastor, La Verne Calif., and immediate past vice-chairman and chairman of the board's Ministry and Home Mission Commission. Dr. Zeller has served on the board for thirteen of the past seventeen years.

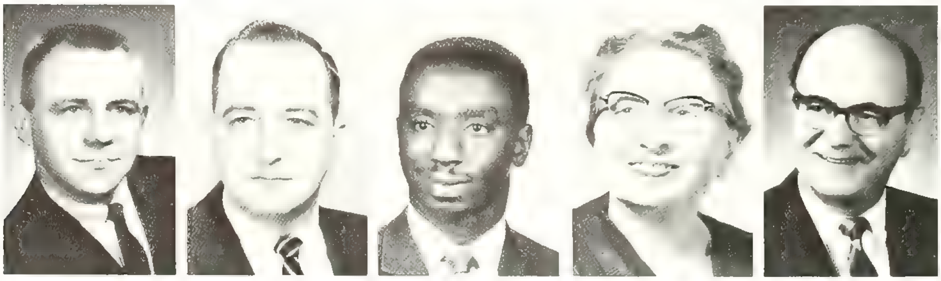
Commencing five-year terms on the board are three new members elected by Annual Conference in June. They are Robert M. Keim, an attorney and layman, Somerset, Pa.; Thomas Wilson, pastor, Chicago, Ill.; and C. Wayne Zunkel, pastor, Harrisburg, Pa.

Also elected to five-year terms in June were two persons who previously have served on the board. They are Mrs. Anna B. Mow, Roanoke, Va., a member from 1952 to 1957, and Raymond R. Peters, North Manchester, Ind., a member since 1955, except for one year. Dr. Mow is a retired professor of Bethany Theological Seminary and also an author and lecturer. Dr. Peters is immediate past moderator of the denomination and the board's vice-chairman.

Commission heads: Two board members will chair commissions for the first time. They are Earle W. Fike, Jr., faculty member, Bethany Seminary, Oak Brook, Ill., chairman of the Ministry and Home Mission Commission, and Arlo K. Gump, insurance executive, Fort Wayne, Ind., chairman of the Foreign Mission Commission.

Continuing as commission chairmen are Paul S. Hersch, La Verne, Calif., Finance Commission; Stewart B. Kauffman, Huntingdon, Pa., Christian Education Commission; and Nevin H. Zuck, Elizabethtown, Pa., and this fall pastor-in-residence, Bethany Seminary, Brethren Service Commission.

Ex officio on the board are Annual Conference moderator M. Guy West, pastor, York, Pa., and moderator-elect Morley J. Mays, president, Elizabethtown College, Elizabethtown, Pa.



Starting new GBB terms, l. to r.: W. Zunkel, R. Keim, T. Wilson, A. Mow, R. Peters

New volume highlights Brethren in Colonies

Off the press in October came a new major work on Brethren history, a source book on *The Brethren in Colonial America*. As a sequel to *European Origins of the Brethren*, a 1958 work by the same author, Donald F. Durnbaugh, the new volume chronicles Brethren happenings from settlement in the New World to the period immediately following the Revolutionary War.

As a source book, the 659-page volume is a compilation of original items, taken from diaries, letters, minutes, legal papers, articles, and sermons. As fully and yet briefly as possible, the author has related the material to other religious movements and general events of the time.

Parts of the material never before have been published. The sources for the book, almost all of which had first to be translated from the German, were located in archives and libraries from Elgin, Ill., to Herrnhut, on the Polish-East German border in Europe. The book was nearly ten years in the making.

Events: Highlights of the book include the story of the Eckerlin brothers, first white men to settle in West Virginia; the Brethren involvement with Count Zinzendorf and the first ecumenical venture in America; the trials of the family of Christopher Sauer, Germantown printer, at the hands of the American revolutionaries and the espionage for the British by his son; and the long theological debate carried on in the press between Alexander Mack, Jr, and a leading Lutheran professor.

An added feature is the versification of early Brethren poems by several contemporary poets, including Ora W. Garber and Vernard Eller.

In prospect: Two projected volumes, to be authored by Bridgewater College professor Roger E. Sappington, will complete the series of four source books on Brethren history.

A one-volume history of the Brethren, from their origin to the present, is to be produced early in the 1970s by Donald Durnbaugh. He also is to write a major work on the free church for Macmillan Company.

Dr. Durnbaugh is associate professor of church history at Bethany Theological Seminary, Oak Brook, Ill. His wife, Hedda, a native of Austria, has assisted in efforts to locate source materials from European archives and to translate manuscripts from German into English.

Dedication: Dr. Durnbaugh, upon completing the manuscript for *The Brethren in Colonial America* this summer, dedicated the volume to one of his former professors at Manchester College, Miss Gladdys E. Muir, "who showed what concerned Christian teaching can be." As the accompanying article reveals, Dr. Muir died shortly before the book was published.

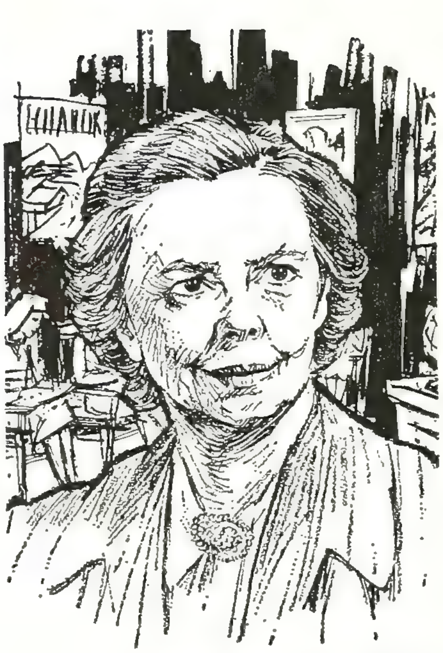
Miss Gladdys E. Muir: One woman's family

In writing the monumental *Life of Lincoln*, Carl Sandburg told a friend: "That son-of-a-gun Lincoln grows on you."

Gladdys E. Muir was like that, said her pastor, Harry K. Zeller, Jr., at a memorial service conducted for the professor emeritus in mid-September at the La Verne, Calif., Church of the Brethren. "She possessed that rare quality bordering on genius," he said; "so gentle and self-effacing, yet a winsome persuasiveness which drew her students to her in a bond of mind and heart that was to grow with richness across the years."

Family album: The great treasure of Dr. Muir in her teaching career of a half century was the students she encountered, students with whom she had maintained close ties across the years. Twice annually she issued a letter of six or eight single-spaced pages recounting where these students were living and what they were thinking and reading and writing. Any single issue would cover persons at work in a dozen or more countries. To each recipient she would invariably pen a personal note. And in her home she displayed the birth announcements, greetings, and pictures from her adopted kin, a kind of running family album of former students.

A common yearning: Many of the students were enrolled in her international relations classes at Manchester College, where in 1948 Dr. Muir inaugurated an unprecedented peace studies department. Others had studied under her at La Verne College, where she taught for thirty-two years before going to Manchester, or were colleagues at her own alma mater, McPherson College. Almost all her correspondents shared one theme in common, a theme she had communicated well: a burning concern for an aggressive, nonviolent pursuit of peace.



Why for so gentle a soul, a violent end?

Her last letter alluded to the world's widening theater of violence and expressed the hope that readers would be "undiscouraged in your work for peace."

"Retirement": Since retiring in 1959, Miss Muir cared for her mother, who died at age 100, taught at Manchester College two additional years, moved in 1966 from Pasadena, where the freeway took her family residence, into a duplex at Hillcrest Homes in La Verne, authored a book on the seventy-five-year history of La Verne College, this summer traveled to Hawaii and looked forward to a trip to Japan, and at age 72 was to teach the history of England this year at La Verne.

In the eulogy Pastor Zeller pondered why so gentle a soul should meet death so brusquely, as Miss Muir did on Sept. 11 in a fall down steps she had so often trod at La Verne College.

Why violence? "Life is full of paradoxes," he said. "The comparison that occurs is Mahatma Gandhi, whose life so moved Miss Muir and whose work was such a powerful factor in the history of her era; frail yet powerful, a lover of concord and the espouser of Satyagrapha, the way of nonviolence, whose death came suddenly and violently.

"Nor is it irreverent; in fact, it is almost natural to think of another teacher whose name was gentleness and whose ways were all paths of peace, who contented himself with aloneness that he might be the servant of all, yet whose earthly life was likewise brought to a quick and violent end."

Are monumental churches passe?

If your congregation were to erect a totally new church building, a building intended to serve the present and coming ages, what type of facility would you choose?

In facing up to a similar question a group of 600 architects, clergymen, and laymen recently said, in effect:

"Hold everything. Let's stop building and start thinking."

In the estimation of delegates to the first International Congress on Religion, Architecture, and the Visual Arts, held in New York City, there should be few if any new churches or synagogues built in the next decade. The reason, they said, was that before religious buildings can be planned there first needs to be a determination as to what is the role of the religious community.

Little cathedrals: Several of the speakers at the parley scorned the current tendency to erect cathedrals and suburban "country club" churches. For 100 years architects have returned from Europe with sketch pads and "proceeded to build little cathedrals unrelated to the real life of the people," contended Robert L. Durham, Seattle, Wash., the president of the American Institute of Architects.

"Some people say, 'Stop all church building!' I say let's make our existing city center churches useful for today's requirements," stated Mr. Durham. "The church formerly suited to the big city now scares the ghetto resident. He is often more at home in a storefront church. Somehow we must meet his need architecturally with a church which invites him rather than frightens him."

Mr. Durham's plea that "we must humanize the structures which house the religious life of our city centers" took its place at the congress alongside a second oft-repeated point: That prestige buildings are out of step with a servant church.

Misery: Religious groups must "build where human misery is," said Rabbi Balfour Brickner of the Union of American Hebrew Congregations. "We say we build religious structures for the ages. But that has come to mean for forty years, or until the neighborhood changes."

The rabbi suggested that urban churches and synagogues should be "multi-service centers" offering services such as counseling to their neighborhoods.

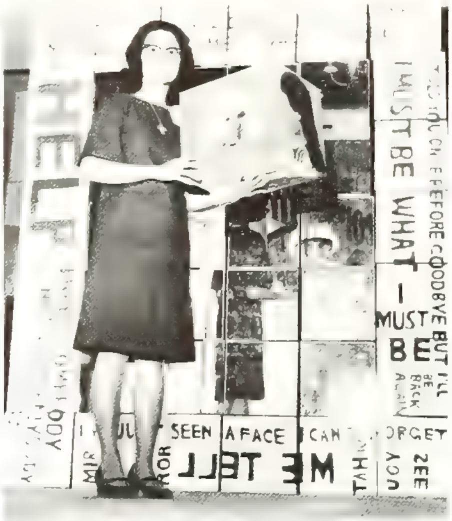
In Rabbi Brickner's thinking religious buildings are to embody three essential purposes:

- the relief of human misery
- the dispelling of human ignorance
- the communication of spiritual inspiration

Symbols only: As an example of church structures unrelated to the lives of persons, Robert Durham cited the new chapels at Kennedy International Airport in New York.

"They are totally unrelated to the baggage check-in counter," he said. "Millions of people fly in and fly out of satellite terminals but related to them sit three jewel-like chapels surrounded by a gargantuan expressway.

"They are symbols only. How much more vital would have been small, interfaith chapels on the path of the ai passenger from baggage check-in to the flight lounge."


I MUST BE WHAT I MUST BE
HELP
SEEN A FACE I CAN'T FORGET

A "now" church: At New York Congress a Catholic sister in the meditation room

In discord with the note sounded by many speakers was architect Philip Johnson, one of the designers of the Lincoln Center for the Performing Arts in New York. He said it was regrettable that so many persons did not believe modern religion needs great architecture, adding that "nobody has built less for greatness than contemporary America."

Monumentality: But the thrust of the congress, commented architect Daniel Schwartzman, appeared to be that "monuments are evil; the most modest building is the one best suited for prayer."

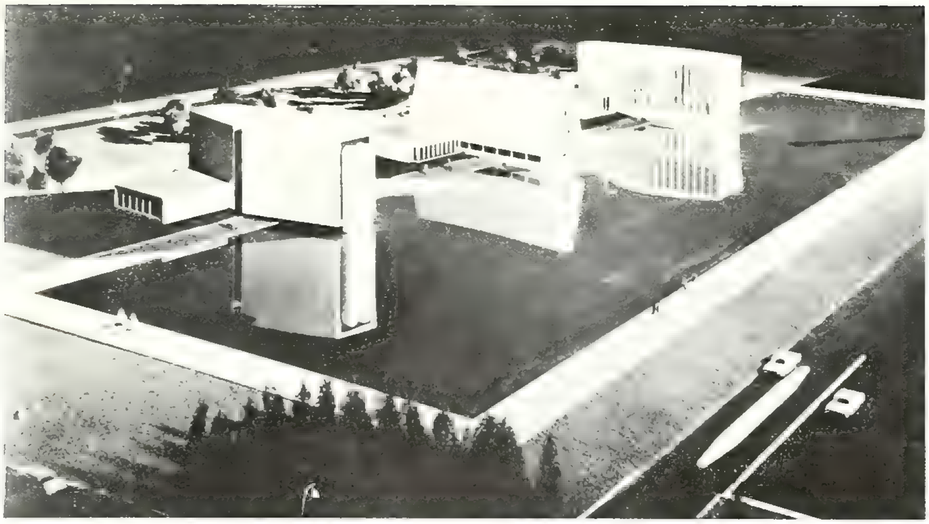
"If religious buildings have to speak to us, then the monumental has to go," conjectured J. Gordon Davies, director of the Institute for the Study of Worship and Religious Architecture at the University of Birmingham, England.

"Dignity is one thing, monumentality another. Moreover, from the Christian point of view, in seeing the church's function as that of servant, I cannot approve of a church building which denies that role and presents instead an image of domination."

In small seminars a number of participants suggested that worship and celebration can take place in structures other than a building set aside for religious purposes. Other proposals offered were for congregations to meet in homes, in shopping centers, or other public places, for buildings to be designed for multiple use, and for several faiths to use a single structure.

Gospel view: A French churchman and art editor, Catholic cleric Jean Capellades of Paris, said a reaction against the presentation of the church as "the house of God" has "brought to light the primitive doctrine, conforming more to the gospel message, of the church as the 'house of Christian assembly.'

"The church [building] is not primarily a symbol of the glory of God, a monument of faith. It is essentially the coun-



Kennedy Airport's trifaith edifices. Would small, interfaith chapels along check-in routes serve better?

tenance, the visible expression of a community living the gospel."

Father Capellades stressed that "the church is not only conceived as the place of liturgical worship but as the center of all the usual activities of the Christian community: instruction, meetings, work . . . hence the notion of the house of the church."

Available: "The congress reflected the fact that people see the church as the servant of God whose task changes with the situation in which it is located," said James L. Doom of the Presbyterian Church in the United States. He foresaw that church buildings in the future will be not imposing but useful, not isolated from the world but available to the world.

The director of the Department of Church and Culture of the National Council of Churches, Robert Ortmayer, said the program of the congress pointed up the need to discover man's responsibility in today's world.

He noted that some of the architects were surprised that some religious leaders believed there is "no such thing as religious art," and added: "The architectural community seems not to have digested what's been happening."

Joyous revolutionary: What's been happening in "religious" art can be seen in the work of a nun from Los Angeles, Sister Mary Corita Kent, whom artist Ben Shahn describes as a "joyous revolutionary." Taking current advertising slogans, quotations ranging from a gamut of sources, the Bible included, and adding her own blank verse and tossing these on pages at any angle, Sister Corita celebrates love, peace, commitment, humanity, and God in a context that conveys a fresh and urgent meaning. "I don't find a great difference between what's religious and not religious," she says. "As a Christian, if you believe God became man, you figure that he meant it seriously, and all we have of this world is very good. If Christ were alive today, he'd take people to the movies instead of telling them parables."

At the New York congress, Sister Corita took delegates through a maze that sought to illustrate a "now" church, expressed through the odd and provocative. Entitled "Survival with Style," the assemblage of 1,500 cardboard boxes on which photographs and pop art slogans were mounted reflected humanistic concerns for the victims of injustice, poverty, and war to which the artist, the architect, and the churchman must address themselves.

What makes a Christian: Inscribed on one of Sister Corita's boxes was a quotation which summed up with poignancy the concern which the church designers and planners were feeling:

"Man . . . must plunge himself into the life of a godless world without attempting to gloss over its ungodliness with a veneer of religion or trying to transfigure it. It is not some religious act which makes a Christian what he is, but participation in the suffering of God in the life of the world."

Church papers: A tool for Army recruitment?

Ought a church periodical publish advertisements aimed at recruiting young men for the U.S. Army?

For the peace-oriented Messenger the question is not much of a live option. For eight of nine other religious periodicals aligned in an interreligious advertising group, the answer they gave was yes.

The text of the advertisement as published pointed up the various specialized fields which a young man may pursue in the army.

Undermining: "This kind of advertising undermines the creative work the Methodist Board of Christian Social Concerns is doing in trying to say something about the immorality of this war situation," said the board's chairman, William D. Cotton, a Cedar Rapids, Iowa, pastor, in criticizing the appearance of the ad in *Together*, the Methodist family magazine. "Taking money from the army . . . undercuts all the positive things we have tried to do for world peace," Mr. Cotton said.

In all, *Together* received some twenty-five letters regarding the ad.

Rationale: A similar number was received also by *Presbyterian Life*, whose general manager, Robert Heinze, said, "The decision [to publish the ad] was based on the thesis that the U.S. Army is a fact, and that it will not go away if we simply shield our eyes from it. The concerned and conscientious people who objected to our acceptance of the advertising tend, I think, to find the military draft particularly repulsive, and I have reasoned that they would therefore see some merit in an advertisement which offers enlistment instead of draft."

Besides *Together* and *Presbyterian Life*, the magazines carrying the recruitment appeal were *Extension* (Catholic), *Catholic Digest*, *Christian Herald* (undenominational), *The Lutheran*, the *Episcopalian*, and *Lutheran Witness*. The ninth member of the group, the *National Jewish Monthly*, did not carry the advertisement.

Churchmen, unions cleared at Delano

CALIFORNIA's controversial farm worker unions and Migrant Ministry were cleared in an investigation of subversive activity in the Delano grape pickers strike of 1965-67.

The fact-finding California Senate subcommittee on un-American activities said the grape pickers were free of Communist direction in the long strike, though the committee's findings noted that the strike was "of exceptional interest to the Communist party and the leftists who support it" and that "known members of the Communist party were on the scene and aiding the strike from its inception."

Evidence: The 130-page report cleared not only the workers' unions but the churchmen who participated through the Migrant Ministry. "Many people in California, uninformed about the issue of the Delano strike, have jumped to the conclusion that the Migrant Ministry was one of the subversive elements agitating the grape pickers, but these conclusions are simply not supported by evidence," the report stated.

Delano strikers . . . cleared of subversion

The five-member subcommittee alluded to Cesar Chavez, the Mexican-American who sparked many developments in the strike, and who led the 300-mile Easter march from Delano to Sacramento, as a "showman par excellence."

Outcome: In the course of the strike, which drew international attention, the two workers' groups, Mr. Chavez's National Farm Workers Association and the Agricultural Workers Organizing Committee of the American Federation of Labor and Congress of Industrial Organizations, were merged. Contracts were won with Schenley Industries, the DiGiorgio Corporation, and smaller companies.

Communication: Can it happen at home?

. . . Help me to find the right words
To build a bridge
Over the river
To you
And to all mankind.

This excerpt from a poem by Mary Smith set forth the goal of the Youth-Adult Workshop held at Manchester College in September. On the question, "How do we bridge the generation gap?" more than a hundred youth and parents, evenly divided, looked for answers.

"It's hardest to bridge the gap in your own family," was the dominant testimony. An articulate high school principal and an intelligent high-schooler each had much to say, for example, but both felt at a loss to communicate effectively within their respective homes.

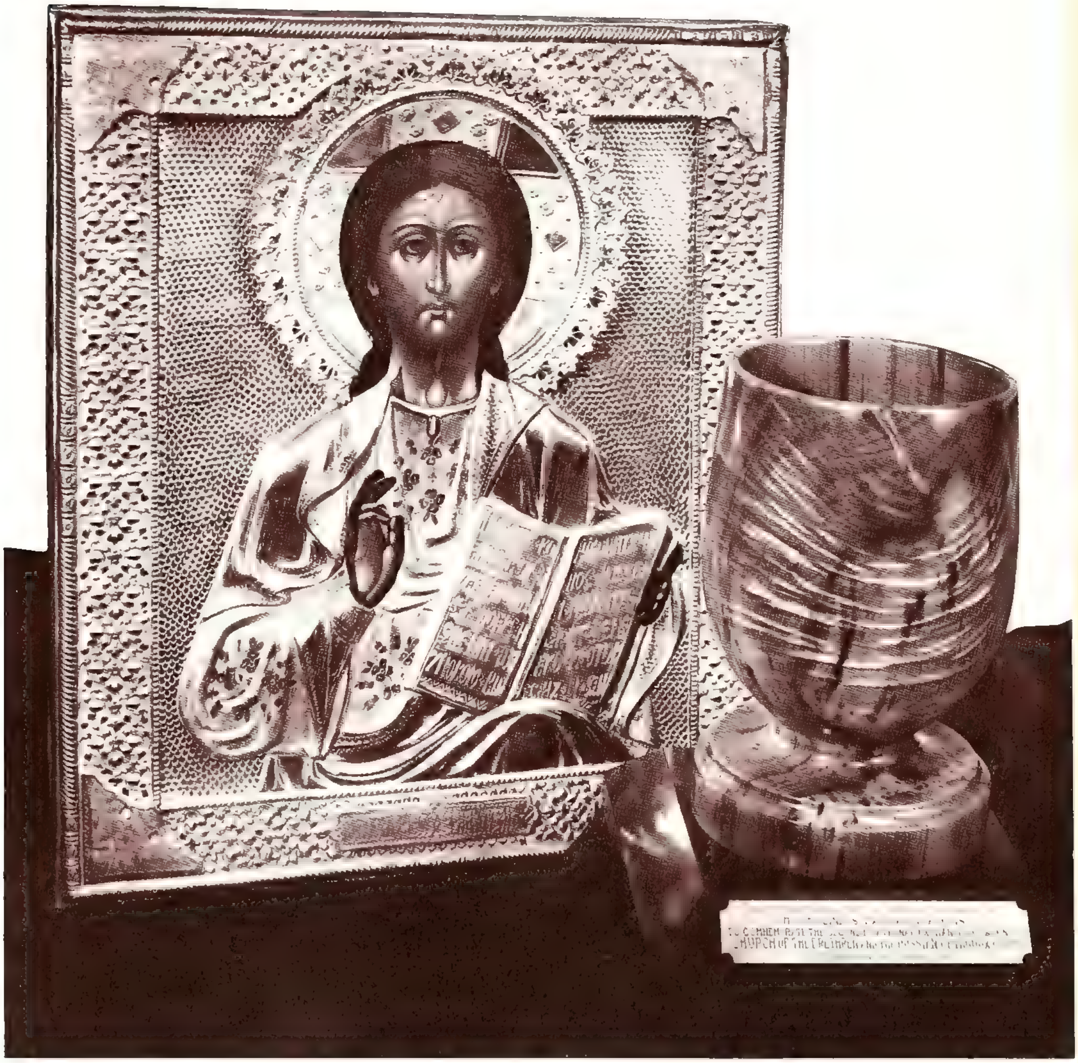
Forget trying? "What did you expect?" asked Gabe Campbell, one of two youth ministers who came from First Community Church in Columbus to give direction to the workshop. He stated that members of the same family are too involved with each other emotionally to hope for perfect communication at home. The love engendered in the home is too deep a feeling to risk misunderstanding; better to forget trying to close a very real gap in perspective between generations and, rather, seek to bridge it with understanding and communication.

Are youth today suffering from too much critical publicity? "Perhaps," observed Campbell's associate Bill Taylor, "but remember one thing: All parents have been teen-agers at one time, but no teen-ager has ever really experienced an adult point of view." Far from taking sides, Campbell and Taylor acted as a clearinghouse for feelings from both generations. Interest in hippies led to the conclusion that a vein of freethinking and acting is common to all, both young and old, just as basic as the sex drive and equally subject to exaggeration.

Playing the game: With the field and ground rules set by the Youth Coordinating Council (of the former Central Region), Campbell and Taylor provided the ball, and several adult participants acted as referees. The game was played by small groups of work-shoppers formerly unacquainted with each other. They operated spontaneously, though the activities ranging from opening recreation to Sunday worship were carefully if casually geared to enhancing open conversation between persons and generations.

The final score of the event is not in. Since parents did not confront their own children (nor vice versa) at the workshop, much was left open for "the long ride home" and thereafter. While this anonymity was appreciated, optimism for the future was as freely expressed as dissatisfaction with the present. It may be said that those who came to Manchester were the ones who needed it least – strong church families with good records of communication and group experience. But not all. Appearances are deceptive; the encounter brought many testimonies of insight into perplexity.

Ongoing: A participant from the college seemed to catch the nebulous feeling that prevailed: "We may or may not have produced radical changes in the participants, but this is the first time that we, at least, have gotten together as parents and teen-agers, in one place and with the specific purpose of talking about the generation gap." More than likely it won't be the last time. The dialogue will continue. – ALAN G. KIEFFABER



THE ICON AND THE SERVICE CUP

A special report on the Brethren visit to Soviet churches

DONALD E. MILLER

THE MAN who walked in and sat down at the small table in the center of the spacious, ornate room showed visible signs of pain. Yet his eyes were gently penetrating, and his hand was steady for a man of ninety. He turned to extend a word of welcome to those seated across from him.

For the three members of the Church of the Brethren who were sent by the General Brotherhood Board as a delegation to the Russian Orthodox Church, this meeting was a highlight of their visit. They had been hosted through church and cultural life from Moscow to Odessa, from Leningrad to Lvov. Now they were attending the St. Sergius festival at the monastery in Zagorsk near Moscow. Thousands of pilgrims were present at the festival.

The man across the table was Patriarch Alexis of Moscow, highly revered by millions. W. Harold Row, chairman of the Brethren delegation, rose and presented His Holiness with a twelve-inch-high service cup, carved from myrtlewood.

The gift commemorated the second exchange between the Church of the Brethren and the Russian Orthodox Church. The exchange will be completed when a delega-

Russian Orthodoxy: Who attends? What are the strengths, problems and directions?

tion headed by Metropolitan Nikodim of Leningrad and Novograd visits the United States Nov. 11 – Dec. 1. They are to be in New York, Washington, D.C., New Windsor, Md., the General Offices at Elgin, Ill., and the Seminary at Oak Brook, Ill., as well as in several churches.

At the time of the first exchange three years ago the Brethren were presented with a beautiful gold-adorned icon of the Christ. An icon is far more than a painting. It is perhaps the most significant symbol of worship in the Orthodox faith and, because of a special blessing of consecration, the icon is to bring an overwhelming sense of the divine presence to the believer.

What Are the Strengths of Orthodoxy?

The outstanding impression one has of the Orthodox faith after a short but intensive two weeks' visit is that of the power and beauty of the liturgy. Dating back to the earliest centuries of Christianity the liturgy can evoke the deepest emotions. The antiphonal singing of the two choirs, the repeated incantations of "Lord have mercy upon us," the complex ritual involving many priests and deacons, the lingering odor of the incense, the burning of the candles, the environing presence of the icons, and the bowing of the people evoke deeper feelings than most Protestant services.

Another enduring impression concerns the staying power of Orthodoxy. In an atmosphere at times hostile and always discouraging to religion the church has continued its life. Some feel that the church has compromised too much, but that is a judgment easier to make outside the situation.

Is Christianity Alive in the Soviet Union?

No one who has experienced the Orthodox worship services or who has met the people there could ask this question. During the St. Sergius Festival at Zagorsk a crowd of 30,000 pilgrims streamed in to worship over the weekend of Sept. 7 and 8. Many remained all night long in the church so that they would have a place to stand the next day during the three-hour worship service. Everywhere we went in Moscow, Leningrad, Odessa, and Lvov, we found people gathered in worship. The devotion

St. Basil's in Red Square, now a monun

To Patriarch Alexis, the cup of service

W. Harold Row; linguist; Host Niko

DeWitt Miller reads New Testament lesson

Greeting patients at rest home in Ode

Theological students at Leningrad, one of three seminaries hosting Brethren te

ld Miller and academy dean Michael

g on village churchgoers near Lvov

ng Office on Soviet-U.S. Relations

ev monastery: a rare stopping place

of these people was more than evident. Father Matthew, the priest who served as our traveling host for two weeks, is one of the most prayerful men I have ever met. He always led us in worship at meals. Occasionally he would call us together before breakfast for Bible reading. But more than this, he had a genuine attitude of prayer in his relationships with other persons.

Who Attends Worship Services?

The very young and the very old are predominant in the churches, especially older women. Worship is usually held every day of the week, and only persons who have great amounts of free time can be present in the church so often. Furthermore, only those who are not employed are free of the criticism that may come to those who attend church. Because the men and youth work, they may not be present. Still some men participated, perhaps one in ten. And there were some youth. One must remember that those who attend have spent most of their lives – as much as fifty years – in an environment critical, sometimes repressive, of religion. Many of the clergy were young. We visited three seminaries, where several hundred young men are being prepared for work in the churches.

Is There Interest in Ecumenism?

The contacts of the Russian Orthodox Church with the World Council of Churches are having a visible impact. This can be seen most clearly in what the schools of theology are teaching. The Brethren visited theological seminaries and academies at Moscow, Leningrad, and Odessa. Courses in the history and beliefs of the Western churches have just recently been introduced into the curriculum to supplement the traditional courses on liturgy and Bible.

We noticed that recent dissertations being written by theological students show an increasing interest in non-Orthodox churches. During our two days' discussion a young professor from Leningrad read a paper on social issues that showed the influence of the 1966 World Council Conference on Church and Society.

While the Orthodox are being influenced by their contacts with other churches outside the Soviet Union, there seems to be little communication between the various Christian churches inside the communist world. We visited a Baptist congregation in Moscow, where some 5,000 persons had gathered together to sing gospel hymns and to hear dramatic preaching on a weekday evening. It was the first time that our Orthodox host, Father Matthew, had been in the church or met the pastor, though they have been neighboring pastors for many years.

Are the Orthodox Free in Discussion?

A primary purpose of the exchange is to consider the Christian church's responsibility for world peace. In Moscow two days were set aside for discussion, and even more time for this is reserved during the Russian visit to the States. The discussion had a genuine ring of authenticity, with give and take on both sides. The Orthodox may feel compelled to discuss certain issues, but there are many areas where real conversation can take place.

The discussions revealed overwhelming interest in Vietnam. The Orthodox were concerned to point up American guilt for the undeclared war in the Far East. In keeping with the Annual Conference statement on Vietnam we acknowledged American guilt, but we added that socialist-oriented countries must share this guilt. We agreed that American bombing should be stopped immediately, but we insisted that all parties to the conflict must give immediate evidence of willingness to negotiate. There was not enough time to go farther in these discussions, but when the Russian delegates visit the United States, the issues likely will be discussed in more detail.

Does the State Interfere With Religion?

The assistant director of the Soviet Department of Religious Affairs explained to the visiting delegation that his government does not interfere in religious matters. Any religious group recognized by the state may propagandize within the bounds of its own membership. He mentioned rather hurriedly that, of course, some fringe groups are not given official recognition. Such groups have no public place to worship and may be subject to arrest if they attempt to meet. As to the rights of minority, he explained that there is no concept of "minority" in the Soviet.

It is clear that local officials can be more severe than public pronouncement suggests. Some authorities believe that many thousands of churches were closed in the late fifties. It does not seem that Orthodox churches are being closed now. Indeed some of the churches visited by the Brethren showed signs of growth.

Though relationships between the Orthodox church and the state outwardly appear to be cordial, the church likely has to work hard to maintain its own. The Museum of Religion and Atheism, located in a former church in Leningrad, is dramatic evidence of the government's continued use of antireligious propaganda.

How Is the Revolution Regarded?

November 7, 1967, is the fifty-year mark of the Russian Revolution. Signs proclaiming the anniversary year were everywhere. Many buildings were being renovated. The Soviet government is attempting to preserve the cultural heritage of the past. A number of church buildings are being redecorated at government expense, because they have special historical significance.

Our schedule provided little opportunity to converse with the man on the street. The people to whom we did talk showed loyalty for their government and faith in its good intentions. In this respect theirs was similar to the average American's attitude toward his government. Now and then one could catch a hint that a citizen in the Soviet dare not take another attitude. Many regarded our interpreter Paul Anderson with special interest because he had been in Leningrad in November, 1917, as a YMCA worker.

We were impressed with the widespread interest in the arts, literature, and science. We did not sense the kind of anti-intellectualism that one finds in the States. There were many working people in the Bolshoi Theater in Moscow for both opera and ballet, as judged by their apparel.

Is Real Exchange Possible?

Have the icon and the service cup anything in common? After one becomes accustomed to the yawning chasm of difference between the Orthodox and the Brethren, he gradually begins to notice some similarities. Both churches are deeply interested in the original practices of the early Christians. Both have a high regard for the laity, though the Orthodox are far more sacramental than the Brethren. Both are participants in the World Council of Churches and in the Christian Peace Conference of Prague.

Tackling issues on theology, peace

Paul Anderson and Father Matthew

Record tells exchange highlights

View from University of Moscow

Brethren feel especially drawn into a ministry of reconciliation between the two churches because of convictions about peace and world brotherhood. The "historic peace churches" – Mennonite, Friends, and Brethren – have always sought to reduce tensions that lead to international conflict.

Beyond the two symbols, the icon and the service cup, is the universality of the church. For those of us who visited the Soviet Union the power of the church to transcend national barriers became more real. In dozens of congregations, with hardly any exception, we were greeted with warm affection by the simple folk gathered there. Only rarely did we receive a glance of suspicion. Our words of greeting were usually answered by a chorus of *spasiba* (thank you). Tears in the eyes of many told us that they were overjoyed to know that other Christians care about them.

Will There Be Other Exchanges?

Here is a question that cannot be answered now. Those of us who were in the Soviet Union hope that there will be not only other visits, but also exchanges of persons for a longer time. A great deal depends upon how individual Brethren and Orthodox receive the visits. Much also depends upon the political climate.

When all is said and done, one thing remains clear. The exchange of Christians across a political "iron curtain" is rooted in a hope shared by all men: that peace may come to the strife-torn world of the twentieth century. The effort has many problems and hazards and is subject to misinterpretation. Yet the gospel requires such efforts, and God has promised that his reconciling love shall finally prevail over the earth. The icon and the service cup shall finally witness to the same Lord.

Nigerian mission schools manager Malam Tarfa, honored by selection for administrative training

Brethren chronicle: People and places

BVS story: To produce a half-hour television program on Brethren Volunteer Service, CBS News undertook seven hours of shooting at the New Windsor, Md., training center. The material, if acceptable upon editing and completion, will be scheduled as a color telecast on the "Lamp Unto My Feet" Sunday morning series sometime between Thanksgiving and Easter.

Included in the filming was an entire love feast communion service conducted in the new center building under construction. A love feast concludes each of the BVS training units.

Commented Don Snider, BVS training director: "CBS became alert to our program through a Quaker youth who spoke enthusiastically of his two months here. A representative came for a day to survey the possibilities; we took him back to Washington rather expecting to hear no more from him.

"But three months later they came — nine cameramen and technicians out of New York, Washington, and Baltimore, and did a powerful lot of shooting — the only legitimate way to shoot — with cameras."

Treatment by Time: Dr. Jesse Landhuis, a Brethren engaged in the ministry of Vietnam Christian Service, was depicted treating Vietnamese patients in an unidentified picture in *Time*, Sept. 22 issue.

The Sept. 8 *Time* carried an article on conscientious objection and draft counseling, alluding to such groups as the National Service Board for Religious Objectors and the Church of the Brethren. "Long-established, religion-oriented agencies are swamped with requests for advice on conscientious objection," the article noted.

Administrator honored: Selected by the Adamawa Native Authority to enter a schools administrative course is Melam Umaru Tarfa, who has been in charge of the mission schools for the Church of the Brethren in Nigeria for two years.

"We commend him for a very excellent job done as schools manager, and we pray God's richest blessings on him as he takes this new step forward in education and service," commented Nigerian field executive Roger L. Ingold.

International students: West Virginia's Sandy Creek congregation, especially the Salem church, have for years hosted international students from West Virginia University over weekends and holidays.

Before school resumed this fall the third international student picnic was held at Salem with about thirty-five student guests present. "Some of the members speak of 'our boys' as naturally as I speak of my own sons," commented West Marva district executive Owen G. Stultz.

Another congregation engaging in an international day was the Burnettsville church in Middle Indiana. Students from Germany, Ghana, South Africa, India, the Philippines, and Burma participated in the most recent observance there.

Home away from home: In another type of venture relating overseas students to families in the United States, the Paul Neff family of the East Petersburg church in Eastern Pennsylvania has opened its home to Anthony "Tony" Ungar, from Bogota, Colombia.

Termed "Experiment in International Living," the program provides a home away from home for students from abroad. One month before school begins, and during holidays, the student visits with his host family.

Labor consultation: Called to Washington, D.C., as one of twelve women from across the nation to serve as a consultant to the U.S. Department of Labor on special problems of low-income women and girls was Mrs. Connie Vosika, member of the Golden Valley Church of the Brethren near Minneapolis. The consultation was aimed at exchanging ideas on means by which problems as viewed by qualified persons might be met more effectively by both public and private action, according to Mary D. Keyserling, director of the Women's Bureau of the Labor Department.

A little seminary: A series of courses in a seminar entitled "Faith and Growth" are being offered by six ministers of the Akron-Canton area in Ohio.

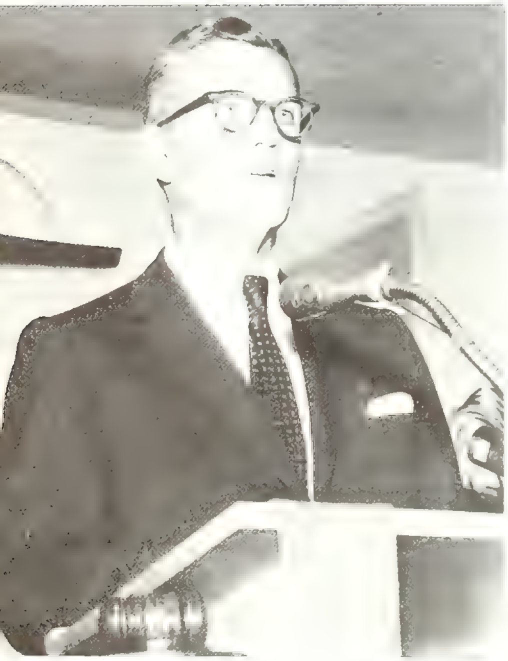
Latching onto the idea that the local church should be a little seminary, the congregations are cooperating in efforts to enhance training and understanding of members on matters of scripture, beliefs, history, and mission.

Ministers teaching eight-week courses are Gordon W. Bucher, David C. Wilson, Forest O. Wells, William E. Walters, E. Stanley Smith, and Roy S. Richey. Dean of the seminar is Irving R. Glover.

Heifers in triplicate: Three shipments of ten heifers each were sent to the Dominican Republic by the Men's Council of the Church of the Brethren of Eastern Pennsylvania. "We began by soliciting only ten heifers, or funds to buy them; the response was so enthusiastic we ended up with thirty," said Earl Hess of Lancaster, Pa., a spokesman for the group.

Twenty head of cattle were sent to the Dominican Republic earlier this year in two shipments from Southern Ohio.

Heifer Project, Inc., in cooperation with US/AID, has conducted a livestock center in the Dominican Republic for five years.



Miller . . . deemed the "ideal" candidate

U.S. Presidency: One proposal for the job

"Is IT TOO LATE for a Man of Honesty, High Purpose, and Intelligence to Be Elected President of the United States in 1968?"

With this provocative opener *Esquire* magazine, October issue, ventured into a search for what was termed the ideal Republican presidential candidate to run against Lyndon B. Johnson next year. The author, *New York Times* political writer Steven V. Roberts, talked with journalists and political observers about such possibilities as Richard M. Nixon, George Romney, Nelson Rockefeller, Ronald Reagan, McGeorge Bundy, C. Douglas Dillon, Robert S. McNamara, Henry Ford II, John W. Gardner, Kingman Brewster, Charles Percy, and a few others. It was from among the others that Roberts made his selection: Columbus, Ind., industrialist/churchman J. Irwin Miller.

"Wouldn't Irwin Miller be great?" New York's mayor John Lindsay is quoted as saying. Continued Lindsay: "Miller's one of the great people of this world. He's got insight, humor, wisdom, saltiness. How could we get him to run?"

Astonishing profile: It was this conversation that led Roberts to take "a fairly obscure" name and check it out. From *Who's Who* and other sources he found J. Irwin Miller's profile astonishing: Fifty-eight (a year younger than Rockefeller, two years younger than Romney), a graduate of Yale and Oxford, half a dozen honorary degrees, head of a family company which once struggled to survive but now controls half the domestic market in deisel engines for trucks, an employer with enlightened labor policies, and board member of several major business enterprises and educational institutions.

Miller is also the first layman to serve as president of the National Council of Churches (1960-63), an organizer of the civil rights march on Washington, a generous contributor to the Republican party (though he has voted for Democrats), a World War II combat veteran, a patron of modern art and architecture, student of the New Testament (which he reads in Greek), rereader of the classics, violinist, golfer, speedboat operator, and father of five who puts priority on dining each evening with his family.

"I began thinking that this could not be J. Irwin Miller. It was Spencer Tracy playing J. Irwin Miller — a figment craftily contrived by a team of highly paid scriptwriters to meet my precise requirements," Roberts stated. But he met J. Irwin Miller and found him to be real — genuinely real, even if the credentials seemed impeccable.

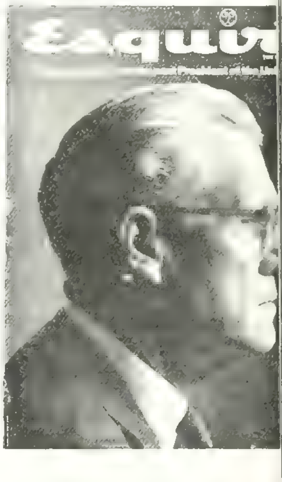
Government tasks: In political matters, J. Irwin Miller has very limited experience; he has undertaken government assignments more under President Johnson than ever before. In 1965 he was named chairman of the commission which recommended liberalization of East-West trade. More recently, he also has been named to commissions studying manpower and services, the post office, and the role of big business in rebuilding slums.

In an interview with Mr. Roberts the industrialist refused to commit himself to a definite interest in running for President. "I'm not a candidate, and that's not because I despise politics. I have great admiration for men who have the capacity to go through the electoral process, and I know myself well enough to know I'm not that kind of guy."

The *Esquire* article states: "If Irwin Miller were ever to get the opportunity to run for office . . . one suspects that the G.O.P. would be shaken to its roots. He's a man who doesn't accept many assumptions without first questioning them."

Change essential: The article reports that Miller sees political change as essential as change in business, pointing up that any businessman who would not accept change would go broke. "The engine that would have swept the market ten years ago is unsalable today," he said.

Among the revolutionary forces he sees at play in society are the aspiration of the poor for a part of American affluence and the aspiration of the more prosperous for self-fulfillment. On the latter he said, "I think we're suffering some of the pangs of bigness, and growth, and impersonality, but you can't avoid being big. So many of the undertakings you



"This man ought to be the next President" — *Esquire* want to accomplish in this society can't be accomplished except by very large groups. . . . You've got to solve the problem of how you take on a big activity, but make bigness your servant, not your master."

Marshaling forces: In questioning the frequent Republican stance that major social and economic problems can be alleviated by private solutions, Miller believes that the dogma of "free enterprise" has long been an excuse to avoid public efforts to alleviate hardship. His thesis is that government has a responsibility for the public welfare but can carry it out more effectively by enlisting allies, marshaling forces beyond its own.

On Vietnam, Miller was reported as being sympathetic with American policy but critical that the United States government acted virtually alone and that it has been too inflexible, not taking enough risks, in the search for peace.

The article notes that religion is an important part of Mr. Miller's life. "He is deeply devoted to the Campbellites, now known as the Disciples of Christ. . . . It was Miller's belief in the importance of ecumenicism that led him to become so active in the National Council. It also led him to leave the (local) church his grandfather Sweeney had once preached in and for which his family financed a spectacular edifice. . . . Miller does not like to talk about the dispute, and will say only that his grandfather's successor 'just did not believe in the ecumenical movement.' "

As NCC president, Miller addressed the General Brotherhood Board in November 1962 in Elgin and was featured in a MESSENGER interview Jan. 26, 1963.

The risks: A point Irwin Miller made in 1961 as president of the National Council of Churches augurs well his outlook on crisis issues today, as reported by *Esquire:*

"In a world of rapid change, which is the smaller risk? To stand still, hoping for the return of the old ways and conditions — or to seize new opportunities of the changing life around us and to use them to our advantage?"

Television's highs and low

Finest hour: Television's lengthiest and possibly most expensive program, "Africa," was hailed by reviewers across the nation as "a landmark in commercial TV" and as "a masterpiece of creative electronic journalism."

"It was a marriage of words and film whose issue was communication. That communication touched the heart and mind as simply, directly, and forcefully as any television program in my recollection," said *Chicago Sun-Times* reviewer Peggy Constantine.

"TV's longest documentary needs only the shortest review, the word *magnificent.* It was probably television's finest hour — or four hours," wrote Percy Shain in the *Boston Globe.*

Editorialized *Advertising Age:* "The so often placidly accepted theory that commercial television must be bland and mindless was resoundingly disproved on Sept. 10 with the American Broadcasting Company's engrossing special on Africa." The account of a continent in ferment held its own "with some of TV's best escapist fare."

In some communities churches organized viewing parties, around color sets where possible, to watch the in-depth treatment given to emerging African nations.

The telecast was repeated by educational stations in hour-long segments, for use by public school classes.

Vigorous editorial: "Summer '67, What We Learned," an NBC documentary televised this fall, was appraised by *New York Times* columnist Jack Gould as "a strong and urgent television editorial demanding that society correct the legitimate grievances of despairing and oppressed Negroes or face the prospect of violent civil war."

Referring to Daniel P. Moynihan of Harvard University's Center for Urban Studies, who was featured in the program, Mr. Gould stated that in "uncompromising language he said that the nation's wealth had to be redistributed so that the Negro 'underclass' could take a first step toward dignity."

The central point left no room for quibble, noted Mr. Gould. "If massive aid to alleviate ghetto conditions, particularly in reducing the unemployment rate among Negro youths, is not quickly forthcoming, the Detroit racial conflagration may turn out to be only a prelude."

The reviewer noted that, not too surprisingly, the candid and vigorous presentation was without advertising sponsorship.

Up in arms: The old myth continues that the only good Indian is a dead Indian.

And the Indians who are very much alive are protesting the perpetuation. While the National Fellowship of Indian workers this summer voted a resolution calling for a wholesome image and information to be projected by mass media generally regarding the Indian people, objections currently are being focused on ABC's new "sagebrush series" on General George Custer. The plot opens about nine years before the famous "last stand" at the Little Big Horn.

The protest deplored that Indians "must still be depicted as renegades and outlaws." Filing the complaint with ABC was John Belindo, a Kiowa-Navajo Indian who directs the Washington office of the National Congress of American Indians, representative of some seventy-six tribal and village groups.

"We realize there is little room for cultural dabblings on a sponsored show," he said, "but if the TV industry is going to insist on playing up the Indian stereotype in their pseudo-westerns, then the Indians will be forced to unite like the Teton Sioux Council in 1876." Mr. Belindo added: "We didn't lose that first encounter with the Seventh Cavalry, and we don't intend to lose this one."

Some churchmen in Indian ministries observed that the series would revive old hatreds and cause "irreparable damage" to the image of Indians.

Teach Your Child to Pray

"And please, God, take care of yourself, because without you, we're sunk."

Offered by a child during the bombing of London, this prayer indicates an unusual relationship between a child and God.

The most natural place for a child to learn about prayer is in his home, with his family, but unless you have made a conscious effort to change your habit patterns, the prayer life of your immediate family is just what the prayer life was in your family when you were a child. We tend to bring our childhoods with us into our adult lives. Have you taught your children to pray, "Now I lay me down to sleep" at bedtime? Chances are you were taught that prayer. Do you say "God is great" at mealtime or, sophisticatedly, sing it as a family? Do you rattle or race through a prayer without any thought to what it says?

Prayer as an experience that is caught as well as taught can cause two difficulties: the constant use of stereotyped prayers and a complete lack of prayer. Fortunate is the child whose family fits in between these extremes. Should we teach children to "say" prayers, or should we teach them to *pray*? Many beautiful prayers have been written for children, and some juniors will ask, "Why can't I use the prayer in the book? Why must I write my own?" You can explain that if a child writes and prays his own prayer, it is much more meaningful for him. It draws him close to God, because he has expressed his own feelings to God.

Or you can point out dictionary definitions for prayer – to entreat, to implore, to beg for, to crave, to effect, to bring about – explaining that no one of these is really prayer. The foremost meanings of prayer emerge from fellowship, communication, and natural, simple conversation with God. If you are conversing with a friend, you would not think of using the words of another. God is much like that friend; talk to him. And, as in conversation with a friend, one must take time to listen to the other. We need to practice the art of meditation – listening to God speaking to us.

Since most children learn the fundamentals of prayer from their families, it is necessary that adult words have meaning for the children. I remember a college friend telling of her dad's mealtime prayer, in which he regularly said, "Bless this food to its intended juice." This same misunderstanding occurs when children memorize prayers. The Lord's Prayer really suffered when it was still used in the public schools. Small children did not understand what they were saying; older ones raced through it without comprehension; adults repeated or recited the prayer.

Prayer must be explained to a child in his own terms. When the very young child learns that God has planned for day and night, for seedtime and harvest, he is learning of the wisdom, the authority, the goodness, and the greatness of God. We may well be teaching a child to pray for understanding of God's will rather than his own personal will. As he grows older he learns the full meaning of "Thy will be done." But prayers of thankfulness or forgiveness will be mere words to the young child who has not yet learned the meaning of thankful or forgiving feelings.

Does prayer make a difference in our lives? Children asking this question will react to the stories of two groups of juniors. One group, discussing the value of prayer, mentioned the grave illness of a parent of one of the boys. Another boy said that maybe the illness was their fault – for not praying enough. In the second story, two classes were arguing over which group should use a particular room for the lesson. One group insisted that the lighting in the room of their choice was better for displaying a picture they were planning to use. The other group wanted the same room because its size was best.

At last, someone suggested they simply sit quietly for a few moments and pray about the matter. When the moments of meditation ended, one boy said, "I just had an idea. My dad has a tube light that we could use above our picture, and I bet he would even put it up for us." A few quiet moments had settled the argument, changing the environment from one of disagreement and impasse to one of good spirits and problem-solving.

Group one appeared to feel that by consistent and insistent prayer, we can make God change his mind. Although by SARA SWARTZ

ve do know that God hears and answers our prayers, we do not know *how* God answers. The real meaning in prayer is its discipline for our lives; its sense of order, which helps us think of the majesty and wisdom of God in contrast to our own weaknesses and lack of understanding; and its stimulation, which creates new feelings toward others, new ideas or thoughts about the needs and concerns of others, and new plans of helpfulness and service.

How can children experience these meanings of prayer? They ask questions: Do I have to close my eyes when I pray? Why do we stand to pray? Why must I fold my hands? Standing, sitting, kneeling, folding hands, and closing eyes are only the mechanics of prayer. Whichever way of praying that brings one closest to God is the best way for that person to pray. You and your child might experiment with prayer, for this is the way to grow. Any method will be acceptable to God, so long as it is honest. Personally, in congregational prayers I like to kneel facing the front of the sanctuary. It gives me a feeling of humility and reverence that is different from remaining seated or even standing.

Parents need to share with their children the things about which they feel most keenly and believe most earnestly if they would make their religion real. In sharing a prayer experience with a child, parents might consider five guidelines, which may help to direct and enrich the development of the child's concepts about prayer. First of all, prayers should be offered with a feeling of expectancy, made in the belief that they will be answered and that conditions will be changed.

Prayer should be listening as well as speaking. A man who had great responsibilities spent an hour each morning in silent meditation. Sometimes he walked by the water; sometimes he sat alone in a quiet spot. But regularly he meditated. During this time his own petty problems grew dim, and help for his more pressing needs came from the recesses of his mind. He thought of the many friends he had, of the books he had read, of the famous personalities he knew. From the collected knowledge and experience of these, he began to form new ideas and feelings of his own. He received new insights and a new source of strength to tackle his problems anew – all in one hour of prayer.

Prayer should be offered to God in all humility. God is our creator and sustainer, constantly showing an unending love for us. For this reason we do not come to God demanding that our wills be done or our desires be fulfilled – but that his will be done in us.

Prayer must be a real experience, not an emergency measure. Many times we find that prayer has become an emergency measure. When the doctor has done all he can, we turn to prayer. After war is declared, we pray harder and longer. Recently I heard a school administrator say that his school is preparing signs for posting in the multipurpose room. The signs will say, "In case of air raids, prayers may be offered in this all-purpose room." But we are made in the image of God, to have communion and fellowship with him. This is not quite the same as tipping your hat to a lady or shaking hands with a friend. These are very casual, easily forgotten experiences. Prayer is to be taken more seriously.

Finally, teaching a child to pray must be free of ego-building motives. "Would you like to hear my Henry say his prayers?" "My Mary makes such a nice prayer." "Johnny always says the mealtime prayer when we have company." Comments like these send chills down the back.

How prayer can have meaning for children was poignantly illustrated last summer at junior high camp, when a tragedy occurred, involving several short-term campers on their way home. Since I was serving as director of the camp, I knew it would be my responsibility to explain to the junior highs what had happened. Before supper, I made my few comments and then read a meditation, expecting to follow it with prayer. Having completely forgotten that the junior highs offered the mealtime prayer, I asked them to bow their heads. Anticipating leading this prayer myself, I was completely unprepared for what happened.

A camper began to pray. She remembered the bereaved families, the person in the hospital, the drivers, those who arrived safely home, and those of us in camp. Then she gave thanks for the food. I shall never forget that experience. Sometime later I commented about how much I appreciated her leading the prayer on that particular occasion. She said simply, "Thank you." But her manner said, "It was just what I felt, and I could not have done otherwise. I do it all the time."

The Bible admonishes us to be constant in prayer and to "pray without ceasing" (1 Thess. 5:17, KJV), for the prayer of a righteous man has great power in its effects. Do phrases like these sound unreal to the Christian? Or is communion with God a very real, everyday experience, as with the child in the London bombing? If we would teach children to pray, we must first learn to pray ourselves. Alfred, Lord Tennyson, in "Morte d'Arthur" more than a century ago wrote, "More things are wrought by prayer / Than this world dreams of. Wherefore, let thy voice / Rise like a fountain . . . " and God will help us teach the children if we seek his help. □

Myrl Alexander is a peacemaker between public enemies and the public

The Nation's Top Prison Director

by JAMES W. HOFFMAN

In the darkest days of the Great Depression, a college graduate named Myrl Alexander aspired to become a personnel director in some large corporation. He liked people, seemed to have a knack at understanding what made them run, and enjoyed working with them over their problems.

But in 1930, only a year after the stock market crash, most of the country's personnel men were working themselves out of jobs by discharging large numbers of the employees under their charge. Personnel work was hardly one of the more promising fields in that day.

So young Alexander took a Federal Civil Service examination. In the course of time he was offered a job in the Federal Prison Service as a junior warden's assistant. In July, 1931, he went to work at the Federal Penitentiary in Atlanta, feeling that this after all was a kind of personnel work and called for much the same aptitudes. Myrl Alexander has been in some phase of "correctional" work ever since, most of the time with the Federal Bureau of Prisons of the Department of Justice.

His first day on the job at Atlanta, Alexander saw a man handcuffed to the bars of a "dark cell." Although Federal prisons have never used the lash, some punishments were still employed which young Alexander questioned. Today he believes that punishments involving physical pain or the deprivation of human companionship "only embitter the prisoner and confirm the hatreds and resentment against society which produce criminality."

His actual job at the penitentiary was as a social worker doing case histories of prisoners — the first such study conducted in the Federal prison system. He did not feel wholly at sea, for previously he had been a volunteer juvenile court probation officer in Dayton, Ohio, his home town.

In 1932 young Alexander was made parole officer at the Lewisburg, Pennsylvania, Federal penitentiary. In his spare time he took graduate courses in psychology and sociology at neighboring Bucknell University.

By this time his career was determined. Alexander moved up to supervisor of parole for the Bureau of Prisons, later became associate warden at Lewisburg, then was promoted to warden of the Federal Correctional Institution at Danbury, Connecticut, in 1943.

At the close of World War II, Myrl Alexander was sent to Germany on special assignment as chief of prisons for the Office of Military Government. When he returned in 1947, he was made assistant director of the Bureau of Prisons.

By 1961 Alexander, then fifty-two, felt ready to retire from the Bureau. He became professor of correctional administration and director of the Center for the Study of Crime, Delinquency, and Corrections at Southern Illinois University.

But in 1964 he was back in the Bureau of Prisons, this time as director, the position he holds today. He is still a bit wistful about leaving private life and his work as a teacher. "I own a farm in Pennsylvania," he says, "and like a lot of people in government, I could make more money on the outside." But friends in Washington, including Robert Kennedy, convinced him that the Department of Justice needed him to head the prison system.

"There's no question," Alexander says, "that we're on the threshold of a new era in the use of prisons." He explains that the function of prisons in protecting the public from the habitually violent or dishonest is obvious. But increasingly prison officials see a large part of their work as the prevention of crime — the crime now committed by fifty to sixty percent of released prisoners. Accordingly, there is increasing attention to young offenders, who have the better chance of learning to live as normal citizens.

Although he has to use the word frequently, Alexander feels that "rehabilitation" doesn't really apply to young prisoners. "Most of these fellows never were 'habilitated' in the first place. They had no former state of usefulness to be restored.

"Ninety-six percent of them are school dropouts, four to six grades short of graduation. They have no employable work skills. And they have developed a ghetto mentality and think there's nothing for them to do but crime. As adolescents and young men, they never sat under great teachers; they see nothing of the wonder of the world in art, music, literature, or in the microscope. Education enables most of us to live together in a working relationship — but these kids don't have it.

Former Attorney General Nicholas Katzenbach (left) and Myrl Alexander visiting with inmates

"Yet their native ability and intelligence is the same as the national average. Our job is to get them interested in education."

Alexander points out that this implies no criticism of public schools. "They do a good job with all but a very few students. These few are the hardest to reach, and many schools aren't given the resources to provide the special handling that the most troublesome youngsters need. In the Federal prisons we're trying to develop a kind of education especially for 'the least of these.' "

Until recently, prison education was not adapted to the twentieth century. "There's not much demand for cabinet makers now, so we're teaching our young fellows skills related to electronics or the building trades."

Alexander has little patience with people who regard attempts to fit prisoners for normal living as "coddling." He points out that forced confinement in an institution is still unpleasant. "No one's ever knocked at the gate of one of our prisons and asked to come in."

Myrl Alexander had a strong religious background in the Church of the Brethren and took his bachelor's degree at Manchester College, Indiana, a Brethren school. This communion is one of the historic "peace churches." At college Alexander was active in a pacifist movement and regarded himself as a conscientious objector.

But when World War II was brewing in Europe, he began to reconsider the issues of war and peace. "It's a mark of maturity," he says, "to be able to change your mind." When his own country entered the war, he applied for a commission in the Navy. But he was not approved, because his position here was deemed "essential to peace and order."

Alexander may have learned something vital during his sojourn with pacifism. To this day he doesn't mind holding unpopular opinions and is ready to go to bat for them with anyone. Not at all the popular conception of the bureaucrat, he is a rugged-looking man, informal and direct, who often works in shirtsleeves and casually crosses his feet on the coffee table in his spacious office, where he has a magnificent view of the Capitol.

He changed his mind also about church affiliation and became a Lutheran. An informed and active layman, he is a member of the Board of Social Ministry — "the core of the church's expression of its concerns in national life." He feels that "the church should foster broad studies of human behavior and social problems."

Alexander was one of those instrumental in bringing the American Lutheran Church, in 1966, to a declaration of opposition to capital punishment. The Department of Justice had announced its official opposition to the death penalty in 1965. "There is utterly no evidence," Alexander says, "that capital punishment deters crime."

"There's a great new hope in the correctional field," he declares. "The contribution of our Federal prisons is research and experiment, and giving our findings and advice to state and city prison systems that ask for them. We emphasize education not as a panacea, but because an undereducated person doesn't have the perspectives to live in the modern world."

Federal prison schools now offer remedial reading and vocational study in a score of occupations, alphabetically from air conditioning to welding. Academic work is scheduled in twenty- and thirty-minute sessions and adapted to individual levels of progress.

Both academic and occupational training are broadened by new programs that permit selected convicts to leave prison to attend schools in the surrounding area. For advanced students there is a work-release system whereby the inmates may leave prison to go to real-life jobs, returning in the evening to their cells. Another opportunity for promising young prisoners is the halfway house, something like a military barracks, where the inmate can live a seminormal life, going to school or working during the day, and over weekends getting passes to visit friends or to go out on dates. In this way the jolting bump of transition from prison to normal life is eased, and the convict usually has a steady job waiting for him upon release.

Similarly, the Bureau of Prisons does its best to see that a church congregation is waiting for a new member hopefully starting a new life. The supervising chaplain of the prison system, Luther Saltzgiver, oversees the work of forty full-time and twenty-five part-time prison chaplains. Most inmates, Alexander says, are "just as retarded religiously as academically and socially." By correspondence, the chaplains strive to relate prisoners to some church in the community they are likely to live in after release. In some cases inmates are permitted to leave prison to attend worship. The idea, Chaplain Saltzgiver says, is "to bring men out of isolation, to relate them to the outside community. As they develop friendships and other ties, they begin (perhaps unconsciously), to imitate people whose hold on life is normal and constructive."

After thirty-six years' experience with crime and criminals, Myrl Alexander is optimistic about making peace between public enemies and the public, especially the younger prisoners. And in this war for peace, the Federal prison system is "where the action is. When it slows down, I'll quit and go back to teaching or my farm."

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day by day

THE JUNIOR CAMPERS had worked hard o saw the stump free from the trunk of he tree and to move it to the center of our campfire circle. Their reward had ome in seeing the stump blaze into glorious fire. When bedtime came, it seemed a shame to put out the now slow-y but steadily burning fire. Because it had been an unusually wet summer and he fire was in the middle of a cleared area, the camp director thought we might safely violate one of the cardinal rules of camp and let the fire burn through the night.

Some of us were uneasy about this, however, and doused it with water just before climbing into our covered wagons. Early in the morning, before daylight, we were awakened by the sound of flames. It sounded as if the entire forest were ablaze. Flames were climbing into the air at least five feet from the supposedly extinguished stump, with sparks shooting in all directions. Quickly we doused it again.

Later that morning we began to talk about this experience. Our theme for the week was fire, and we thought we could see several lessons. The first was a purely practical one. Fire can be a wonderful blessing. But fire that gets out of control becomes dangerous and destructive. That very week, the papers headlined destructive rioting in twelve cities in the United States. Flames destroyed millions of dollars of property. At the same time, forest fires were destroying thousands of acres of timber in the far northwest.

The experience also led us to think of our own spiritual lives. We had noted earlier that it is virtually impossible to start a fire with one piece of wood and had seen how a blazing log taken from a fire and set by itself will slowly but inevitably die out. Even so in our lives, we had decided, it is difficult to keep the glow of our Christian commitment alive unless we are in contact with others who are on fire for God. Now we learned another lesson. It may be possible for this fire for Christ to lie dormant in us for a period of time and then spring up suddenly when kindled by the Holy Spirit. When it becomes difficult to pray, when worship bores us and the Bible no longer speaks to us, we ought not to give up, but pray that the Holy Spirit may rekindle the flame in our hearts.

Suggested activities

1. The imagery of fire is a popular one in the Bible. The daily reading guide suggests passages dealing with fire. A new interest in the Bible might be kindled by discovering these for yourself. Look up the word fire in a concordance and note the many different ways it is used.

2. If you have a fireplace, spend some time sitting before it and watching the fire burn. See for yourself how quickly a glowing coal will die when removed from the contagion of the other fuel. Then consider the importance of regular fellowship with other Christians and pray for the church.

3. Fire is fascinating to small children. They need to understand both its blessings and its dangers. Eat and live by candlelight or lantern light, without using electricity. Thank God for the gift of fire and for the discovery of electricity. Remember the majority of people around the world who are dependent upon more primitive forms of fire for light and heat.

4. Find in magazines and newspapers stories of destructive fires. Visit places where fire has wrought destruction. Ask why these things have happened. What responsibility do we share as stewards of God's creation for the misuse of this good earth?

5. Think through the doctrine of the Holy Spirit. Who is he and what part does he play in our lives?

Additional resources

Read together D. Elton Trueblood's *The Incendiary Fellowship.* If you don't already know it, learn "Temper My Spirit, O Lord," No. 657 in *The Brethren Hymnal,* and talk about the meaning of the words. Other hymns containing the imagery of fire are 218, "Breathe Upon Us, Holy Spirit"; 220, "Breathe on Me, Breath of God"; and 225, "Move in Our Midst." — MERLIN G. AND GRACE SHULL

DAILY READING GUIDE — November 12-25

Sunday. Ex. 3:1-6. God spoke to Moses out of a burning bush.

Monday. 1 Kings 19:9-12. Only after the tumult of earthquake and fire could Elijah hear the still, small voice of God.

Tuesday. Acts 2:1-4. The Holy Spirit came to the disciples as a divine fire.

Wednesday. Luke 24:28-35. The disciples found their hearts strangely warmed by the presence of Christ.

Thursday. Ex. 13:17-22. God led the children of Israel with a cloud by day and fire by night.

Friday. Dan. 3:13-18. Three young Jews would face death by fire rather than deny God.

Saturday. 1 Peter 1:3-9. Our faith is tested in times of trial.

Sunday. Gen. 22:1-14. Abraham was ready to give his dearest possession to God.

Monday. Isa. 44:9-17. Do we worship the things that make life comfortable?

Tuesday. 1 Cor. 3:10-15. Time will test the true worth of our lives.

Wednesday. Matt. 18:7-9. Love and mercy do not preclude judgment.

Thursday. Matt. 3:7-12. Only what has eternal value will endure.

Friday. Prov. 26:20-21. Words can stir up trouble.

Saturday. James 3:5-10. The tongue can be as destructive — or as helpful — as a fire.

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Do Women Have Their Rightful Place

WOMEN IN THE WORLD OF RELIGION, by Elsie Thomas Culver. Doubleday, 1967. 340 pages, $5.95

THE DUST JACKET states it quite aptly: ". . . This is the story of the age-old battle of the sexes (even in the church) and demonstrates what a gulf of ignorance separates what we think we know about women in religion and the role they really have played."

Elsie Thomas Culver begins her exploration at the very roots of human experience and sees in woman the original source of magic — priestess and witch. She leads us step by step up the climb from primitive to complex societies and shows us, in each, the role that women played in rites of worship, in ethics, and in religious politics.

Mrs. Culver, journalist turned minister, writes vividly about Old Testament women, adding to their Biblical portraits facts gleaned from archaeology and secular history that are not known to many of us. These women and those from the Apocrypha are seen most clearly against the backdrop of the social structure of their times. Even the familiar women friends of Jesus are shown us in a new dimension.

Paul's attitude toward women and their role in the early church has been interpreted almost full circle. After careful research, Mrs. Culver states many facts, some new, some given as inference in the epistles. What were the real roles of the "widows," the "virgins," and the "deaconesses"? Was Priscilla really Paul's secretary and editor-distributor of his letters? And Lydia — what was her place? How did the church organization become all male? Was Jesus' original acceptance of women as equals of men canceled? Did women's positions change under social pressure? church politics? leader prejudice? Fascinating!

Then comes the era of church development about which the lay Protestant (and many a clergyman, I wager!) knows almost nothing. Accounts of Augustine's mother, of Benedict's twin sister Scholastica (together they founded twin monasteries), of the Royal Missionaries, of mixed sex monasteries, of St. Clare, the contemporary and comrade of St. Francis of Assisi, and of the rise of devotion to the Virgin are only a few of the selections. Pre-Reformation sects are described with an eye toward the feminine contribution. Do you know Hildegard and the Friends of God or the scores of female mystics and writers that were held in high esteem in the thirteenth and fourteenth centuries?

The author completes her story of women's involvement in religion by describing the position they hold in eastern faiths — Hinduism and Islam, for example. Some whole fabrics of theology have been woven around female deities, especially in India. She also tells of some remarkable women missionaries, ministers, and teachers of the post-Reformation period and in colonial America.

But always with the role of priestess and mystic, women have been plagued with the cry of "witch." How much this seemingly inevitable association has influenced, even into the present, the anti-feminine tone of many church teachings and practices is discussed at length. Mrs. Culver is not a feminist as such — she has no emotional ax to grind — but she suggests candidly that prejudice against women does exist in the church. In part the prejudice is responsible for the waste of much high caliber leadership. She documents her thesis well, on the basis that women and men, as persons working together, can raise the level of all.

As interesting as Mrs. Culver's account of the part that women played in the past is her evaluation of women's present position in the religious community. She tells about the contributions now being made in allied fields of endeavor, such as the YWCA and social agencies, by women who are not asked to serve at top level in their churches. She outlines numerous opportunities for women interested in giving their full potential in service to their Lord. Oddly enough, women hold more significant positions in ecumenical church organizations than in

e Church?

ost denominational administrations.

Women in the World of Religion is a nique and fascinating book about a ascinating subject. Mrs. Culver's skills s a writer and her care in research and letail, authenticated by her ministerial levotion, brings us a thoroughly enjoyble study of a subject long overdue for uch scrutiny.

I feel it should be required reading in he theological studies of every ministerial tudent and promoted for women who ake seriously their responsibilities in he church. Add it to the circulating ibrary of your CBWF, or make a gift f a copy to your church library in the ame of a devoted and faithful woman of our congregation.

The men? They will enjoy it, too, if hey appreciate and respect women for vhat they are — men's own counterparts s persons who love the Lord. Though ong, the book is never dull. Don't miss t. — Lois Teach Paul

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Year-End Giving

Many plan for a gift the closing weeks of the year in the light of tax benefits. To help you to make one or more taxwise year-end gifts you may have a *free* copy of "Ten Pointers for Year-End Gifts." You incur no obligation.

Write to Harl L. Russell, Director of Special Gifts, General Brotherhood Board, 1451 Dundee Avenue, Elgin, Ill. 60120.

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Harl L. Russell, Director of Special Gifts
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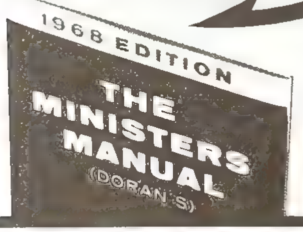
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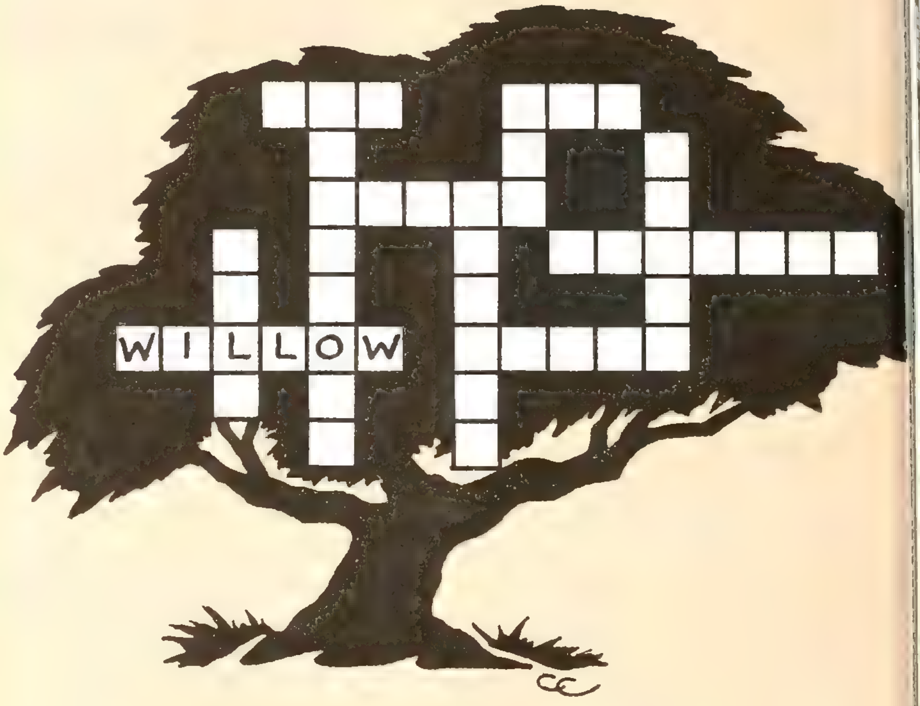
BIBLE TREES

by Carol Conner



Fit these trees of the Bible into their spaces on the puzzle diagram. WILLOW is already printed, to give you a start.

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in brief

PERSONAL MENTION

Dr. Calvert N. Ellis, president of Juniata College, announced recently that he will retire after a twenty-five-year tenure as head of the Huntingdon, Pa., liberal arts college. One of Pennsylvania's most well-known college administrators, Dr. Ellis in 1943 succeeded his father, Dr. Charles C. Ellis, as sixth president. Stipulating that he will step down no later than June of 1969, Dr. Ellis will end a career at Juniata which has seen a long string of accomplishments in the physical expansion of the college, including a science complex, a library, a physical education building, five residence halls, art galleries, and an academic classroom center. . . . New managers at the Brethren Service Center, Denver, Colo., are **Mr. and Mrs. Robert E. Garnett,** members of the Wichita, Kansas, church, who have volunteered for a one-year stint as managers at the center. . . . Two members of the Virden church, Southern Illinois, **Mr. and Mrs. John Brubaker,** were injured fatally in an automobile accident near Downers Grove, Ill., which also claimed the lives of the Brubakers' daughter, son-in-law, and five grandchildren, and of the driver of the other car, whom police cited as "highly intoxicated." . . . **Paul S. Bowman,** director of admissions for Manchester College, accepted the position of national treasurer of the Association of College Admissions Counselors.

Golden wedding anniversary couples are **Mr. and Mrs. Chester Kouse** of Dayton, Ohio, and **Mr. and Mrs. David Minnich** of the Salem congregation, Southern Ohio. . . . Congratulations go to **Mr. and Mrs. E. O. Reed,** of Glendale, Ariz., to **Mr. and Mrs. O. Clark Anspach** of Lafayette, Ind., and to **Mr. and Mrs. Harry Royer** of Bradford, Ohio, who all celebrated their fifty-fifth anniversaries; to **Mr. and Mrs. Howard D. Michael,** of Olympia, Wash., who observed their fifty-seventh; and to **Mr. and Mrs. Fred Strohm** of Modesto, Calif., who marked their sixtieth.

CALENDAR

Nov. 14-17	**General Brotherhood Board meeting**
Nov. 19	**Brethren Service SOS Offering**
Nov. 23	**Thanksgiving Day**
Dec. 3	**First Sunday in Advent**
Dec. 10	**Universal Bible Sunday**
Dec. 10	**Human Rights Day**
Dec. 24	**Christmas offering for worldwide missions**
Dec. 25	**Christmas Day**
Dec. 31	**Watch Night services**
Jan. 7-14	**Universal Week of Prayer**
Jan. 15-20	**Brethren Homes and Hospital Conference, Cleveland, Ohio**

ON THE AIR

Choice and man's values as determiners of decisions in this age of cybernetics and technology — those are the areas of focus for the three remaining programs in CBS television network's "**Look Up and Live**" series, "Choice, the Imperative of Tomorrow." Sparked by the University Christian Movement in 1966, the Sunday presentations will deal with "Life and Death" (Nov. 12), "Specialization or Renaissance" (Nov. 19), and "Sense or Nonsense" (Nov. 26). Viewers may consult local newspapers for time and channel.

PASTORS AND PARISHES

The new pastor at Northview church, Southern Indiana, is **David Markey.** . . . In the central states, **W. Earl Breon** has assumed the pastorate at the Garden City, Kansas, church. . . . **Ordo M. Pletcher,** pastor of the Ridge Church of the Brethren near Shippensburg, Pa., has been elected president of the Shippensburg Area Council of Churches. . . . Pastor of the Battle Creek, Mich., church **Lloyd B. Stauffer** was recently installed as executive secretary of the Battle Creek Area Council of Churches. . . . Initiating a new staff position at the Harrisonburg, church, Northern Virginia, is **Auburn Boyers,** who will be minister of education. Mr. Boyers is the former pastor of the Connellsville-Wooddale congregations in Western Pennsylvania. . . . A recent graduate of Bridgewater College, **John David Bowman** is interim pastor for the Sangerville congregation, Second Virginia.

Minor M. Myers is providing interim pastoral service in the Briery Branch congregation, Second Virginia, following the resignation of **Duane Lewellen,** who has moved to the pastorate of the Windber, church, Western Pennsylvania. . . . Formerly of the Sandy Creek congregation, West Marva, **Bobby Phillips** is now pastor of the Greenmount congregation, Northern Virginia. . . . Pastor of Pleasant View-Wakeman's Grove parish **Jimmy Robinson** served previously in the Sangerville congregation near Bridgewater, Va. . . . The former pastor of Baltimore's Friendship church in Eastern Maryland, **Richard Simmons,** has initiated the first full-time pastorate in the Mount Pleasant church, Northern Virginia. . . . **Edgar L. Manges,** now pastor at Fruitdale, Ala., has accepted a part-time pastorate of the Little River church, Second Virginia, to be effective Jan. 1, 1968. . . . A heart attack incurred on his first Sunday's work in the Oakland, Calif., church, has hospitalized **Paul B. Studebaker.** . . . Former missionary in India and recent pastor of the Four Mile church, Southern Indiana, **Harlan J. Brooks** was installed as pastor of Sugar Ridge church in Michigan. . . . **Frank Nies** has resigned at the Eversole church, Southern Ohio, to assume the pastorate of the Colorado Springs, Colo., church in March. . . . Installed as pastor of the Moxham church at Johnstown, Pa., was **Noah S. Martin,** who had been associate pastor there since early summer.

SOUTH AMERICAN TOUR

Manchester College's varsity basketball team anticipates an exciting three weeks in June and July when team members and their coach embark on a **South American tour,** which will take them to Peru, Ecuador, and Colombia. During the trip, the group will play amateur and university basketball teams and will conduct clinics for high school students, coaches, and amateur players.

NOTEWORTHY

The contributions to the **Brotherhood Fund** soared during the last week of September, bringing the 1966-67 year's total to $1,900,948 – up $61,151 from the high mark one year ago. . . . Brethren answered an appeal from the National Council of Churches for **aid to disaster-crushed countries,** enabling the General Brotherhood Board to appropriate $1,000 toward the $30,000 goal for aid to Venezuela, Peru, Greece, Nicaragua, Laos, Mozambique, Syria, and Ambdon,

donesia. . . . The **East Dayton Church,**
uthern Ohio, has undertaken an
1,000 improvements campaign, which
ll include a new roof, a storage build-
g, and a new ceiling in the main audi-
ium. . . . Dispensing eighty gallons
coffee and an indeterminate amount
cookies, iced tea, milk, traffic safety
omotion, and water to more than 2,000
torists kept the **Kansas congregations**
Sabetha, Morrill, Granada, and Rock
eek busy for seventy-eight hours over
bor Day Weekend. . . . Celebrating a
d-October centennial was the **Buck**
eek church, Southern Indiana. . . .
anchester College dedicated two build-
gs at Homecoming services in late Oc-
ber: newly constructed Vernon F.
hwalm Hall, residence for men, and
e remodeled library, now the commu-
cations center.

EATHS

ker, Mary, Duke, Ill., on Aug. 19, 1967, aged 38

ve, Frank, Altoona, Pa., on June 30, 1967, aged 75

ib, Thelma Fike, Easton, Md., on Aug. 5, 1967, aged 68

eason, Agnes S., Costa Mesa, Calif., on May 22, 1967, aged 46

iny, Edwin O., Modesto, Calif., on Sept. 7, 1967, aged 86

ghes, Sarah, Bakersville, N. C., on Oct. 1, 1967, aged 94

ller, Florence Le Van, Cleona, Pa., on Aug. 17, 1967, aged 76

rtz, Jacob L., Elizabethtown, Pa., on Sept. 29, 1967, aged 47

ngenecker, Monroe, Lebanon, Pa., on Sept. 21, 1967, aged 77

artin, Elizabeth Heisel, Empire, Calif., on Aug. 10, 1967, aged 94

ller, Harry Robert, Sr., Gardners, Pa., on Aug. 14, 1967, aged 80

yers, Marion, Peru, Ind., on Sept. 15, 1967, aged 81

Millen, Vinnie W., Leeton, Mo., on Sept. 19, 1967, aged 84

ppert, Russell, Pyrmont, Ind., on Aug. 4, 1967, aged 75

lers, Lillie, Lineboro, Md., on May 13, 1967, aged 79

PPORTUNITIES

What are the responsibilities of the
urch of the Brethren in missions over-
as? What is the philosophy of Breth-
n missions today? Where does the
urch encounter problems in current ef-
rts? What might be the effect of the
igerian civil war upon mission endeav-
? A **twenty-seven-minute taped interview** with J. Henry Long, executive secretary of the Foreign Mission Commission, explores these and other issues.

Suitable for use in group meetings, Sunday evening services, radio broadcasts, or school classrooms, the tape is equally adaptable for personal listening and study. Your only obligation is return postage. Tapes should be returned within two weeks unless special arrangements are made. Send your request to secure a loan copy of the interview with J. Henry Long to the Department of Interpretation, Church of the Brethren Offices, Elgin, Ill. 60120.

Preparations are accelerating in churches around the world for the July 1968 Assembly of the World Council of Churches. Delegates from 223 member churches are invited to gather on a university campus in the ancient Swedish university town of Uppsala. Brethren congregations will be offered an opportunity to "**look toward Uppsala**" by including in their educational programs a related course titled "All Things New." The teaching resources for this course, based on the Assembly's study booklet, *All Things New*, will be printed in *Leader*, starting in January. *Leader* will also carry articles dealing with each of the six major study issues to come before the Assembly.

Art for Church and Home, a catalog which lists religious paintings and which is distributed by the General Offices, has a **new price change supplement**. Copies of the supplement, as well as of the catalog, are available upon request from the General Offices, 1451 Dundee Avenue, Elgin, Ill. 60120. . . . Mrs. Anna B. Mow, of Roanoke, Va., will conduct a **spiritual life institute** Dec. 3-10 at the East Dayton church, Southern Ohio. . . . Now available for a 1-W registrant are **orderly duties** for a man paralyzed from the neck down. Detailed information may be secured from Lowell Weissert, 604 West Sunset Drive, Bourbon, Ind. . . . A former BVSer interested in joining a gospel music group as **pianist is available** for gospel concerts in churches in Western and Southern Pennsylvania and in Northern Maryland. Interested persons may contact Gene C. Rose at 522 West King Street, York Pa. 17404 or in care of Route 1, Box 192-C, Johnstown, Pa. 15906.

WILL YOU HELP?

Hunger is a fact of life for two out of three people. If you are concerned about hungry children, give to the Share Our Substance program. Provide emergency foods such as milk and cereals. Join in the effort with farmers overseas to improve agricultural production with improved seed, water resources, and fertilizer.

The Church of the Brethren in mission and service projects overseas is seeking to meet the most basic needs of people. Your support can extend these ministries.

In this Thanksgiving season, will you help?

Amount ______________

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Why two so different churches exchange visits

As you view the wide spectrum of diverse churches in the world today you will find few in sharper contrast, on the surface at least, than the Russian Orthodox Church and the Church of the Brethren. Yet these are the bodies which are engaged, now for the second time, in an exchange of visits by representatives of each church.

In size the Church of the Brethren, claiming a little more than 200,000 members, seems to be dwarfed by the Russian Orthodox Church, which estimates that it has somewhere between forty million and fifty million adherents. Brethren history is relatively brief, spanning a little more than 250 years, while the church in Russia has a history of more than 1,100 years; and the Russian Orthodox Church was the official state religion of Russia for more than 900 years. Whereas the Church of the Brethren originated in what some historians have called the left wing of the Reformation, the Orthodox churches hold to quite ancient traditions, claiming to be apostolic.

Perhaps the most obvious differences are evident in typical worship services. The Orthodox churches regard their ancient liturgies as not only the central focus in the life of the church, but as the essential expression of their faith. Especially in the eucharist do they insist that heaven has come to earth, that Christ is present among them, and that a kind of transfiguration takes place which touches every activity related to their liturgy. On the other hand Brethren often seem quite casual in their attitude toward liturgical actions, and while they would also affirm the presence of Christ in their services, they are just as insistent that he is present in "everyday" experiences. The Orthodox think of icons, the approved paintings of a saint or of the deity, as objects to be venerated as aids to worship. Brethren have been slow to accept even the most simple of traditional symbols, and as a result our churches tend to appear quite plain in contrast to the Russian Orthodox churches, even the small ones, in which candles and icons, the use of incense and the ornate robes of priests are always prominent.

If the churches themselves are divergent, the context in which each one operates is also strikingly different. The Russian Orthodox church for almost a millennium was the state church of a vast area in Europe and Asia, closely allied to a monarchical system that was autocratic in the extreme. But for the last fifty years it has managed to survive in a revolutionary era in which the Soviet government, while insisting on separation of church and state, has been avowedly atheistic and at times has persecuted the church. Though severely restricted in many areas, the church has maintained its identity, perpetuated its liturgy, and continues to minister in its own way to the needs of millions of believers. Recently the Russian Orthodox Church has taken a responsible place in ecumenical gatherings and has shown concern for social issues, particularly for peace.

In a quite different setting the Church of the Brethren has developed among people who have demanded both political and religious freedom. Most of its members live in a nation that often claims to be Christian but in which a kind of practical atheism is widespread.

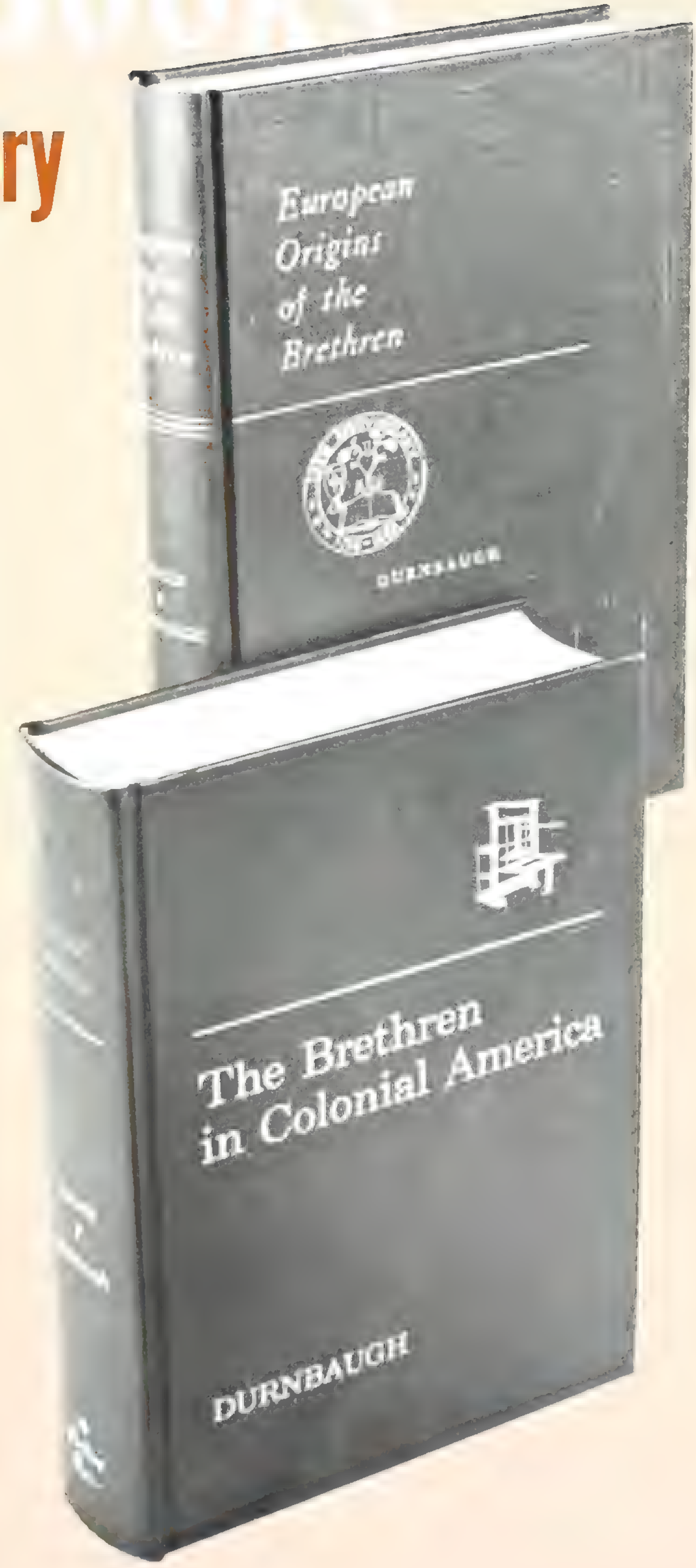
Surprisingly enough, though, the Russian Orthodox Church and the Church of the Brethren share some interesting similarities. Because Orthodox churches have retained some of the earliest of Christian practices and because the first Brethren went back to the early church to look for suitable patterns, there are some common traditions. Both churches favor baptism by threefold immersion, both churches place emphasis upon an agape (love feast) meal, both churches have kept a form of salutation or greeting, and both provide for a service of feetwashing. Their ceremonies occur in such different settings, however, that one could easily overlook their common origin.

Of greater importance perhaps, at least at this time, is the concern that both churches exhibit for the responsibilities of Christians to be peacemakers. The current exchange, one aspect of which is described in the special insert in the middle of this issue, has the purpose of bringing together leaders of both churches to talk seriously and unhurriedly about the Christian bases of the peace witness today and about some of the practical implications of this commitment to peace for Christians in both the East and the West.

We earnestly hope that Brethren, who are soon to be host to Russian Orthodox visitors, will, in the spirit of the Epistle to the Ephesians, regard them as "no longer strangers and sojourners," but as "fellow citizens with the saints and members of the household of God." This may be one of the most effective ways we can bear witness to both Americans and Russians that "he (Christ) is our peace." — K.M.

Source Books on Brethren history

Two in a series of four to be published


European Origins of the Brethren
DURNBAUGH
The Brethren in Colonial America
DURNBAUGH

European Origins of the Brethren
Donald F. Durnbaugh. **$5.95**

This is a reprint of the original book published in 1958. Produced in connection with the 250th anniversary of the beginning of the Church of the Brethren, it affords a firsthand and intimate look into the early years of the eighteenth century in western Europe. Little known or unknown facts about founder Alexander Mack and others of the early Brethren come to light in a new and fresh way as the documents of their own period of history are read. The author and his wife did extensive research in the archives of Europe and translated these documents from the German, Dutch, and French. Illustrated by many photos and photostats.

The Brethren in Colonial America
Donald F. Durnbaugh. **$10.00**

The experiences and the thinking of the Brethren from the time of their settlement in Pennsylvania to the years immediately following the Revolutionary War are portrayed in this NEW book. See MESSENGER, page 12, for more details.

The other two books in this projected series, with publication dates not yet determined, will cover the years following the close of the Revolutionary War and the transition from the eighteenth to the nineteenth century on into the last decades of the nineteenth century.

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LOOK FOR THESE FEATURES IN THIS **messenger**

Why Ecuador? *People who go on a mission tour see persons and places—and perceive also some meanings—that the average tourist will miss. A report on last summer's tour to Ecuador,* with seventeen photos by Wilbur Brumbaugh and text by William Nyce. page 1

Are Riots Necessary? *White Americans may ask the question, but they cannot provide the answer. They need to understand how black Americans view the current situation. Here is a pungent statement* by Thomas Wilson. page 9

The Icon and the Service Cup. *A timely special report describing the visit of the Brethren delegation last month to the Soviet Union.* by Donald E. Miller. page 16A

Teach Your Child to Pray. *A teacher of children offers several guidelines to aid parents to direct and enrich a child's concept and experience of prayer.* by Sara Swartz. page 20

The Nation's Top Prison Director. *After thirty-six years' experience with crime and criminals, Myrl Alexander is optimistic about making peace between public enemies and the public.* by James W. Hoffman. page 22

OTHER FEATURES include news stories about GBB agenda, monumental churches, a youth-adult workshop, a proposal concerning a candidate, and television programming (pages 12-19); suggestions for family worship by Merlin G. and Grace Shull (page 25); a puzzle about Bible trees (page 28); and "Do Women Have Their Rightful Place in the Church?" a review article by Lois Teach Paul (page 27).

COMING NEXT

Graydon Snyder describes a day in the life of Fortunatus, a Roman Christian in the early church. . . . Glenn Asquith encourages Christians to examine as well as to experience "That Thanksgiving Feeling." . . . William P. Thompson, United Presbyterian executive, issues "A Plea for Nonconformity." . . . A public school teacher finds unique opportunities to serve "The Least of These." . . . and Dale Brown continues his series of Bible messages, speaking in this case about "The Exclusive and Inclusive."

PHOTO CREDITS: Cover (bottom left), 1, 2, 3, 4, 5, 6, 7 Wilbur Brumbaugh; cover (top right), 9, 14, 15, 16, 18 Religious News Service, 12 (fifth) R. L. Giddens; 17 Leland Wilson; 20 Max Tharp; cover (bottom right), 23 *Presbyterian Life*

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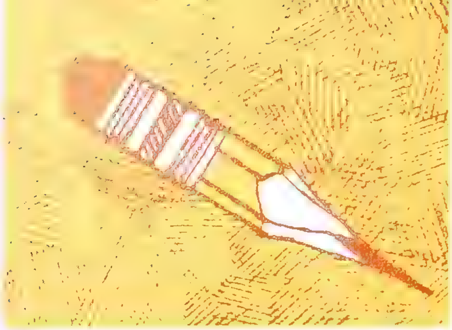
VOL. 116 NO. 2

messenger

CHURCH OF THE BRETHREN
11/23/67

"LORD OF HARVEST, GRANT THAT WE WHOLESOME GRAIN AND PURE MAY BE"



readers write

PRESENTING THE NEGATIVE

I am writing to protest the cover photograph appearing on our *Adult Quarterly*, October, November, and December 1967.

I am not acquainted with any brands of whiskey; however, from their appearance, I presume they are empty whiskey bottles.

We agree that much brokenness exists in the world. Christ and his gospel can heal this brokenness. It seems to me you are presenting the negative rather than the positive. With the use of this kind of art, I am afraid we are defeating our purpose and causing broken relationships even among the Brethren. I am embarrassed because of its presence in the church school among Christians and most especially in the presence of non-Christians. With all the religious art available for use, I think it a shame and a disgrace before God that his word in lesson form should be covered with such perverseness.

I am made to wonder if the liquor industry paid for this advertisement or if it was free gratis.

Elisha J. Jacobs

Roanoke, Va.

In my judgment the photograph is in good taste and is fully appropriate to the subject matter studied this quarter. The prophets were never reluctant to face sinful men and evil conditions. They sought constantly to manifest to the religious leaders and to the laity of Israel the ugly side of men and their conduct. They never apologized for their candor in describing conditions precisely as they were. The pictures they drew are not very pretty, to be sure, but they were honest and direct. I have to believe that the Lord inspired them to do just exactly what they did.

I would call this cover photo a religious illustration. It may not be inspirational, but it is religious and is in line with the oracles of the prophets. Often we are upset by what we see around us, unless what we see prompts us to get into mission for Christ, as his disciples in this day and time. — J. Roy Valencourt, editor, adult publications

LAWS MADE BY FALLIBLE MEN

Ethel Weddle makes some cogent points in her letter (Oct. 12) "Extreme Medicine." Withholding federal telephone excise tax is a rather picayune gesture. I am doing it. The Internal Revenue Service is not long-suffering. The IRS man has visited our home twice and has levied against our checking account both times, so that we are never more than eight months in arrears on this tiny tax.

If I really meant business, I should reduce my income enough to eliminate my income tax, which is a hundred times greater. Then, of course, I could not give to the church an amount comparable to my income tax, nor to the FOR, the AFSC, the ACLU, SNCC, SCLC, SDS, the Chicago Area Draft Resisters, and the DuPage Draft Resisters.

The CADRE folks are being arrested for leafleting and picketing the draft board offices and the Chicago induction center. Peter was arrested for preaching around the temple (Acts 4, 5, 12). Steven was stoned (Acts 6, 7), but not by drinking ethanol. Could this be the same Peter who wrote 1 Peter 2:13-15? After the New Testament was written, Christians were banned, imprisoned, and otherwise deprived of their civil rights for refusing to obey a Roman law requiring all in the Empire to offer incense before an image of the Emperor.

The laws of political entities (nations, states, counties, cities) are the creation of always fallible and sometimes evil men. These are not to be confused with the "laws of nature" which are statements by scientists of how nature works. Scientists are not infallible, either. Nature has her severe ways of dealing with those who act contrarily to her own way of doing things. (Don't touch the hot stove — your skin will blister if you do.)

Marches, picketing, leafleting, and strikes are often the only way changes for the better can be made in finite time. Strikes in violation of court orders upset judges and lawyers. Strikes get recognition of union of public employees, and bett wages and working conditions.

Why is it right for a milk driver or trucker to strike and not a teacher or other governmental employee? The law may b incomplete!

Let the judges and lawyers visit the clergymen or psychiatrists for relief.

Horner M. Eby

Lombard, Ill.

LEGALIZED MURDER

In reference to Ethel Weddle's lette (Oct. 12) in which she says she canno break our government's law by refusing t pay tax for the war, may she be reminde that our government has legalized mas murder in Vietnam, no less than Hitler' Germany did toward Jews and others. Th laws she insists on supporting is just tha legalized murder.

Robert Fritter

Elmhurst, Ill.

CLEAR LIGHT AND SMOG

Burton Metzler's "Making Ethical Decisions" (*Leader*, October), Edward Ziegler's "Evangelism for a New Day," and C Wayne Zunkel's "Why Wait Till Marriage?" in Messenger (Sept. 14, Sept. 28) strengthen and renew my faith in our Church of the Brethren leadership.

All this talk about "the new morality," "situational ethics," and a lopsided evangelism certainly creates a most stifling smog. It is good to have the clear light of true Christian thought to dispel it.

Pearl Weaver

Edwardsville, Ill.

BYLINES: **Glenn H. Asquith** divides his full schedule three ways: Editor of the "Baptist Leader," he has authored several books, along with directing the Green Lake, Wisconsin, Christian Writers Workshop. . . . As a member of the staff at Bethany Theological Seminary, Oak Brook, Illinois, **Graydon Snyder** spent a year's sabbatical leave with his family in the "Eternal City," where he studied at the Pontifical Institute of Christian Archaeology. His classes focused on lecture-tours in the catacombs, churches, and ruins pertinent to early Christianity in Rome. . . . **Kathryn M. Montz** lives in South Whitley, Indiana. . . . **Dale W. Brown** holds an associate professorship in Christian theology at Bethany Seminary. . . . As director of the Department of Interpretation, **Leland Wilson** is a member of the staff at the General Offices, Elgin, Illinois. . . . As stated clerk of the United Presbyterian Church, **William P. Thompson** addressed his article, "A Plea for Nonconformity," to the 1967 graduating class at Bridgewater College, Virginia, and to the alumni association at McPherson College, Kansas, of which he is a graduate.

COVER: Designed by Joe Alderfer

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois

THAT THANKSGIVING FEELING

by Glenn H. Asquith

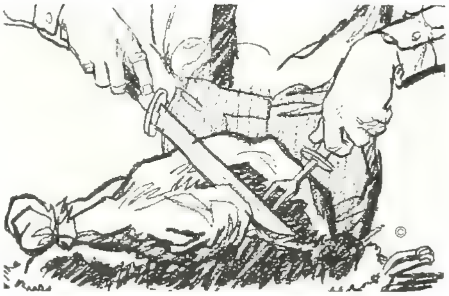
I carved the Thanksgiving turkey with fficulty and an oppressive feeling of eariness. I had been home four days ter spending three weeks in the hos- tal. This had been my first major ill- ess and I had the prospect of six more eeks in the house and then a year of mited activity. My mortality had been posed as never before.

In addition, one of our children had een struggling against great odds for everal years and was not yet out of the oods; both of my parents had died nce last Thanksgiving Day; expenses ad mounted alarmingly because of the isfortunes and other unexpected hap- enings of a costly nature.

But this was the traditional day set part for the giving of thanks for bless- gs enjoyed and benefits received. In e light of the frail illumination of my ersonal world, I paused before going rough the expected paean of praise.

And I looked out over the larger orld which gathered all lives into its eat maw. That larger world seemed o more inviting than my personal orld. A neighboring family had lost a n in Vietnam as had hundreds of other milies. None of these persons could nsole themselves in the thought that is "police" action would put an end to l wars and rumors of wars. Indeed, on is Thanksgiving Day the news reports ted a half dozen other places where ar could break out at any time.

In that larger world senators and con- essmen were being investigated as to eir honesty and fitness to hold office. he men who were elected to guide the nation and the state safely into ways of peace and virtue seemed unaware of the sacredness of their trust.



Men of different races continued the age-old practice of discrimination and recrimination. The "ins" greedily and tenaciously clung to their privileges, and the "outs" fought to tear from the others the material good things of this life.

Even in religion I found small comfort. In the midst of so much sorrow and trouble, the gospel was being proclaimed in a thousand different ways and great bitterness could be found among the various organizations as each – with sincerity, no doubt – found reason to believe in its excellence and in the error of all others.

My personal world and the larger world cast shadows across our laden table as I carved the white meat and the dark meat.

And there was another area of concern. I was seeing my condition and weighing my own future, but what of the world ahead for my children and their children?

That future world would inherit all that I found of worry in the present world, and a number of problems peculiarly its own. By conservative calculations, the population growth could not but threaten all normal existence as I had known it in my lifetime. Natural resources, such as water, pure air, petroleum, essential minerals – even food – are now on a diminishing scale, and the years to come will demand great and unwelcome changes in our known way of life and culture.

As all of this passed in review before me, how could I be truly thankful for the light meat and the dark meat, the potatoes and onions, the cranberries and the pumpkin pie?

Whipping myself up to the occasion, I remembered that I did have life, while a friend of my own age had died instantly of his heart attack. And my child, while not completely well, was here with me, while the child of another friend was killed in an automobile accident. And so on. However, this did not satisfy me. How could I be thankful because others had had worse misfortunes? How would they, on this basis, be able to rationalize their condition and find a way to thanksgiving?

I decided that my thanksgiving could not come from an attitude of "Think how much worse things might have been," or "Just consider how much better off you are than others." If I could not find reasons for gratitude within my bereavement and illness and family concern, if I could not see some compelling urge for thanksgiving in the world in which my children will live or, for that matter, in any kind of world, then thanksgiving is shallow and conditional at best. I had to find some underlying truth that would assure me that I had reasons for humbling myself before God in the sure knowledge that I had been favored far beyond my merit and its expectations.

I started with the fundamental fact of life. The sheer power of being able to estimate and ponder the dire occurrences of my recent experiences and to appraise the world and project its future is a mighty gift not to be taken lightly. Being alive is to be a factor in what goes on in the world and carries with it the hope of always being alive. There is an indestructibility about life that could not have deserted my friend as he dropped silently on the street.

This thought brought another – I named this man my friend. Friendship and love are proofs that no one is alone and that no one suffers or rejoices without his suffering or rejoicing impinging on others. This speaks of that tremendous "bundle of life" of which each of us may consider himself a part. I could well be thankful for community. My illness had brought in haste doctors, nurses, members of my family, friends, fellow workers who really cared that I was in misery and wanted me to get better.

Another link in the chain of gratitude came from the remembrance of my fellow workers. There is a blessing in the task that is given a person to perform. Blindly, sometimes, but with persistence, we recognize that the future of the kingdom of God depends to some extent on our efforts. Just as Michelangelo saw a beautiful "David" in a huge, discarded hunk of marble, we sense that there is a better day for mankind embedded in the shapeless and frightening mass of undeveloped material and mental raw stuff ready for exploration. No matter how obscure the individual, God has given him some sort of chisel to hack away some particle that is hiding the true image and destiny of mankind in the darkness of mystery. Each small heroism, endurance, patience in labor; each shared vision, book, medical discovery, new tool makes a dent in the hard surface of world resistance.

The dents speak of progress, which is worthy of inclusion in a list of blessings. An octogenarian voiced this recently when he said that he could wish that he were thirty years younger that he might live to see the wonderful things which are going to be done in the next two decades. Among the children of men nothing stands still. The world has become too small for its eager inhabitants and they are reaching, literally, for the moon. And, after the moon, what next? The excitement of change keeps the mind and body atingle.

As I wielded the carving knife I felt a slight tinge of disappointment when I realized how easily I could find some values that might lead me to thanksgiving. I had felt sure that this was one day on which the Pilgrims and Indians had nothing in common with persecuted me. Was I sincere in gathering together what seemed to be good things, or was I yielding to the annual urge to conform to a custom established both by Canada and the United States?

I thought again: Life, community, a job to do, progress – are these of any worth? On second thought and third thought I found that I could not dismiss these four as anything less than magnificent. If they came as the bounty of the Lord, then I had ample reason to give myself over to the spirit of thanksgiving. Where else, I inquired, could these possessions come than from God and with them the power of appreciation of what they mean?

Indeed, with some chagrin, I realizec that the four gifts I had assessed were no more than the main points of an outline of thanksgiving under which I coul find sub-points in great number. I thought of great books, of moving poetry, of art galleries filled with the pictured visions of men and women, of the pageant of nature from season to seasor of the common comforts of the daily life.

One of the best gifts, however, I found was the resistance, which I had that Thanksgiving Day, to a mawkish sentimentality which could thank God for the pretty little gadgets and the fille pantry. I thanked him more that my troubles had opened my eyes to the agonies of all mankind, and I thanked him – not too gladly – that I was consic ered worthy to bear the common lot an not be allowed to walk, as in the years before, as a snobbish, favored child whc thought himself immune to ills because of worthy effort and integrity and unquestioned virtue.

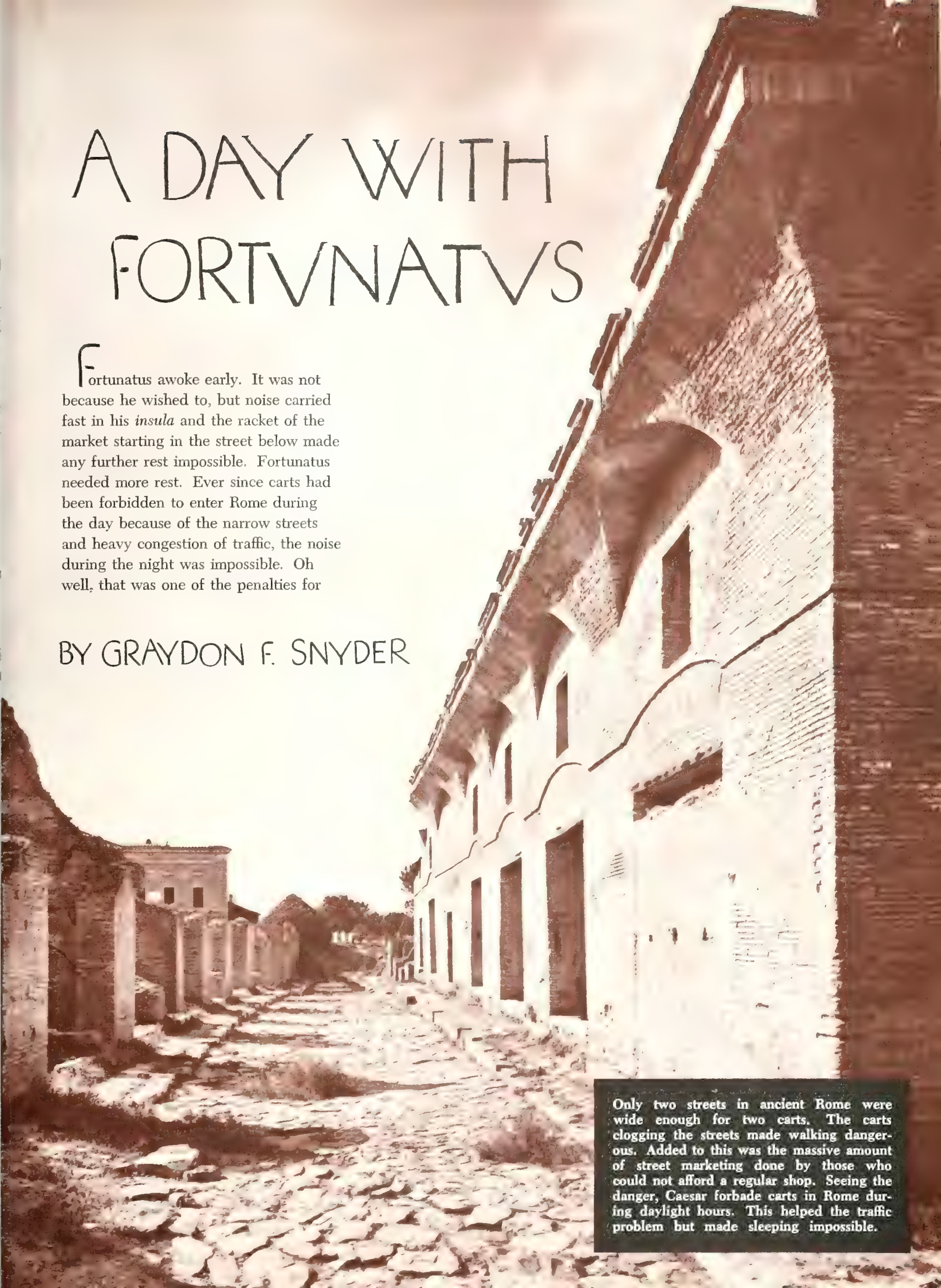
Summed up, I found that my revised pattern of thanksgiving was a swing away from "things" that could be counted to intangibles that could scarcely be named, much less weighed and numbered. I found that I could be angry at the injustice and inhumanity of man, and I could still be reverent while wondering why God allows many evils to exist among us. I recognized that there are no Simon-pure "good guys" and one hundred percent "bad guys." I knew that life is an interweaving of good and ill and that each one of us must expect to find both in the pattern of his life.

"Light meat, or dark meat?" I inquired of each person around the table, and I found it possible to be thankful that I had been obliged, or privileged, to eat both during the year that had passed. □

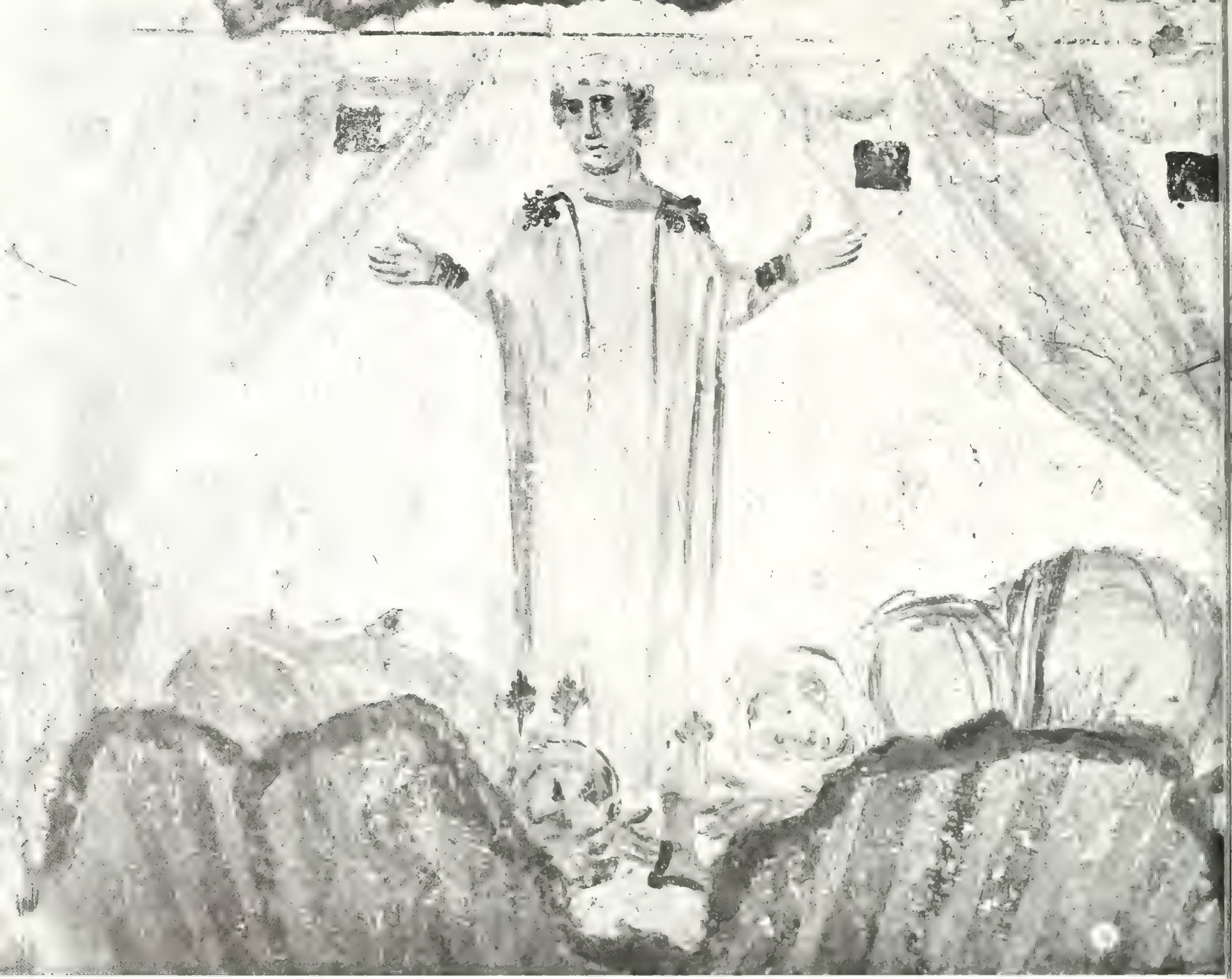
A DAY WITH FORTVNATVS

Fortunatus awoke early. It was not because he wished to, but noise carried fast in his *insula* and the racket of the market starting in the street below made any further rest impossible. Fortunatus needed more rest. Ever since carts had been forbidden to enter Rome during the day because of the narrow streets and heavy congestion of traffic, the noise during the night was impossible. Oh well, that was one of the penalties for

BY GRAYDON F. SNYDER



Only two streets in ancient Rome were wide enough for two carts. The carts clogging the streets made walking dangerous. Added to this was the massive amount of street marketing done by those who could not afford a regular shop. Seeing the danger, Caesar forbade carts in Rome during daylight hours. This helped the traffic problem but made sleeping impossible.



One might expect the earliest symbols of the church to be biblical, but they are not. The church did not come with its own culture, but, being quite flexible, expressed itself in whatever appropriate symbols were at hand. Among the earliest were anchors, fish, doves, olive branches, and fishing scenes. But the first major "person" symbols were the good shepherd and the praying figure or "orante." The good shepherd was a symbol in ancient Near Eastern culture and moved into Greek culture as either Hermes or Orpheus. It generally means "brotherly love." Later in Christian art this was identified with Jesus and the good shepherd of the gospels. The "orante" was also ancient, appearing on coins, for example, with the inscription "pietas." Th first biblical art placed an "orante" in scene such as Noah and the Ark. We ca see, then, that the earliest symbols wer neither biblical nor pagan, but a combination, which must have referred to the majo meaning of Christianity to the Roman.

living in Rome, the center of the world.

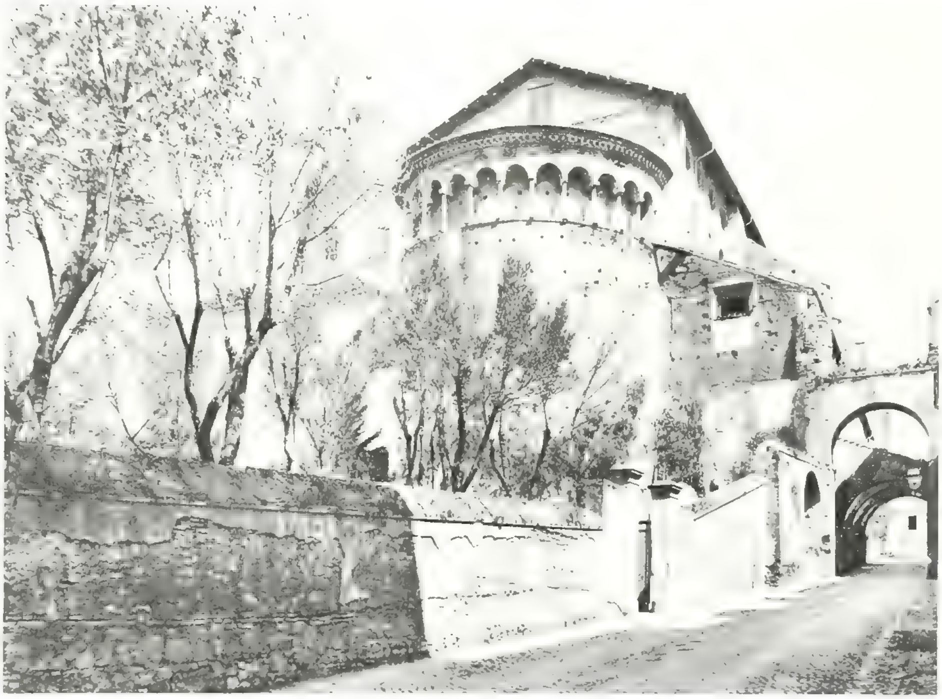
So there was nothing to do but hop out of bed and start the day. Fortunatus was really fortunate. He had a bed. Life was improving for him. When he first came to this *insula* he lived on the seventh floor and had only a straw pallet. But now he lived on the second floor, above the shop level, and at least he and his wife had comfortable wooden beds.

Fortunatus had little to do when he awoke. He slept in his tunic or undergarment and needed only to arrange his toga before leaving the house. He grumbled a bit as he put on this famous sign of the Roman. It was wool and on a summer day such as this it could be very hot. But custom and now even law would have it no other way. On went the toga.

After a glass of water for breakfast, Fortunatus was quickly in the street. Immediately gathering around him was a group of men who wanted to speak with him. Some wanted advice; some wanted favors. Others came to the point more quickly – it was money they sought.

This system was not strange to Fortunatus. He, too, was a client to someone above him and would soon go to pay his respects to his patron. But only recently had Fortunatus found himself in such a position. As his name indicated, he had come to Rome as a slave, captured by the Roman armies in Asia Minor. His native tongue was Greek, but by this time his Latin was quite tolerable. After having served his master well for seven years, a group of friends and relatives in Rome helped him attain his freedom. Actually he should have been known by the name of this master – that is, Fortunatus Flavius – but then

While there is no evidence that Christians were martyred in the Colosseum, the battles held there were bloody. Such battles and fights seem to have started as a part of Etruscan (a culture flourishing in central Italy prior to the Romans) funeral rites. The Etruscans believed that bloodshed fed the spirits of the underworld, to whom gladiatorial battles were dedicated. It is also necessary for us to realize that the gladiator was extremely popular and treated with considerable envy. Some freedmen were willing to go back into the trade.



The church SS. Giovanni e Paolo is a remarkable building. The present structure was built around 400 A. D. as a hall which was apparently used as a meeting place for early Christians from about 250 A.D. One can see the windows of that second-story hall in the wall of the present church now filled with bricks). Below the second story is a row of shops which can be seen between the arches. Today, behind the shops, one can see a large room, decorated with Christian symbols, which could be entered through a specially built entrance beside the fourth arch. Presumably the room was a place of meeting before the Christians controlled the whole block and built a hall on the second floor. If so, this is the only certain example of how the church developed from private home to public home to large hall and, finally, to official basilica.

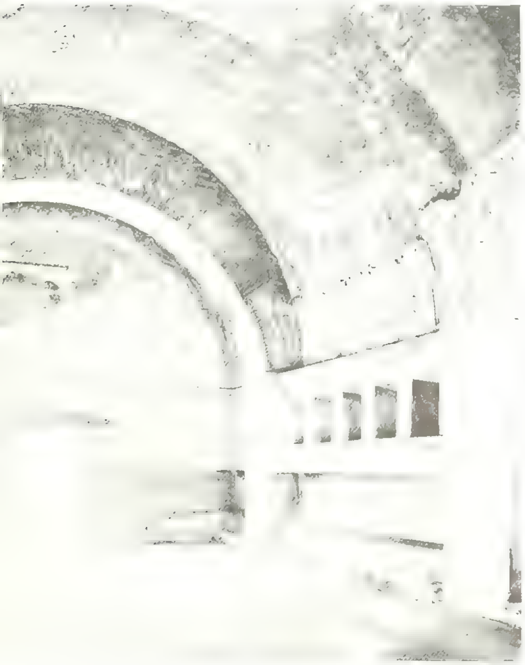
when he had become a Christian, he had dropped the second name, for among Christians such indications of social position were unimportant. That was what Fortunatus liked about Christianity — no matter who you were or what your place in Roman life, you were accepted as equal in the church meeting. Since then Fortunatus had done well. He owned a little shop on the Clivus Scauri up the hill from the Colosseum. So it came to be that people now depended on him as he had depended on someone else for aid, influence, and favors.

By midmorning Fortunatus reached his shop. Although it appeared to be an ordinary Roman structure with four shops on the ground floor and an apartment or *insula* on the second and third floors, the shop of Fortunatus was different. It and its neighboring stores, as well as the apartment above, were all controlled by the Christian group. In fact there was a Christian meeting place right behind Fortunatus,' though its entrance was a little side door in the next shop. All of this was quite invisible, of course, to the person who was just passing by.

The day was a leisurely one for Fortunatus. After giving instructions to his help, he hurried to the *forica* or public toilet, where he and Agapetus agreed on a new set of wares for his business. Following this Fortunatus was ready for his daily visit to the barber. Here again he would meet friends and other businessmen with whom he could converse and make plans for his shop. Pleasant as this might be, it was sometimes offset by the pain of the tonsorial operation, for the barber who could give a clean shave — or even possessed sharp razors — was indeed a rarity in Rome.

By noon, when Rome had become quite hot, Fortunatus returned to his little shop on the Clivus Scauri to close down for the afternoon siesta. Now for lunch. He stepped into the *taberna* two doors down. Munching bread and lentils, he reflected on the quiet atmosphere that prevailed. It had been a very noisy place but when the Christians finally bought it, too, most of the rowdy customers had taken their business elsewhere. It had been the most difficult piece of property in the entire block to buy, but they had finally managed it. Fortunatus finished lunch with a ripe melon from Ostia and projected plans for the afternoon siesta.

As far as entertainment was concerned this was the best part of the day for the Roman. Being the conqueror of the world was not without its rewards. To celebrate great victories or to achieve certain political results, emperors or other office seekers favored the people with gladiatorial battles in the Colosseum or races in the *circuses* or even naval battles in the *naumachia*. On festival days there were plays in the theaters. But best of all the emperors had built enormous baths, luxuriously decorated, for the entertainment of even the common man in Rome.



The public baths were often the most well kept and decorated buildings in the Roman community. The pools had mosaic fish in the bottom while the high "frigidarium" faced the sun with large open spaces to approximate the outdoors. Almost anyone could afford the half cent required to enter.

Fortunatus opted for the bath. It was not that he did not enjoy the games or the theater, but the bath was more relaxing. And in recent days he was wondering whether a Christian ought to support these things. After all, the gladiatorial games were dedicated to the gods of the underworld. And even if the fighters seemed to enjoy their status as gladiators, he wondered if the love of God he had come to know as a Christian did not extend to them, too. The *circus* was a different matter. He was an ardent follower of the "blues" and enjoyed going to the *circus* when he was sure of a good race.

But on to the bath. After a good game of ball in the *palestra* he was given a rubdown and scraping by the masseur. He did not enter the hot steam bath at first but worked up to it with a short dip in the lukewarm *tepidarium*. Then following the hot bath of the *calidarium* he returned to the *tepidarium* for a "cooling off" and another massage. Fully relaxed now, he entered the large beautiful outdoor-like *frigidarium*, where he could relax with his friends and occasionally take a swim in the pool. There was nothing like it.

At the siesta's end, Fortunatus moved back past the Colosseum and up the hill to his shop. He would keep it open for several hours in the evening. After all the orders were given he moved back behind the shops to the little Christian meeting place. He knew it well. With his wife Elpida and his two children h came here every Sunday for worship. There were other occasions when they used the room, also, for the Christians felt a need to keep close together. The was no persecution at this time, but th needed one another's support in the ne Way.

The room behind the shops was a common type to Fortunatus. Each side was familiarly decorated in a fresco of imitation marble with the upper half of the wall covered by a pastoral scene. There were sheep and a good shepherd On the end wall near the entrance was painted an *orante*, a praying figure. Both were symbols well-known to Fortunatus. The *orante* appeared on the back of most of the coins he used in hi shop. He took it for granted as a symbol, but when he thought about it, the *orante* aroused in him feelings of reverence and piety about his family, his country, and the civilization of which h was a part. The good shepherd was likewise an everyday symbol which aroused feelings of kindness to others. The common symbols had become for him somewhat more meaningful since hi joining the Christians. He saw himself in the *orante* as one who needed to be saved from the meaningless cycle of everyday life, from the constant threat o death, and from ever-present tyranny. He saw in the good shepherd an indication that in the world was a saving concern, a concern of God and others for him and, in turn, his concern for his family and his acquaintances – for his world.

Fortunatus was fortunate to be a Christian. He knelt before the tiny altar and expressed his thanks. Then he hurried out. For soon it would be dark and Rome without light was impossible, as well as dangerous. Quickly he closed the shop and hurried down the hill to his *insula*. □

THE LEAST OF THESE

Mrs. Yamp, Mrs. Yamp!" I hear Sylvia's eager voice greeting me before I even realize that the clock's swift hands are approaching the hour of nine o'clock. This dusky-skinned girl of twelve has suffered severe brain damage and is under heavy medication for the prevention of seizures.

Soon I can recognize the irregular sound pattern of feet belonging to Julie Ann and Cathy – even before they reach my door. Mongoloid Cathy, with her moon-shaped face and almond-slanted eyes, greets me in a most friendly but measured "Go-o-od mor-r-ning!" She is joined by Julie Ann's "Hi-i" and "Ho-oo-ow do you li-i-ke thi-is?" as she proudly displays a fresh but old dress. This repetitive and stammering speech is yet another symptom of central nervous system impairment. Her large man-size handkerchief rather ineffectually catches the frequent drools which emit from her mouth.

During a lull I can look out the window. I see, two floors below, the yellow station wagons and small, snub-nosed buses arriving. Cerebral palsied children are being lifted gently down and placed in waiting wheelchairs. Their jerks and drools are even more pronounced than those of my nine teen-aged girls, though their minds are keener. Many of these children will never attain social and economic independence, even when they reach adulthood. So academic schoolwork in the traditional sense of the word is highly unprofitable.

I am brought suddenly back to my own classroom by Carla's loud "Uh-oh!" as almost all of her one hundred forty-four pegs scatter in all directions on the floor. Emily, a tiny microcephalic (having abnormally small cranial capacity), hurries to help Carla, who is cerebral palsied and unable to avoid occasional spills.

"Oh, Carla," complains Patricia, who is almost totally deaf. "You hurt my ears!" The vibrations of the crash have indeed reached her dulled senses, but she, too, helps pick up the errant pegs.

Nearly all my girls have arrived so it is time for toileting, washing, and our morning health-check period. These self-help skills, including feeding, dressing, toileting, washing, grooming, brushing teeth, using handkerchiefs and completing tasks, are high on the agenda for each day. Motor skills are also highly emphasized – walking, running, climbing, skipping, marching, dancing, throwing, manipulating, eating, using finger muscles and arm muscles, and playing alone and in groups.

Other skills on the daily schedule are speaking; using simple arithmetic terms such as *all*, *up*, and *down;* rote counting; reading one's own name; learning protective words such as *poison, danger, keep out, ladies, gentlemen, push, pull, in,* and *out;* and participating in music. Important occupational skills to learn are running errands, dusting, sweeping, setting the table, washing and drying dishes, laundering and ironing clothes, sewing, homemaking, using tools, using the telephone, and traveling in the familiar parts of the community.

In the course of a day are spills and upchuckings, seizures and drools, pronounced withdrawal and extreme aggressiveness, many peculiar mannerisms, and great distractability. But there are also friendliness and concern, consideration and tenderness, happiness and love. There is the glow of success that comes after repeated failures when the child and teacher can both joyfully exclaim, "I did it! I did it! I did it!"

A large poster in the upper hall at our school aptly describes our work: "Special education is a professional field requiring: the patience of Job, the understanding of a psychologist, the dedication of a missionary, the deft hand of a sculptor, and the skill of an expert surgeon."

A thrill of accomplishment accompanies teaching a new skill such as weaving; it is practical to learn to tie one's shoelaces, but the greatest thrill is the reclamation of human personality. Motherless, with an inebriate father, Sara was an unusual mongoloid. Unlike the usual happy, friendly individual that most of them are, she was indrawn, grumbly, and secretive. Even in the gym she often secluded herself and did not join in the group games.

When introduced to a new experience she would poutingly grumble, "Too hard! Too hard!" But after much cajoling she would often try. She must have had lots of chocolate cake for breakfast as she often appeared with remains of it on her face and her eyes, partially matted shut with mucous. I had a special washcloth and towel for Sara, and the two of us would make a clean-up trip to the bathroom each morning. In many small ways we developed a special relationship. Finally, after a long period of mothering, small academic successes, and a realization that she was wanted and liked, she no longer resisted affection. The walls came tumbling down when she put her pudgy arm around mine and told me with her tongue and eyes, "I love you."

Krista, until age fourteen, had had little contact with the outside world. She had bathroom difficulties, could not communicate, and could not feed herself. She had been totally blind from birth and was severely retarded. The school music program, the patience of a competent teacher, and the love of classmates had unlocked the fetters that bound her.

As my student her fourth and last year in school, she could find her way to the bathroom and completely care for her toileting needs. With minimum assistance she could feed herself. She could recall the words and melody of almost any song I would mention. She knew her classmates and other teachers by their voices and always greeted them joyously. Just before her graduation she thrilled a large audience at our spring program with her completely unassuming and natural rendition of "Feed the Birds" from the Mary Poppins musical. Even though Krista is not with us, "Krista's song" is often called for at music request time.

Sylvia's anecdotal records which I inherited from former teachers were disheartening enough to blanch the blood of the most seasoned of teachers: "Whe I corrected her, she spit at me. . . . Sylvia was impudent and mean yesterday and the day before – she kicked me in the shin. Later in the afternoon she swore and kicked me. . . . After lunch she started teasing, using foul language and spitting. . . . She tells us she hates us and makes up stories saying, 'The teacher hit me in the face.' "

When I discovered she lives near the school, I arranged for Sylvia to assist me in readying our room for school opening the following week. When the whole class arrived she could proudly say, ' helped do it," or find a necessary too with which to work. At first fear and distrust were very evident on the part o former classmates. They had witnessed too many temper tantrums, had too often been the object of her barbed tongue. But gradually the girls realized that Sylvia wanted to be their friend and helper. I simply explained that Sylvia was growing up and was no longer acting like a baby. Even though after a year and half there have been periods of nervousness, rebellion, annoyance, and tears, Sylvia has never once been on the floor with a temper tantrum nor kicked a single classmate nor used foul language.

So my ministry is not only one of teaching but of healing, of molding and of making – of giving "the least of these" an opportunity to be human beings of dignity and worth. It truly is very special education. □

The Flower Girl

As the wedding party gathered about the altar of our small church, I peeked around and through the flower-decked bonnet two rows in front of me. Like the other guests, I was admiring the lovely bride, when suddenly my attention focused upon the tiny flower girl, who seemed to have trouble sitting still.

After the ceremony she flitted and darted, like a yellow cabbage butterfly, from one side of the aisle to the other, her white lace flower basket swinging with carefree nonchalance and her white, flowered hat tilted jauntily behind her straight bangs, emphasizing her brown, slanting eyes.

When she flew past me I caught a better glimpse, realizing then that my imagination had not been playing tricks on me. The distinct facial features and the lack of expression in her eyes identified her immediately as one of God's very special little people. She was a Mongoloid, small for her age, the daughter of a young couple with whom I was casually acquainted.

I was surprised to see her parents sitting directly across the aisle from me, their faces fairly beaming as they watched their little one disappear into the receiving line in the vestibule. The bride could have chosen other little girls, each with a high I.Q. and a face spilling over with expression and personality. But the bride had wanted this particular little girl, even though she could speak only a very few undistinguishable words at the age of five.

If her parents were lucky, someday the little girl might be able to count to ten; at times she probably wouldn't be capable of that small exercise. Knowing this, they would have to be content watching her play, wipe a few dishes, or mimic someone on television. These were some of her capabilities and they would make the best of them.

Later I made my way to the vestibule, ostensibly to wish the newlyweds a long and happy adventure. But what I really wanted to do was to thank the bride for sharing her day with the little flower girl and her elated parents.

I went away from the reception comparing the parents' unselfish love for their retarded daughter with that which God offers to every man, woman, and child: an eternally *giving* love that stretches to any particular need, even when there is not so much as a bright-eyed smile in return. — *Kathryn M. Montz*

Third in a series of Conference Bible messages

The Exclusive and the Inclusive

by DALE W. BROWN

Because God loves the world, the church is chosen for the sake of the world. Early in the biblical story we detect a dual focus on the inclusive and the exclusive. There is God's covenant with mankind through Noah, and God's covenant with a people through Abraham. This points to a third usage of the word *world*. In addition to the references which mean all of God's creation and the usages which refer to the fallen part of creation, there are those passages in which the word *world* refers to that which is outside or other than the church. Such a usage is found in John 14:22 in the question of Judas (not Iscariot): "Lord, how is it that you will manifest yourself to us, and not to the world?"

How can one experience genuine community and not erect walls which keep others at a distance? Or is it possible really to be open to the world without endangering the close-knit fellowship of the Brethren? Perhaps these exclusive and inclusive notes belong together. The Bible points both to the particular and the universal, both to the brotherhood in Christ and the brotherhood of all mankind, both to discipline and mission. God loves both those in the church and those outside the church. In speaking of rival demon exorcisers Matthew quotes Jesus as affirming: "He who is not with me is against me . . . "(Matt. 12:30). Mark's gospel reports: "For he that is not against us is for us" (Mark 9:40). For abstract analysis these two claims of Jesus Christ present an irreconcilable contradiction. Yet, they may very well belong together.

The particular and the universal

This may be demonstrated in the themes of the particular and the universal. We find this dialectic in the framework of the biblical doctrine of election. The election of one people, Israel, from among all of the peoples of the earth is often labeled as an inadequate, primitive view of a tribal God. Here is the idea of a capricious God who plays favorites. The exclusive claim made about Jesus Christ by Christians is regarded by many as the antithesis of the spirit of tolerance and openness which should come to prevail in our world. Why choose one nation or one man? Would it not be fairer to reveal oneself to all? It is this particular claim of the Christian faith which so often becomes the offense. Many moderns struggle over the problem which in theological circles is labeled the scandal of particularity.

Many may not be any more satisfied with some of our efforts to explain the scandal than my two oldest children were on one occasion. They were sittin at home on a Sunday afternoon with nothing to do. Friends came by and asked our daughter to go swimming. One was chosen. To comfort the other, I attempted a semi-Calvinistic line of reasoning: "The way you have been acting, you both deserved to stay here all day. This would have been justice. Now instead of complaining about your plight which you deserve, you should b rejoicing over the unmerited grace received by your sister." Unfortunately, this did not help. He still felt that it was unfair that he was not chosen.

According to the biblical doctrine of election, the children of Israel were chosen not because they were more moral and virtuous nor because God liked them better. Rather, they were chosen for a purpose, for responsibility, for service, for mission. In the call of Abraham we have the purpose stated: ". . . in thee shall all families of the earth be blessed" (Gen. 12:3 KJV). And a frequent theme in the New Testament proclaims that the death of one man was fo the purpose of the redemption of all.

Some human analogies may be helpful. Ideally, it might be argued that one should love all people equally and that it would be unfair to love some more than others. Some attempt this in an effort to love as many women as possible. But most of us believe that it is through our particular love for one woman that our love for all humanity is enhanced. Our love for our own children should not inhibit but contribute to our ability to love other children. Our deep loyalty to a denomination should enhance our ecumenical relationships. This same scandal of particularity can be observed in mission strategy. We may feel a strong concern for all of the hungry people of the world. To do something concrete about our concern, however, requires that we choose one project or one place in which to begin our sharing.

One's particular choice is a means to fulfill the universal concern. For this reason it is the unique claim we make about Jesus Christ which leads to a universal concern for all mankind. Historian Arnold Toynbee has not been comfortable with the claim for uniqueness of the Christian faith. He advocates a parliament of religions in order to unite all the religious peoples of the world against the forces of secularism and nationalism. Some have criticized Toynbee's approach as being less inclusive because it includes only religious men. The Christian approach should be even more inclusive; for on the basis of this faith men know their unity in love and concern with all men.

The more definite my commitment to Christ the more I must love all men, even my enemies. Paul Tillich expresses it well: "What is particular in him (Jesus Christ) is that he crucified the particular in himself for the sake of the universal." Dietrich Bonhoeffer likewise felt that the more exclusively we acknowledge and confess Jesus as Lord, the more fully the wide range of his dominion will be disclosed to us. In Christ the particular and the universal belong together.

Brother in Christ and brotherhood of all mankind

Another pair of themes affords an opportunity to examine this same dialectic between the exclusive and the inclusive. What is the Christian distinction between the brother in Christ and the brotherhood of all mankind? The word *brother* was the most frequent term of address in the early Christian community. After a few centuries it was retained only for clergy in their greeting one another and in monastic communities. Its use by groups such as the Brethren prompts some Roman Catholics to designate us as married monastics. It is of special interest, therefore, to examine the usages of the word *brother* by the biblical writers.

First there seems to be a simple adoption of the practice of the Jewish community. Both Peter and Stephen call the Jews brethren in their sermons, and in Acts 13:15 Paul is so addressed by the Jews themselves. In the Sermon on the Mount the word is probably placed in this same Jewish context: "If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there and go and first be reconciled to your brother."

A second usage was probably a natural shift from using the term to address a fellow Jew to greeting a fellow Christian. Such is a typical greeting of Paul to the churches in his epistles. And the risen Christ so refers to his immediate disciples when he instructed the women: " . . . go and tell my brethren to go to Galilee . . . " (Matt. 28:10).

A third usage has a slightly different connotation. When told about the presence of his mother and his brothers, Jesus replied: " 'Who are my mother and my brothers?' And looking around on those who sat about him, he said, 'Here are my mother and my brothers! Whoever does the will of God is my brother, and sister, and mother' " (Mark 3:31-35). Here brotherhood is not something which is automatically bestowed at birth but depends upon a person saying yes to the will of God.

A fourth and perhaps the most universal usage is found in Matthew 25 in the parable of the great judgment. The judge of the world speaks of the works of mercy done or not done for "the least of these my brethren." Nothing suggests that only the faithful or believers in the gospel of Christ are meant here. But rather the brother is the brother in need. And the brothers are probably the brothers to the Lord because they belong to the community of lowliness and suffering.

Some have opposed the idea of the brotherhood of man because they feel it to be a modernist creation. An analysis by Joseph Ratzinger in a little book called *The Open Circle: The Meaning of Christian Brotherhood* may be helpful in clarifying this problem. He believes that the Christian concept of brotherhood is not like that of the mystery religions which created closed brotherhoods of the initiated and used the word only for the in group. On the other hand, Christian brotherhood is not to be identified with Stoic universalism or the views of the Enlightenment in which brotherhood is extended so far as to become unrealistic and meaningless.

In the Bible brotherhood is both limited and universal. There is a double covenant, with Noah and with Abraham. Our brotherhood is a circle, but an open circle. Those who are not with us are against us. But at the same time those who are not against us are for us. One observes both emphases in the New Testament epistles: " . . . let us do good to all men, and especially to those who are of the household of faith" (Gal. 6:10); and "Honor all men. Love the brotherhood" (1 Peter 2:17).

Discipline and mission

As the love of God chooses the particular for the sake of the universal and expands the love of the brotherhood to encompass the love of the least who are brothers to our Lord, so the love of God becomes incarnate through discipline and mission.

There are many who feel that discipline and mission are antithetical. There are both friends and opponents of Mission One who feel that a turn to the world means a turn away from the church. It is assumed that since mission is openness to the world, all exclusive allegiances must be repudiated. Discipline is then regarded as the opposite. It is slavishly following rules within the church. It is gritting one's teeth to do something for the Lord when you would prefer doing something else.

My thesis is the opposite. Discipline and mission belong together. Christian discipline comes from the same root word as discipleship and discipleship means mission. Discipline means to learn; it is training which corrects, molds, strengthens, or perfects. And mission involves a purpose, a goal. Training should not and cannot be separated from the task. The vision, the goal will give shape to the discipline of the church.

The intimate connection between discipline and mission has been revealed again and again in the history of the church. The story of Israel begins with a covenant with a holy (separated) people. Why? So that all the peoples of the world might be blessed. It was the same apostle who advised against an unequal yoking with nonbelievers who was the great missionary apostle to the Gentiles. The church which differentiated between the catechumens and the members in its services was the same church which turned the world upside down. The monastic, disciplined Irish communities sent missionaries to the barbarians of Europe. Franklin Littell has emphasized that it was the disciplined communities of sixteenth century Anabaptism which produced the radical innovation of making the great commission binding on all church members. The early Methodist class meeting knew a rigid discipline. John Wesley, himself, was once refused entrance to a Methodist love feast because he did not have a ticket. Yet early Methodism took to the open air and brought Christianity to the working man who had been completely alienated from the church. John Wesley called the world his parish. Whenever the church has made a dynamic impact on the world, you will discover a dynamic, disciplined movement.

It does not work to attempt to separate discipline from mission. If one attempts to maintain discipline when the original mission has been forgotten, then it is like having training without a purpose. Discipline without mission can be the retention of laws without a concern for people. When brotherhood disappears, discipline becomes impersonal, punitive instead of redemptive, mechanical instead of spiritual. On the other hand, mission without discipline is having a goal without any means of achieving it, love without any form of expression. The vision and the training, the call and the commitment, mission and discipline belong together.

Prophetic voices calling for the reformation and renewal of the church seem to be pressing these two things. On the one hand there is a desire to recover some type of discipline. Whereas previous generations rebelled against the church because of its narrow legalism, some in this generation are rebelling because the church does not stand for much at all. Its values are synonymous with those of middle-class society. Some pastors are beginning to witness to how many members they have lost instead of how many they have added to the rolls. Not that they are excommunicating members, but that the nature of the church's mission and the radical demands upon its members cause the status seekers and uncommitted to drop out. On the other hand, there is a recovery of the servant role of the church and an increasing passion to be relevant to the real problems in our world. The church is being called to give up its preoccupation with its own institutional strength and survival and become the church for others.

Another way it is put is in stressing the need for both the gathering and scattering of the people of God. The small group movement and the concern for the world are appearing together. Mission Twelve and Mission One are parts of the same mission. We must have both the gathered and the scattered church. For in a real sense one cannot really get out of the church unless he is first really *in* it. And one cannot really be in it unless he has a vision of the kingdom of God, a dream of the world as it should be, and an understanding that the church does not exist primarily for itself but for the world.

May we be willing to accept the "foolishness" of a particular faith and a particular calling for the sake of God's universal love for all! May we be willing to reenter the life of a church which more intimately knows the word *brother* for one another for the purpose of the brotherhood of all mankind! May we become enthusiastic about discipline as a response to God's mission so that the good news of *shalom* – peace, salvation, and righteousness – might be manifest in all the world! □

day by day

We generally worship by voicing our feelings for God in prayer or in song. The worship suggestions this time are in the direction of expressing our feelings for God in the creation of something with our hands. Meaningful prayers have been written, stimulating music has been composed, beautiful pictures have been painted to the glory of God. The creative part of a human being is at its best revealing God's world.

God's creation was a beautiful and wonderful action. He gave us this ability to create. We seldom include such an activity in our worship services. During these two weeks our worship services will consist mainly of creating together as a family. Think in terms of a wall hanging or a table setting that you would like to have. If you decide on a wall hanging this is the way you will proceed.

Suggested activities

1. Thank God we can think together. As a family, discuss where a wall hanging would be desirable. What subject matter would suit the family best: animals, fish, birds, flowers, stars, churches, people, or instruments? What size would you like? What materials would you like to use? There are many pages in home and needlework magazines containing a variety of materials, designs, and ways to frame them. If your family is having a problem thinking of ideas, take a session at the library with everyone looking for ideas. There is much opportunity to seek God's help and to feel his love when we are in the midst of thinking and deciding together.

2. Set a time aside when the whole family will gather the materials: Go to the store together, to the field, to the scrap drawer, to the wood shop. The materials have come from God's world, whether people have greatly altered the basic material, such as in plastic or cloth, or whether it has been growing in the fields, such as wheat or pods, or pretty feathers gathered from birds. Praise God for his world.

3. Get a sheet of paper the size you have chosen for your tapestry. Each member of the family will want to be included in the drawing of the design so either pass a marking pencil around as you develop the design or give a crayon to each. Because you can have many levels of ability in one design, do not give anyone the idea he is too young to participate. This is to be a family creation.

Forget any ideas of perfection that will keep it from being all-inclusive. Each member of your family will want to say, "I did that part of it!" God has room for all of us to make our contribution in our world. And he watches for us to make our contribution each day, each moment. He is not waiting until we reach maturity or are grown up sufficiently. Each person can help select colors for the design as well as determine the shapes and sizes of the items in it. God has room for all.

4. Decide which part of the design will be whose responsibility. And as each member goes about his part of the task, remember that what he is doing is wonderful. "Suggestions" from mother, father, older brother, or sister do not contribute to the ability of the person working. Suggestions for improvement usually contribute to a person's feeling that he cannot do it right. So give positive expressions about your own work and the contributions of all the members of the family. Do not praise one of the children as an example to the others. That kind of praise shuts down the feeling of togetherness. And the big point of the worship during these two weeks is the feeling of joining God in creation as a family.

If you decide on a table arrangement or worship center follow much the same steps as above, but your choice of materials may fit the season. If the flower garden is full of flowers, go as a family to pick flowers, either for one big arrangement or for individual arrangements to contribute to the table. Six or seven vases of flowers would not be too many to arrange on a table with rocks or driftwood if you keep some of the vases and flowers small. Maybe you all want to go to the produce part of the grocery store and pick fruits in the fall, or to the park and around town to find leaves, cones, and pods. Make and arrange candles at Christmastime — all shapes and sizes. Since some of the materials you choose may not last as long as others, with perishable items do a new arrangement for the second week. — Dorothy and Rodney Davis

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DAILY READING GUIDE — November 26-December 9

Sunday. Gen. 1:1-5. God created the night and day.
Monday. Gen. 1:6-8. God created the waters and the firmament.
Tuesday. Gen. 1:9-13. God created dry land and plants with flowers and seeds.
Wednesday. Gen. 1:14-19. God created day and night and seasons.
Thursday. Gen. 1:20-23. God created fish and birds.
Friday. Gen. 1:24-31. God created animals and people.
Saturday. Gen. 2:1-3. God rested.
Sunday. Ps. 8:4-9. When I look at thy heavens, the works of thy fingers!
Monday. Ps. 19:1-4. The heavens are telling the glory of God.
Tuesday. John 15:1-2. I am the vine . . . my father is the vinedresser.
Wednesday. Eccles. 1:5-7. The sun rises . . . the sun goes down.
Thurs. Eccles. 3:1-9. A time to plant and a time to pluck up what is planted.
Friday. Ex. 25:23-26. Make a table of acacia wood.
Saturday. Ex. 26:1-6. Make the tabernacle with ten curtains of fine linen.

news

Dilemma for volunteers: Only to patch up, and not speak out?

America's presence in South Vietnam has many faces. Most conspicuous among them is the stark presence of the U.S. military. On a far more modest basis, in fact, quite in contrast, is another presence, that of the workers in private development and relief agencies.

For quite some time the two functioned each in its own way, even though the simple logistics of being in South Vietnam in wartime made the voluntary agencies dependent upon the government for transportation, security, shipping, and warehousing of supplies.

In recent months, however, especially since the order last May to place the pacification program under military instead of civilian command, the goals of the military and of the civilian volunteers have been on a collision course. This has led in recent weeks to a series of explosions, posing no small threat to the future of development and service ministries in the midst of military escalation.

One issue that arises is whether American civilian workers, many of them antiwar, can air their views with South Vietnamese and Americans in Vietnam and at home.

A second conflict stems from the feeling of volunteer agency workers that they are being pressured by the U.S. mission in Saigon to become more a part of the government's war effort.

And a third factor is the utter disillusionment among volunteer agency personnel over what the American direction is doing to the life and future of the Vietnamese people.

Tension: For a few Christians the tension is not a problem. For example, Bob Pierce, president of World Vision, at a meeting in Saigon reportedly had nothing but the highest praise for his organization's relationship with the U.S. military in Vietnam. "World Vision is not here to oppose the United States' effort. We are immensely grateful for all they have done," he said.

For other agency volunteers the conflict is grating. "It's one thing to get along with the military," said a director of a Vietnamese foster parents program. "It's another thing to start worrying about your agency's sovereignty."

Some volunteers have charged that the government is exercising punitive measures by controlling transportation services, as seen in the relegation of certain agency workers to lowest priorities in plane travel — "the same categories as a government secretary on vacation." This is but one of numerous points of contention.

Resignations: This fall the situation prompted several resignations from International Voluntary Services, regarded as one of the most respected and effective of the twenty-six voluntary agencies in Vietnam. Three of the highest and ablest IVS officials and two Church of the Brethren youth in IVS were among those submitting resignations. The Brethren were Ted Gregory of Empire, Calif., who was reassigned to Brethren Volunteer Service in Europe, and Ervin Huston of Nampa, Idaho, who transferred to the States to engage in BVS training at New Windsor, Md.

At the time of resigning, the three officials were joined by nearly fifty of the 150 IVS workers in Vietnam in signing a protest letter addressed to President Johnson. In the letter the workers urged the United States to cease bombing North Vietnam, recognize the National Liberation Front, and turn over the question of the war "to an international peace commission and be prepared to accept its recommendations." The protest letter, made public, wa stunning to the U.S. mission in Saigon in part because IVS, though a privat agency, is funded by USAID.

Included among the resigning official was IVS director Don Luce of Eas Calais, Vt., who with deep feeling said "I could not become part of the destruction of a people I love." Speaking of the changes he had seen occur in the Vietnamese people in the past decade he added: "It's become unbearable to witness the destruction of Vietnamese family life, the home, the agricultura system, the transportation. We're defeating ourselves here."

Dilemma: Prior to his resignation Mr. Luce said the U.S. mission "keeps asking us to help move refugees, for example. But the really important question is, should there be more refugees?"

The dilemma is intensified further in that rarely have major development and relief programs been administered in a country while the ammunition was still flying. The problem for Christians who are neutral or nonpolitical in intent was described in this way by Omar Eby of the Mennonite Central Committee, which has a core involvement in Vietnam Christian Service:

"How can Joe Smith, a Vietnam Christian Service worker committed to serve any individual in desperate need, regardless of race, creed, or political affiliation, give a bowl of wheat flour to Nguyen-van-Mang, a Vietnamese refugee who may or may not be a Viet Cong or member of the National Liberation Front, without being accused by the American Army 'of giving aid to the enemy'?"

Distinctive role: Omar Eby traces the story of Doug Hostetter from Harrisonburg, Va., and in Vietnam Christian Service and the brush Doug had with American officials which led to his temporary reassignment to Saigon for "discussions" with agency headquarters.

"For a true Christian witness in a war-torn country, I feel the need for a disnct identification from USAID and the ilitary," the 23-year-old conscientious bjector stated.

Assigned to Tam Ky, a coastal village 50 miles from the North Vietnam bor-er, Doug assisted refugees with food and aterial aid, arranged crafts and typing asses, and promoted community de-elopment.

When the Vietnam Christian Service orkers first arrived in Tam Ky the ietnamese people showed their suspi-ons and hatred of Americans by cursing hem, spitting on them, and throwing ones. The workers went quietly about eir ministry of giving material relief, emonstrating the love and concern of e Christian churches. Since they rep-esented a Christian rather than a po-tical agency, they recognized no bound-ries, political, racial, or geographical in xpressing this concern, other than to ttempt to see that commodities were sed only by civilians.

Seven months later, responsible per-ons were readily admitting that the atti-udes of the more hostile Vietnamese in am Ky were changing for the better. The people noticed that the Vietnam Christian Service folk were different: they were the only Americans who lived in unguarded compounds, walked among the people at night, did not carry weapons, and visited friends in the country.

Party to a daily predicament: Vietnam Christian Service worker with friends

Neutrality: "I must identify closely with the Vietnamese people," Doug wrote recently, "in order to communicate Christian love and to honestly understand the Vietnamese feelings on both sides of this conflict. To do this, I mingle freely with the people, visit in their homes, eat their food and speak their language. To insure my neutral image in the community I was forced to refrain from forming any close associations with either American AID officials or the U.S. armed forces in the Tam Ky area. This was not because I did not appreciate them as persons or even because I felt that their programs were entirely wrong, but only to try to insure that I was not misunderstood by the Vietnamese community.

"Because of the way that I live among the people without guns or protective walls, my very life depends on the Vietnamese community accepting and believing my neutrality."

Not all civilian volunteers impose such a separation from USAID and U.S. military personnel. Understandably, in Doug's case the American Army was curious about, even suspicious of his discussions with Vietnamese and his disinterest in giving Army Intelligence information about his friends.

"But you do support the U.S. policy here in Vietnam, don't you?" a Marine colonel asked Doug pointedly.

"I had no choice but to say no, I didn't," Doug reported later.

Daily predicament: This is the kind of setting in which a Christian volunteer, especially a pacifist, finds the relationship to government most perplexing. "Right answers are elusive," commented Paul Longacre, acting director of the Mennonite Central Committee's program in Asia. "Our workers in Vietnam participate in a daily predicament. From the beginning of our work they sensed the dilemma of seeing and serving the needy while at the same time being identified to some degree with the very cause of the needs."

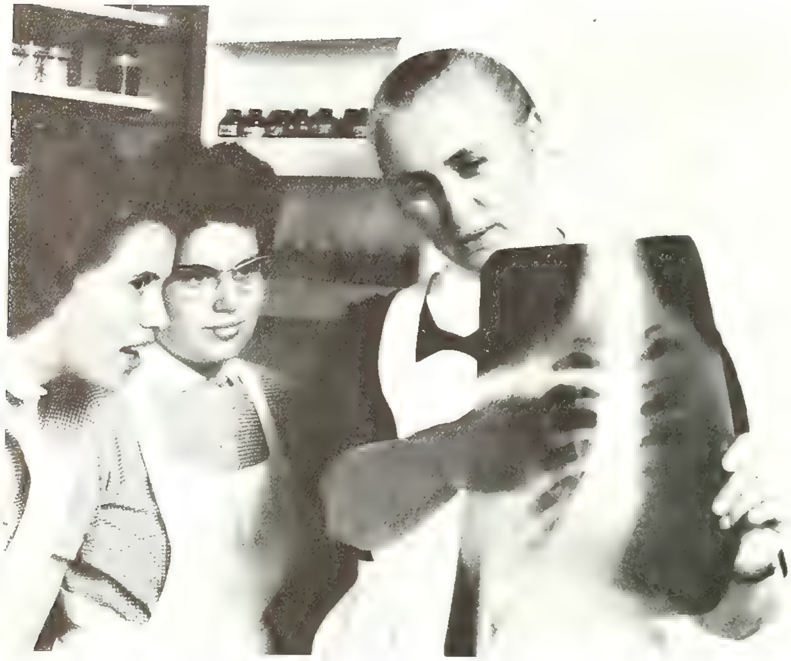
As one individual Mr. Longacre does not see Vietnam Christian Service workers, whose basic ministry is one of healing and reconciliation, taking a political stance. "In a real sense individuals in Vietnam Christian Service have forfeited some of their independence to speak on issues of political import. This is because the agency has been invited into the country by the Vietnamese government for a relief ministry, and no other role. As a guest of that country, the volunteer is not free to criticize the government of Vietnam."

Taboo: Others feel that open criticism of U.S. government policy likewise is taboo for American workers in Vietnam. The sole reason for a Christian relief presence in Vietnam is "to minister to an acute human need," Church World Service's James MacCracken testified last month before the Judiciary Committee's subcommittee in Washington.

Yet can a concerned and idealistic American volunteer live with himself and not speak when around him he sees the disintegration of a people and a society, to the extent that one out of every eight civilians is registered as a refugee? Obviously some civilian workers cannot; hence the resignations. Others may seek more subtle means of dissent.

Regarding those Americans in Vietnam who do not feel really free to protest, yet are deeply troubled about their country's role in what is taking place in Vietnam, the church and individuals back home must give expression for them, Mr. Longacre stresses.

It is his plea that as the war intensifies, so must the witness for peace.



Training: Aides, sister study X ray

Friendship: Volunteer and buddy at mealtime

VOLUNTEER SERVICE: EUROPEAN STYLE

Team work: *Youth and elders tackle daily tasks*

Encounter: Personalizing institutional life for boys with mental handicaps

Voluntary Services, paralleling to some degree Church of the Brethren Volunteer Service, was born in Germany in 1954. The program, termed "Diaconate Year," is under sponsorship of a number of churches of Germany.

Of the nearly 9,000 youth who entered the program by early this year, nine out of ten were women. Often a sister in a church order, one with social service training, is the leader of Diaconate Year projects.

The movement was launched to mark the centenary of the Evangelical-Lutheran Diaconal Institute in Germany. Similar appeals followed in other German churches. The program spread to Holland, Austria, Switzerland, and France.

Youths seventeen and older serve in old people's homes, institutions for the physically or mentally handicapped, and children's homes. Brethren Volunteer Service workers in Europe have been assigned to a few of the same institutions.

While the European program has no counterpart to the New Windsor training for beginning volunteers, an introductory course is taught by the Diaconate Year leader, who also arranges meetings with volunteers midway in the year.

As is the case with BVSers, some participants in the Diaconate Year look back upon the experience as "the year I grew up" and "the year I shared with others the blessings I've enjoyed." Now and then come charges that the work assignments are but slave labor to staff church institutions.

Still other comments of European youth may echo a bit the reactions of BVSers, such appraisals as: "I didn't care about people before. I am now a sympathetic person." "The year taught me to be an independent person and it was about time." "I appreciate my parents so much now."

Colleges to research impact on students

What impact has four years of liberal arts training on college youth? During this span do students become more or less opinionated? Do they become more or less sensitive to needs of the world around them? Do their interests and tastes grow in depth and scope or do they become more shallow? To what values do they give priority?

To study attitudes and relationships which stem from liberal arts education is a new research undertaking announced this fall by the Central States College Association, financed by a $50,000 grant from the U.S. Office of Education.

Under Dean William Von Cleve of St. John's University, Collegeville, Minn., the research study will assess the change in students' attitudes on personal and social philosophy, economics, political views, and religion on each of the twelve CSCA campuses.

Significant as the research project is, the group undertaking the study is itself unique.

Twelve campuses: The Central States College Association was established in 1965 and is, in effect, a university of colleges represented by 15,000 students and 1,112 faculty members and staff on twelve midwestern campuses. In order to broaden the scope and quality of liberal arts education, the colleges cooperate in such areas as curriculum, calendar, and faculty exchange, encouraging students to move from one campus to another to engage in specific courses without change in cost of tuition or fees. Manchester College in Indiana is a charter member of the group.

The other colleges, also church related, are: Alma in Michigan, Carroll in Wisconsin, and Millikin in Illinois, all United Presbyterian; Augustana in Illinois, Gustavus Adolphus in Minnesota, and Luther in Iowa, Lutheran; Illinois Wesleyan, MacMurray in Illinois, and Simpson in Iowa, Methodist; and Mundelein in Illinois and St. John's in Minnesota, Roman Catholic.

Excitement: "One of the objectives of CSCA is the serious exploration of the theological, philosophical, and ethical dimensions of the colleges' church relationship and its relevance to the quality of education, to the intellectual life of the church, and to leadership in a democracy," stated the association's president, Pressley C. McCoy, who administers the program from an office at Evanston, Ill.

He said further: "The ecumenical nature of the CSCA adds a measure of excitement to the theological quest."

NCC denies endorsing report on alcohol

Contrary to widespread press coverage, the National Council of Churches last month declared it had not endorsed a government-related report which wrestles with "modification rather than suppression of drinking patterns" as a solution to alcoholism.

The document in question, *Alcohol Problems — A Report to the Nation*, was released Oct. 12 after six years of work by the Cooperative Commission on the Study of Alcoholism. The commission was sponsored by the National Institutes of Health, backed by the Department of Health, Education and Welfare, and financed in part by federal funds.

Dispatches issued by AP and UPI and a story carried in the *New York Times* represented the National Council as having endorsed the report.

In denying endorsement, R. H. Edwin Espy, NCC general secretary, said the Council would arrive at a decision about the report through its usual channels — upon recommendation by an appropriate program unit and action by its General Board. The Board alone, explained Dr. Espy, is authorized to establish Council policy.

Serious look: Dr. Espy did point out, however, that the "Council is giving serious study to the report and recommends that others do likewise."

What prompted the news media to issue their stories on the NCC's relation to the study on alcohol came from a press briefing with Jon L. Regier, NCC associate general secretary, who underlined the report's importance to the churches.

"In a very bold way," said Dr. Regier, "this book is more of a watershed than the Surgeon General's report on smoking and cancer — which has had a profound influence on the thinking of many young people.

"The moral taboo on drinking is breaking down among Protestant churches. At the same time, however, the churches are reaching a new awareness of the grave problems posed by irresponsible use of alcohol, and are seeking enlightened ways of dealing with these problems."

Dr. Regier cited the finding of the report that "some ethnic and culture groups, notably the Jewish and Chinese communities in America, are not 'dry' and yet have no drinking problems." Groups which view alcohol as sinful, on the one hand, or as a sign of maturity, on the other, tend to produce more problem drinkers, he added.

United action: In a memorandum to church officials, Dr. Regier urged that attention be given to the national report's stress on prevention of alcoholism and on remedial programs. He noted, "In a very real way this report for the first time makes it possible for the abstinence and the moderation churches and individuals to unite for action under a group of agreed upon principles, without surrendering deeply held convictions."

Whether members of the NCC General Board or constituent churches of the Council concur likely will require intense study and debate in the months ahead.

Meanwhile, the NCC's official position remains to be found in a 1958 pronouncement on "The Churches and Alcohol," which says in part:

"The use of alcoholic beverages is a serious threat to the health, happiness, and welfare of many people and to the stability of families and communities."

SPECIAL REPORT / *Something vastly different was taking place. Impatience, militancy prevailed*

A NEW TEMPO, A HARDENED TONE

MILWAUKEE

T WAS A BRISK and sunny Sunday afteroon, the twenty-eighth successive day or fair housing demonstrations in Milaukee.

At the outset, the day seemed to be pical of what has come to be expected the civil rights movement in the last ree or four years. There was the foul-p in basic information. The National ouncil of Churches' appeal for support f the denominations said that the rally ould begin at one o'clock. But churchen arriving at that time discovered ather James E. Groppi, assistant pastor f St. Boniface Roman Catholic Church nd leader of the demonstrations, conluding a modern mass. Nothing else as scheduled until three o'clock.

At three-thirty, when the orientation nd rally were finally underway, it was pparent that in Milwaukee something as taking place that was not at all typial of earlier civil rights activity. First f all, the organizing group was the outh Council of the National Associaion for the Advancement of Colored People. In recent years the NAACP has been the old maid of the struggle, the conservative, the respectable, almost "Uncle Tom" Negroes, urging caution while newer groups have pushed aggressively ahead. True, in Milwaukee it was the Youth Council and it is interesting that many older Negroes, in their thirties and forties, are resigning from the regular NAACP and becoming Youth Council members.

Militancy: The casual, conversational, and open approach of earlier demonstrations in this country was not there. The Youth Council was well organized, led by a highly disciplined corps of "Commandos." It resembled a paramilitary body, even to the carrying of rank. The number of Commandos was said by them to be secret, though one white church official claimed there were about fifty. Their plans are also secret, and from day to day, the marchers, the city police, the citizens of Milwaukee do not know where the march will go. In other cities, such demonstrations have been held as parades, with city governments requiring a parade plan and permit. In Milwaukee, it is not a parading down the center of the street; it is a "stroll" whose destination is known not even to the marchers themselves, except as they take each step. These elements of secretiveness, of surprise, of noncooperation with city officials in planning the demonstrations are all tactically designed for maximum effect in securing an open occupancy ordinance.

As hundreds rallied in huge and stately old St. Boniface, they heard a Commando speaking with passion. "The black man has been brainwashed by the Caucasian, mostly in the church. That's where he got his education. He's been brainwashed by the King James Version of the Bible. This business of when someone hits you on the right cheek, turn the other one to him, too. When we get slapped on the right cheek, we need to knock the left one off the man."

Impatience: Whatever the demonstrations do for the city of Milwaukee, they surely have brought a reformation to one Roman Catholic church, for there on Sunday afternoon the rhythmic handclap replaced the genuflect, and in the sacrosanct chancel twenty Negro children and youth sang and moved with freedom songs. The songs were different. The tempo was faster, the tone was harder. The earlier theme of the civil rights movement, "We shall overcome," reflected a willingness to suffer for an eventual triumph. But that afternoon the songs were impatient, militant: "Get on out and get your freedom," "We want our freedom and we want it now."

They came, half of the crowd black and half white, mostly from Milwaukee but including persons from seventeen different states. Some were local "regulars," wearing sweatshirts that have become the

"Whatever the demonstrations do for Milwaukee, they have surely brought a reformation to stately old St. Boniface"

uniform for battle with the city power structure. Red, yellow, blue, and black sweatshirts were emblazoned with "Soul Sister," "Soul Brother," "Black Power," "Keep the Faith," "Black is beautiful, baby," and some simply with the identification of the Youth Council of the NAACP. The accent on *black* power put a different value on the color than has been stressed before. It has been the "good guys" who wore the *white* hats. There has been the expression "nice and white." And the Negro, James Weldon Johnson, wrote of the crucifixion:

> *Oh, look at the blackhearted Judas —*
> *Sneaking through the dark of the Garden —*
> *Leading his crucifying mob.*

Of whites identifying with Father Groppi's crew, it was said that they were good "because they have black hearts," and one could, in that context, expect the evil of Judas to be "white-hearted."

As the gathering mushroomed it moved out of the sanctuary to the large central courtyard of the church-school complex. Atop a building, booming out to a thousand persons standing below, some fifteen Youth Council members led songs and chants, and Syd Finley, an NAACP official, introduced a succession of white and Negro church leaders for speeches. More than an hour after the rally started, with much of the crowd seeming tired and restless, Dick Gregory, the Negro comedian, was introduced, and the air became alive and responsive. Gregory told of his efforts in New York and elsewhere to get a boycott of Milwaukee brewed beer. "And, if we're still here in December," he said, "us niggers may have to boycott Christmas."

Soul brother: It was nearly five o'clock when Father Groppi finally appeared. His reception marked him clearly as the hero; he was an obvious brother, as he has called himself, "a Negro with a white skin." His words were few, beginning, "We have talked long enough, it is time to march!"

And it was a march! Not for the fainthearted or sorefooted. The evening before, the march had extended fifteen miles. Sunday night the march pushed even farther into the city's predominantly Polish south side.

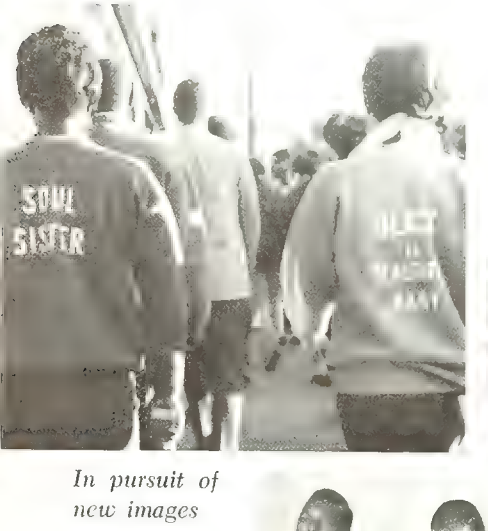
St. Boniface is well inside the lar Negro ghetto on Milwaukee's north sid It was a long march just to get to th white residential area. Between th ghetto and the south side is a long vi duct — some call it the longest bridg in the world, reaching from Africa Poland. Once across the bridge, th march changed. Many on the sidelin were more hostile, some of them abusiv The large contingent of police kept ther on the other side of the street. Th marchers changed too — it was not passive, quiet walk as some earlie marches elsewhere had been. It was a aggressive forging ahead, aggravatin the police, taunting and teasing th angry crowd. The chants carried th kind of name-calling that the Negroe have fought against and have avoide in the past:

No more Polack
No more Polack
No more Polack over me.
And before I'll be a slave
I'll put a Polack in his grave.

Then the version shifted to use Mayo Maier's name instead of "Polack," ther other officials and so on. They fough with all they had, the teen-age girls even with their sexuality. There was a brazen courage that marched and marched and marched and ignored hoarse voices and weary feet.

It was eight o'clock before the march reached its halfway point, and one sensed that it is amazing that the group can continue such a pace, day after day. Small wonder that Father Groppi has experienced illness in the course of such physically and emotionally demanding days. It was almost as if all of the marchers needed to *feel* they had marched, to bear on their bodies the exhaustion of the event.

How long? How long could they continue? That is the question asked by an NBC newsman. "As long as necessary," was the answer. The newsman persisted, "You can't simply go on as you are and maintain morale and people to march



In pursuit of new images

In Milwaukee, along the trek from "Africa to Poland"

Lee Whipple on NBC interview: "This is important for all our cities" ithout getting any concessions." But s to how they might escalate the effort, AACP officials did not know or at least id not say.

The question must be asked of the ty also. How long will it continue to ay the heavy cost of extra police protection each day and face the prospect f economic boycotts by refusing to pass n open occupancy ordinance? Such an rdinance, once passed, has not made major difference in housing in other ties, and in Milwaukee, Negroes recognized that not many could move, "but e want the right."

The churches: And the question must lso be asked of the churches. The Milaukee Catholic archdiocese has suported Father Groppi in his efforts with he NAACP. Church bodies in Milwauee, in Wisconsin, and in the National ouncil of Churches have all given enorsement. Denominations have sent epresentatives; they have gone in the pirit of Lee Whipple, who said Sunday fternoon on an NBC news panel, "We re here to represent the Church of the rethren in the struggle for freedom nd justice and particularly fair housing. t is important not only for Milwaukee, ut for all our other cities as well. . . ."

At this recording, it is not known if ndorsement by the various church odies means staying with the action "as ong as necessary." Moreover, the action self could confront the churches with ome serious dilemmas. If present miliant trends continue, if violence becomes n acceptable and strategic tactic in the ivil rights movement, can a historic eace church continue its support? This ay be a critical question in the months head.

Several wall hangings in the chancel f St. Boniface Church portray the art f children in bright liturgical colors. ne of them has drawings of persons, egro babies, children, and adults, and arries the words, "Mommy, why was he darkie born?" In Milwaukee and elsewhere, Negro and white are exploring nswers to that query. — Leland Wilson

Black Power advocates challenge Groppi role

Endorsement by the church of Roman Catholic cleric James E. Groppi in his drive for open housing (see preceding article) has resulted in some Milwaukee area Catholics leaving the church. Recently, however, it is not only among white segregationists that opposition comes to the white churchman's civil rights leadership.

At the Washington, D.C., Conference on the Churches and Urban Tensions some Negro spokesmen openly insisted that Father Groppi step aside for Negroes to do their own crusading.

The Milwaukee priest had just addressed the conference, called by the National Council of Churches, when a young Negro from Los Angeles demanded that white civil rights advocates "stop using black people for battering rams." To Father Groppi's NAACP Commandos the critic shouted: "Why don't you do your own organizing like we're doing in Los Angeles? Why don't you arm yourselves, baby, and get out there and fight? Gun powder, baby, that's the only kind of power whitey understands."

Black image: Other Negroes joined in, in kinder terms but on the same point. "You can't push black people forward with white faces," one said. "Somehow the image is not the same. The black image must emerge."

One Commando youth defended Father Groppi's role. "We tell him what to do," the youth said. "He don't go saying 'You, you, you.'"

"Well then," came the rejoinder, "who are you? I've never heard your names. All I see is Groppi. Everybody knows Groppi."

Questioned in the sparring was the future of coalition or cooperation between black and white for better race relations.

Changes: In reflection, Brotherhood race relations counselor Lee G. Whipple, who was at the Washington conference, said several changes are apparent in civil rights:

1. There seems now to be a general acceptance of the term and concept of Black Power by most Negro church leaders. The word *black* has now replaced the use of the word *Negro*. Integration is seldom mentioned.

2. Many black churchmen now feel free for the first time in their lives to say to white men what they feel and think. They are quick to tell white clergymen that communication is at an impasse until racism in the white churches and white community is cleaned up.

3. Black church leaders join in the cry for Black Power. There is an increasing crescendo that sounds almost like a total rejection of all whites. It may be hard to understand but is as real and necessary as the adolescent defying the apron strings of parental domination.

"At issue is not only understanding between blacks and whites but the very method by which we try to understand each other," said Mr. Whipple. "Some believe that all ties must be broken, all bridges of communication and interdependence burned before the black man can really be free of white domination. The truth may be that what the blacks want is freedom to accept or reject."

A PLEA FOR NONCONFORMITY

by William P. Thompson

The most astute commentators on the national scene today are in agreement that ours is a sick, decaying society. As paradoxical as it may seem, we have become too successful, too rich, too powerful for our own good. Our success has engendered conceit; our affluence, greed; our power, arrogance. Justice, righteousness, and mercy no longer prevail in the nation whose very foundations were built upon these qualities of life.

The situation in which we find ourselves today is similar to the one to which the Apostle Paul addressed himself in his letter to the Christian community in Rome in 56 A.D. He was concerned that the followers of Christ would be overcome by the pagan influence of their culture. He pleaded with them not to allow themselves to become the victim of their society, but to be its savior. One piece of advice he gave them is advice worthy to be heeded by us in this moment: "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect" (Rom. 12:2).

As a father of teen-agers, I am accustomed to the plaintive plea, "But why can't I do this or that? Everybody else is doing it." Surely at some time or other you have used that same argument, to win your point for the clothes you wear, for the way you style your hair, and for adopting any number of other customs and tribal patterns. It was the argument I used with my parents. I suspect that your children will use it with you.

Wanting to be like our peers, to wear the same kind of clothes they wear, to go to the same places they go, and to d the same things they do, is indeed a very human desire. And, as you have doubtless observed, it is a desire not necessarily limited to those in their teer or twenties. The pressure of the herd is strong. Attempts to resist it seem doomed to failure.

But I am not concerned whether you wear mini – or microskirts; grow a beard; wear your hair short, if you are a girl, or long, if you are a boy. I am con cerned, however, with your style of life in a world that is crying out for new directions, and which, if it is to survive, must discover the way to that which is "good and acceptable and perfect."

Let me not be misunderstood. I am not pleading for nonconformity for its own sake. And I am not advocating tha you deliberately seek ways of deviating from the accepted norms of life just to be different. Neither do I want you to be as the woman who had a penchant for yellow. Everything she possessed wa yellow – her clothing, her car, her home. The decor of her bedroom was such as to please her all-pervading taste for her favorite color: yellow walls and carpeting, a yellow bed covered with yellow sheets and spread, even yellow pillow cases. On one occasion she suffered from a severe attack of jaundice, and her husband, alarmed at her condition, summoned the family physician. When the doctor arrived he went immediately to the sick woman's bedroom to examine her. After a brief period of time he came back downstairs and the hubsand remarked, "That didn't take long. What did you find out?" "Nothing," replied the doctor; "I couldn't even find her."

In the 1930's when I was a student, unrest on university and college campuses added to the general turmoil and clamor of the Depression, but it was soon silenced by the rising storm of World War II. In the late 1940's the student bodies of the institutions of higher learning in the United States were dominated by the returned veterans who, having survived, were anxious to "get with it." Their concerns were for academic attainment and vocational opportunities. The students of the 1950's were rightly labeled "the silent generation." The nonconformists, few in number, constituted an unimportant and seemingly deviant minority.

In the 1960's some abrupt changes took place. Students at many colleges and universities began protesting about major issues of educational, social, and political policy. The nonconformist students, still a minority, but a vocal one, were no longer brushed aside as members of the "beat" generation. Of even greater importance was the fact that they received support from faculty and community leaders in their efforts to act out their concerns as they engaged in projects such as voter registration, voluntary vacation schools for underprivileged children, and tutorial programs.

There are those who believe that the student (and nonstudent) protest movement has gone too far; that dissent has led to lawlessness; and that this nation is on the brink of anarchy. I want to be very clear that I, as a churchman and as an American citizen trained in the discipline of the law, do not advocate, nor do I uphold, anarchy in any measure or any form. But the freedoms of all of us are safe, only as the freedoms of the unpopular few are secure.

An editorial in the New York *Times* expresses a conviction worthy of note. "Society depends upon a subtle, complicated interdependence of individual rights and obligations. Laws are necessary to defend these rights and define those obligations. Implicit in the idea of law is that of limit. Since there are so many conflicting claims, interests, and rights in society, no man may be a law unto himself. Each man guards his own liberties by respecting the liberties of others. No man or group of men, no faction, race, or state official can be allowed to pierce the web of lawlessness and say, 'Here my will runs unbounded.' Such willfulness inevitably means danger and harm for others."

It is also true, as the same editorial points out, that the laws of a free society are not the edicts of a tyrant or the harsh regulations of a totalitarian state. The laws of the land must protect and make secure certain unalienable individual rights; lawmakers must represent the whole community; courts and juries must be free to interpret and apply the laws without coercion; political means must be available to revise unjust and repressive laws.

But we cannot equate dissent from national policy with anarchy, nor can we equate dissent in time of war with treason as do some of our fellow-Americans.

Again, as an American citizen and as a churchman, I believe that the allegiance we hold to our nation is held under a higher allegiance to God who is sovereign over all the nations. It is clear to me, and I trust to you, that any time conflict arises between these two allegiances, we have no choice. We must assert with the disciples, "We must obey God rather than men."

The exercise of individual conscience is vital to the full exercise of our religious faith. For by refusing to demonstrate that there is a higher authority than the state, the Christian commits the dual sins of heresy and idolatry by denying the sovereignty of God.

By the same token, he who keeps silent on those matters of national policy with which he finds himself in honest disagreement is not fulfilling his obligation as a citizen. Woven into the very fabric of this nation is the democratic tradition of free discussion "with the right to dissent when conscientiously opposed to public policy."

Our Constitution guarantees to us the free exercise of religion, no abridgement of speech or press, and the right of the people to assemble peacefully, to petition government for the redress of grievances, and to enjoy equality and due process under the law.

It is far too easy in time of national crisis to find convenient excuses for discouraging and suppressing the free expression of views different from those held by the majority. Even the Supreme Court has applied a different standard in the face of "a clear and present danger." I was shocked when I read newspaper accounts reporting that members of a congressional committee "demanded" that the Justice Department disregard the First Amendment right of free speech and prosecute those who urge young men to heed conscience, even if this leads them to defy the draft law. I concur with the eminent American historian, Henry Steele Commager, who said that when a nation silences criticism and curtails dissent, it deprives itself of the power to correct its errors.

Nazi Germany provides us with the best example of what can happen to a nation that refuses the rights of political advocacy and conscientious dissent from the policies of the state. Under Hitler, opposition to the government was equated with treason. Those Germans who rose up to protest the theory of the inferiority of the Jews and who opposed the persecution of the Poles were silenced by exile or by the gas chamber. With criticism and dissent eradicated, Hitler and his fellow Nazis were able to lead their nation, and indeed the whole world, down the path to destruction.

I am not, for one moment, suggesting that there is a parallel between the United States of America in 1967 and Germany under Hitler in the late 1930's. I am suggesting, however, that we need ever to be aware of the fact that suppression of conscientious dissent can easily destroy both the basis and the goal of our democratic system.

In 1966, the 178th General Assembly of the United Presbyterian Church in the United States of America addressed itself quite clearly to the question of the rights and responsibilities of public dissent. The pronouncement urged "every citizen conscientiously to obey the law and to support policies of government; but when impelled by conscience, to advocate alternatives to the law, to criticize and to dissent from laws and policies, to remonstrate, to seek modification and change, and only as a last resort to practice conscientious disobedience, realizing the serious responsibility placed upon those who disobey, and accepting the legal consequences of such conscientious disobedience."

Here is a clear and compelling statement from a national church body which emphasizes everyone's responsibility to respect law and to support policies of government or, when in opposition, to use all available channels of dissent and political action, disobeying laws only as a last resort, when compelled by conscience.

United Presbyterians, according to the most recent action of our General Assembly, along with members of every religious faith and communion and all men of goodwill everywhere, are called upon, in a Declaration of Conscience adopted by the General Assembly, to make common cause in an effort to bring about an end to the Vietnam war.

The initial emphasis in that effort, according to the Declaration, is concerned with the morality of dissent. Here we are reminded again that the right to dissent is the "lifeblood of democracy," and that the "first mandate under which the Church lives is the mandate 'You shall have no other gods before me' " (Ex. 20:3). The statement continues: "We remind ourselves and other citizens addressing themselves to public questions that we must speak in an informed way, and must avoid impugning the loyalty or integrity of those with whom we disagree. We call for candor on the part of the policymakers, and the abandonment of clichés and slogans, in order that there may be a frank facing of the extent and limitations of our national interest in Vietnam and Southeast Asia."

The transformed nonconformist, the one about whom the Apostle Paul was speaking, acts always with disciplined freedom and with a sense of spiritual newness. His expression of disagreement is a responsible expression. And, it is marked with tolerance for other conflicting points of view. It was Voltaire who said, "Think for yourselves and let others enjoy the privilege to do so, too."

But of equal importance, if we are to build a new society or renew this decaying one, we must find new and constructive alternatives to many positions which presently prevail. It is not enough to disagree, not enough merely to dissent. Too many of the so-called protest movements in our day have become stages occupied by those whom Theodore Sorenson calls "irrational misfits, malcontents, and publicity seekers."

Let me point to yet a better way, and once again I call as my witness, the Apostle Paul. He testifies to what can happen to a man whose life has been transformed by the power of the living God. When he himself opened his life to God in Jesus Christ "all things became new." His style of life changed. His selfish and self-centered being became one of selflessness. What to him had appeared foolish became wise. What had been a stumbling block became a passageway to a new existence.

There are other witnesses, past and present, whose lives bear testimony to the transforming power over waiting to work within men and within society. This power brings into being a spiritual newness; heals the wounds; bridges the chasms of separation; and brings about the reconciliation between man and God, between man and man, which was purchased for the whole world, once for all, at such a costly price.

The martyred German theologian, Dietrich Bonhoeffer, best characterizes for our time the new style of life which I urge upon you. The son of a famous German psychiatrist, Bonhoeffer was recognized as an accomplished scholar in his early twenties. During the years of Hitler's rise, he taught in Barcelona,

ew York, Berlin, and London. In 1939
e was in the United States on a lecture
ur, safe from war-threatened Europe.
ut he chose to return to Germany to
e at the side of his own people. Even-
ally his activities and those of his
iends in the Resistance Movement in
is homeland resulted in his arrest in
pril of 1943. He remained in prison
r two years, and on April 9, 1945, just
fter conducting a Sunday worship serv-
e for his fellow prisoners, he was exe-
uted on a Nazi gallows.

One of the most striking documents
e composed while in prison is a brief
oem entitled "Stations on the Road to
reedom." In this poem he traces the
ath he walked to achieve the freedom
f spirit which marked his life to the
nd.

I commend to you two of these sta-
ions, namely, those of discipline and
ction.

On discipline, Bonhoeffer says:

"If you set out to seek freedom, then
earn above all things to govern your
oul and your senses, for fear that your
assions and longings may lead you
way from the path you should follow.
haste be your mind and your body,
nd both in subjection, obediently,
teadfastly seeking the aim set before
hem; only through discipline may a
an learn to be free."

On action he says:

"Daring to do what is right, not what
ancy may tell you, valiantly grasping
ccasions, not cravenly doubting — free-
dom comes only through deeds, not
hrough thoughts taking wing. Faint
ot nor fear, but go out to the storm
nd the action, trusting in God whose
ommandment you faithfully follow;
reedom, exultant, will welcome your
pirit with joy."

May we discover the way that will
ead all men to a spirit of freedom and
o newness of life. □

FAITH LOOKS UP

White haired, his face lined by years of ill health, his spirit sweetened by suffering, Professor J. Hugh Heckman in a class in Bible Introduction interpreted for me words of assurance that have run like a musical theme through the stresses of life: "The eternal God is your dwelling place, and underneath are the everlasting arms" (Deut. 33:27).

Life must have a framework in which to function, a dwelling place which both shelters and disciplines the impetuous spirit, offering fundamental security to bear one up through tensions and fears.

During the years that my husband, a farmer, served a small congregation as self-supported minister, the multiplied demands on time and energy posed by family and church concerns were often relieved by recalling my real dwelling place, "the eternal God," with "the everlasting arms" buoying me up and carrying me on.

As our children left home for college, Brethren Volunteer Service, and careers, I realized they also were dwelling within the eternal God. When one son lay in a cast in Nigeria, and I was unable to go to minister to him, I placed his welfare in the arms of the eternal God who loves my son even more than I.

When friends share concerns and hard problems, the temptation to "play God" with advice can be overcome if I recall that my best help is to listen and to assure them that only as we live humbly and obediently in God's love can we know the security of being upheld.

"Playing God" seems to be a temptation both to Christian persons and to the Christian church as a whole. We decide what we believe to be God's will. We set up a timetable for accomplishing it — Now, Five Years, This Generation — then frantically push each other about to get where we think God wants us.

Our impatience to transform patterns at the risk of destroying the fabric does not please the eternal God. He does not hurry his work. When we let him work his purposes in his own way and time, yielding our minds to his inspiration, our actions to his timing, God in his merciful majesty uses our feeble efforts to give us greater good than we could imagine. His dwelling place for us is larger than our minds can envision, his everlasting arms stronger than all our fears.

ETHEL (Mrs. Glenn) HARRIS lists her occupation as homemaker, but her responsibilities include active service in the Roanoke, Louisiana, church (junior high teacher, choir director), in her community (county school board member), and in her district (representative on Standing Committee, CBWF president, district clerk, and board member). The Harrises have three grown children, all of whom spent two years overseas in Brethren Volunteer Service. Mrs. Harris is a graduate of McPherson College.

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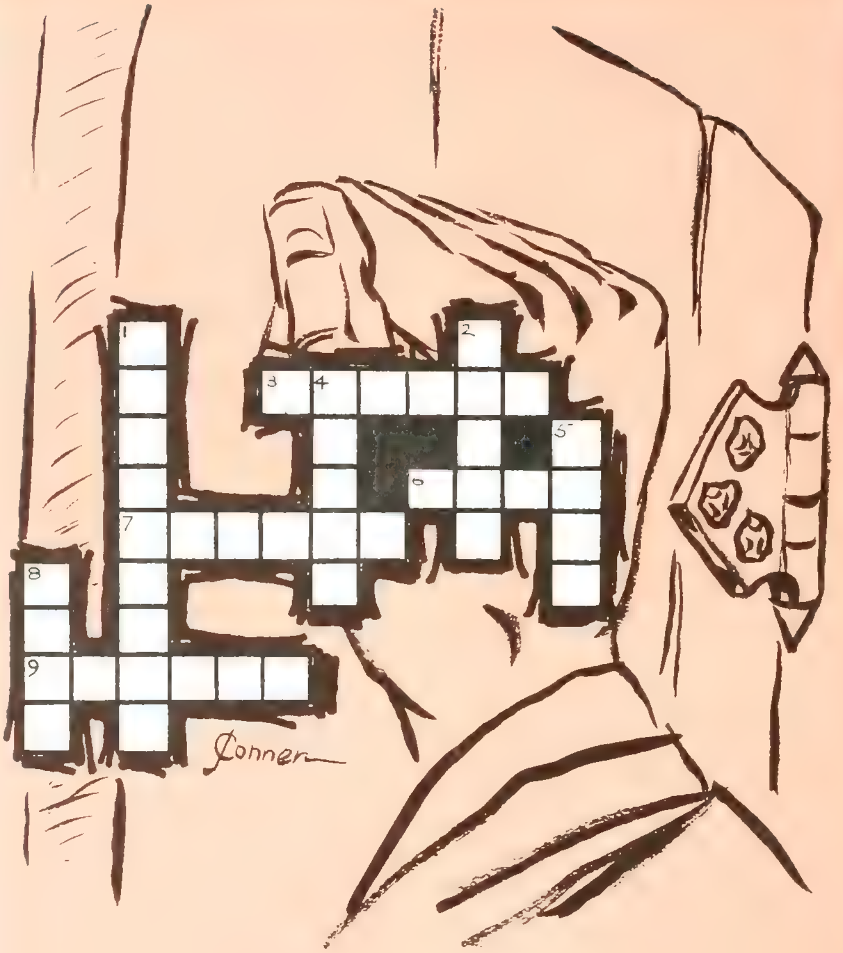
Peter in Prison

by Carol and John Conner



(Acts 12:5-17)

Across

3 Peter was asleep in prison, bound with ________ (v. 6).
6 The angel of the Lord came to him, and his chains ________ off (v. 7).
7 Peter did not realize it was true, but thought it was a ________ (v. 9).
9 The prison gates ________ before him (v. 10).

Down

1 Then Peter realized the Lord had ________ him (v. 11).
2 The Lord had sent his ________ to free Peter (v. 11).
4 The ruler who had had Peter imprisoned (v. 6)
5 Rhoda was so ________ to see Peter she ran off to tell the good news (v. 14).
8 Peter kept knocking at the ________ until the other Christians came (v. 16).

Answers

Across
3 Chains
6 Fell
7 Vision
9 Opened

Down
1 Delivered
2 Angel
4 Herod
5 Glad
8 Door

Looking for Reasons Why

HE EIGHTH DAY, by Thornton Wilder. Harper nd Row, 1967. 435 pages, $6.95

T FIRST GLANCE it might appear as if hornton Wilder has begun his latest ovel, *The Eighth Day*, with what could ave been its conclusion:

> In the early summer of 1902 John Barrington Ashley of Coaltown, a small mining center in southern Illinois, was tried for the murder of Breckenridge Lansing, also of Coaltown. He was found guilty and sentenced to death. Five days later, at one in the morning of Tuesday, July 22, he escaped from his guards on the train that was carrying him to his execution.

ut such an obvious approach to a murer story is not to be expected from he author who so inventively merged resent and past, accident and destiny n *Our Town*, *The Skin of Our Teeth*, nd *The Bridge of San Luis Rey*. By tarting with the outcome Wilder does ot rely on the kind of suspense which eaders today take for granted. One oes not need to read very many pages efore he realizes that Wilder builds a uspense of ideas rather than of action. nstead of making the reader wonder hat is going to happen, Wilder stirs im to ask why.

In his efforts to probe the reasons for and the effects of the "Ashley Case" Wilder chooses to organize the story geographically rather than chronologically. In this way we are able to review the core events of the plot from a number of vantage points. This technique involves obvious difficulties, but Wilder handles it well enough to maintain our interest almost to the end. In the last pages the revelation of the few remaining mysteries of the case seems overly clever and unsatisfying.

Wilder's technical experiments in writing are very much the outgrowth of his philosophical concepts. He is quite concerned with the seeming coincidences of life, with the complex, but unseen, causes of a person's behavior, with the unique qualities of every individual personality. His detailed observations and reflections constantly confront the reader with the depth of commonplace occurrences:

> Up to the time of the First World War . . . every man, woman, and child believed that he or she lived in the best town in the best state in the best country in the world. This conviction filled them with a certain strength.
>
> There is something comical about low tasks being performed not only adequately but to perfection.
>
> A sense of humor judges one's actions and the actions of others from a wider reference and a longer view and finds them incongruous. It dampens enthusiasm; it mocks hope; it pardons shortcomings; it consoles failure. It recommends moderation.
>
> . . . Religions are merely the garments of faith — and very ill cut they often are.

Yet when his philosophical digressions extend much beyond a single sentence, they seem contrived and irrelevant. Unfortunately the paragraphs from which the title of the book is derived contribute perhaps least of all to the book's significance.

I found the book worth reading chiefly because of the characters. Just when a character begins to seem predictable or stereotyped, Wilder reveals some inexplicable quirk in his behavior which shows him to be human. The main char-

PRAYER in my life

PRAYER
IN MY LIFE

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TO KEEP HOUSE, AND TO BE A JOYFUL MOTHER
— Psalms 113.9

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AT ALL BOOKSTORES

acters exemplify nonconformity at its best. They do not deliberately flaunt society or tradition, yet each is in some way unusual or unconventional, at odds with his environment. At times one feels that such people can't be real. But it is probably that very implausibility which makes these characters linger in one's mind. After all, real people aren't very typical either. — Richard A. Livingston

give a bridge this Christmas

Are you looking for a Christmas gift for someone 16-18 years of age? Or for a family with a teen-ager? How about a bridge to cross the Generation Gap we've all been hearing so much about — **Youth, horizons edition** magazine. **Youth** — the official magazine of the young people of the **United Church of Christ,** the **Episcopal Church,** the **Church of the Brethren,** and the **Anglican Church of Canada** — talks very often the way teens talk, and about the things they talk about. It is literate; it is lively. **Youth** never talks down, but it does "turn on"! It is "hip" to be heard. And **Youth** is not afraid to face the intensity of adolescent life with head-on honesty nor afraid to tell teens what they must know as well as what they want to know or hear.

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REVIEWS / FILMS

Up the Down Staircase

After the recent teachers' strike
New York City I was discussing the
sults of that strike with a teacher-frien
With some bitterness he reflected th
those things which would have help
the situation and about which ma
teachers were concerned — smaller cla
loads, improved facilities, less obscure a
ministrative practices — were sold do
the river by the union leadership whe
the board of education offered a packa
built around increased salaries. Thu
the striking teachers were made to lo
like villains and the students remaine
the victimized.

It is this very current situation th
the seriocomic "Up the Down Staircase
attempts to dramatize — by and larg
effectively. Some flaws make it a le
than perfect accounting of life in
"problem" school setting, but in i
realism it is a step above the saccharin
"To Sir, With Love" and the earlie
violence-prone "The Blackboard Jungle

The setting for Bel Kaufman's best
selling novel is a New York City slu
school where "culturally deprived
youngsters (of all races) encounter mid
dle-class values and teachers (of a
races). New teacher, Sylvia Barret
(Sandy Dennis), attempts to translate he
basic, human concern across these line
and succeeds to a certain extent.

In setting the situation as realisticall
and honestly as possible the film does
fine job. Confronting this displacemen
of values are incompetent teachers, a
incredible array of administrative forms
insensitive administrators, and student
and teachers alike who have given up
But also here are dedicated teachers,
principal who tries hard, and students
who would like to extend their grasp

eyond their present potential, as one acher urges them to do.

It is made clear that the villain of the ece is the system — a system which nnot seem to function outside the amework of middle-class values. A paragm of the whole situation is depicted hen the dean announces to an assembly at "a '67 Cadillac has been overturned front of the school; any information bout the perpetrators of this deed should e given to the principal." The hoots of erision greeting this announcement evience that he is not speaking their nguage — in a broadly cultural way, as ell as in a specific sense.

What is wrong with "Staircase" is its ndency to romanticize the picture of e dedicated teacher sacrificing herself a slum setting. Largely this is done rough the ending: Miss Barrett's oh-so-xpected tearing up of the resignation rm. The movie would have retained s dramatic honesty if the viewer had een left with a question mark here.

Also, the script is prone to caricature me students and teachers — especially n overly romantic girl who will obvious- attempt suicide and a frustrated writer-acher who storms out of the school fter a scene that is more hysterical than istrionic.

Miss Dennis seems to have only one haracter. Her Sylvia Barrett is a car-on copy of Sandy in "A Thousand lowns" and Honey in "Virginia Woolf." erhaps this means she is being typecast, which case Hollywood should be en-ouraged to let her get away from this sweet, young thing" image so we can valuate her talent. Those actors por-aying other students and teachers have een well-directed by Robert Mulligan who gave us "To Kill a Mockingbird").

In the final analysis, the values in Up the Down Staircase" will outweigh s limitations if we are able to come out f the theater not saying "those rotten ids" or "what a horrible system," but ather "those are interesting people who eed my compassion and my help." — AVE POMEROY

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in brief

PERSONAL MENTION

Dr. John L. Jang, assistant professor of history at La Verne College, Calif., presented a paper, "Origins of the Vietnamese People," at the October Western Conference of the Association for Asian Studies. . . . Active promoter of Indiana's Friendship Acres program and Church of the Brethren layman, **Marvin Mishler** has joined the state field staff as Friendship Acres director. He will be traveling throughout Indiana six months each year assisting counties in developing F.A. programs, sponsored by CROP (Christian Rural Overseas Program).

Manchester College, Ind., dean **Earl Garver** has been a participant on a fourteen-man committee appointed by the National Council of Churches to study the conflict of interest between the right to strike and the public welfare. Last month the committee issued a document upholding the right to strike.

. . .

President of the Indiana Pastors' Conference, to be held at DePauw University Jan. 30 – Feb. 1, is **Clarence B. Fike,** pastor of the Prince of Peace church, South Bend, Ind. **David Albright,** pastor of the Beacon Heights church, Fort Wayne, Ind., will be song leader.

Congratulations to **Rev. and Mrs. William Loucks** of Howe, Ind., who celebrate their golden wedding anniversary on Nov. 29. Rev. Loucks is pastor at the English Prairie church, Northern Indiana. . . . Other couples marking fiftieth anniversaries are **Mr. and Mrs. Levi T. Flora** of the Peters Creek church, First Virginia, and **Mr. and Mrs. Floyd Kough** of Morgan Hill, Calif.

Observing a fifty-seventh anniversary early in November were **Mr. and Mrs. Bertus Bucklew** of the Salem church, Southern Ohio.

. . .

Kadir Gadzama, history teacher and football coach at Waka School in Nigeria, resigned recently to take further training at Ahmadu Bello University in Nigeria. He is the first secondary school graduate of Waka to have taught at his alma mater. . . . A graduate of Waka Secondary School, **Hyedima Bwala** of Marama, Nigeria, became the first Nigerian to enroll at Manchester College in Indiana.

PASTORS AND PARISHES

Serving the Clear Creek church, Middle Indiana, is **Randy Yoder,** a junior at Manchester College. His parents are the Roy G. Yoders of Goshen, Ind. . . . Another Manchester student, **Harold Sonafrank,** has been serving the Roann church, Middle Indiana, since September. He is the son of Floyd Sonafrank and the late Mrs. Sonafrank.

D. Edwin Rodabaugh, who for the past two years has been serving as pastor of the Eel River church, Middle Indiana, has resigned to assume a maintenance position at the new Timbercrest home.

Recently licensed to the ministry in the Codorus church, Southern Pennsylvania, was **Tom Ness,** presently attending McPherson College, Kansas.

Ralph Ebersole, retiring manager of Middle Pennsylvania's Camp Blue Diamond near Petersburg, has assumed the full-time pastorate of the Tyrone church. . . . Appointed to replace Mr. Ebersole for the winter months is **Jim Carter,** a senior at Juniata College. . . . Camp property manager for the 1968 summer season will be **Robert Baker,** a high school teacher and coach. Mr. Baker and his wife are graduates of Bridgewater College, Va.

. . .

Representing the Church of the Brethren at the annual meeting of the Commission on Marriage and Family of the National Council of Churches was **Earl K. Ziegler,** pastor of the Black Rock church, Southern Pennsylvania. . . . **Albert L. Sauls,** pastor of the Oakton church, Eastern Virginia, participated in a week's session of the continuing education program at Yale Divinity School, New Haven, Conn.

An endowed scholarship fund in memory of the late **W. H. and Clara E. Shull** has been established at Manchester College by the children and grandchildren of the Shulls. Twenty-eight are graduates of the Indiana college and thirteen others have attended Manchester. The fund will continue from year to year.

CALENDAR

Dec. 3	**First Sunday in Advent**
Dec. 10	**Universal Bible Sunday**
Dec. 10	**Human Rights Day**
Dec. 24	**Christmas offering for worldwide missions**
Dec. 25	**Christmas Day**
Dec. 31	**Watch Night services**
Jan. 7-14	**Universal Week of Prayer**
Jan. 15-20	**Brethren Homes and Hospital Conference, Cleveland, Ohio**
Jan. 21-28	**Church and Economic Life Week**

POTPOURRI

Youth of the Fresno, Calif., church will forego the usual activities of a Thanksgiving vacation when they go to Valle Del Testerazo in Mexico for a **holiday work camp.** Painting, laying tile, hanging curtains, and applying a final coat of stucco will give finishing touches to the combination clinic-community center there, a project begun by other work camps.

Middle Indiana's district conference has approved Monticello congregation's request to divide into two separate congregations, the **Guernsey church** and the **Pike Creek church.** The latter may retain the name "Monticello," because of the similarity in the name of a nearby church, Pipe Creek congregation.

Ten years after the dedication of the **Heatherdowns church,** that Northern Ohio congregation burned the mortgage of the building and the land, valued at over $115,000. Projected plans include a new sanctuary by 1970.

The latest **Brethren Service Commission location list** identifies 343 youth and adults currently engaged in 123 projects in sixteen countries. . . . Northern Indiana's Second church, South Bend, has a new name, **"South Bend City church."**

. . .

Looking toward the ninetieth anniversary of the founding of Bridgewater College, Va., a **development campaign** has been launched with a minimum goal of $1.25 million, to provide classroom, administrative, and student union facilities, a home economics building, plant renovations, and debt reduction.

To commemorate its centennial, Western Pennsylvania's **Scalp Level church** will publish a centennial church directory, which will include a complete list of church families and family pictures.

Dedicated in late September were an addition and a major rebuilding and redecorating project at the **Upper Claar church,** Middle Pennsylvania.

TRIBUTE

A lifetime of teaching and administration in public schools and church colleges ended Oct. 5, when **Dr. W. W. Peters,** 78, of Wichita, Kansas, died in McPherson, where he served as president of the Kansas college there during the forties.

His career included teaching or administrative positions at Manchester College, the University of Illinois, Drury College, and Elizabethtown College. After his nine-year tenure at McPherson, Dr. Peters and his wife, Rowena, went to Linz, Austria, where he worked for the Brethren Service Commission. Retirement in 1954 brought the Peterses back to Kansas, where he had spent his years since in quiet living.

A brief service at an Aurora, Ill., chapel and a funeral service at the Bear Creek church, Southern Ohio, marked the death of **JoAnn Miller** Oct. 26. Mrs. Miller was the wife of Richard Miller, executive secretary of the Northern Illinois-Wisconsin and Southern Illinois districts.

ON THE AIR

"Witness for Peace," the story of the training and work of Church of the Brethren Volunteer Service, is scheduled tentatively to be telecast over the CBS "Lamp Unto My Feet" series on Dec. 17.

Don Snider, BVS training director, will appear as a guest on the thirty-minute program, filmed principally at the New Windsor, Md., BVS training center.

Preparation of the documentary required seven hours of color filming, including footage of a communion service, with feetwashing. "Witness for Peace" is to be aired at 10 A.M. EST, 9 A.M. CST.

PILOT HOUSE REPORT

At a Consultation on Urban Tensions, sponsored by the National Council of Churches in Washington, D.C., **Warren E. Miller,** Church of the Brethren delegate to the conference and executive director of Pilot House in Baltimore, Md., reported a "growing awareness" that "even the best efforts of white people to help the black poor achieve racial justice often result in a kind of paternalism."

The parley, recognizing that the urban problem is grounded in racial injustice, prompted Mr. Miller to affirm Pilot House's dedication to "greater involvement of the black people who live in the inner city" and direct confrontation of white Christians with the ghetto community.

DEATHS

Alwine, Lulu, Goshen, Ind., on Aug. 29, 1967, aged 89
Arnold, Eliza, Decatur, Ind., on Nov. 20, 1966
Beaverson, Cora, Glen Rock, Pa., on Sept. 26, 1967, aged 66
Binkley, Aaron, Landisville, Pa., on May 12, 1967
Bolton, C. William, Greensburg, Pa., on Sept. 20, 1967, aged 81
Crerar, Alex, Jr., Windber, Pa., on Oct. 14, 1967, aged 67
Flora, Dennis, Germantown, Ohio, on Sept. 28, 1967, aged 85
Gensinger, Jacob, Walkerton, Ind., on June 12, 1967, aged 79
Griffiths, William, Decatur, Ind., on Jan. 25, 1967
Herman, Orpha, Landisville, Pa., on April 18, 1967
Hiteshew, Verna D., New Windsor, Md., on Sept. 10, 1967, aged 50
Hoffman, Pearl, Decatur, Ind., on Sept. 1, 1967
Holler, Hazel, Dayton, Ohio, on June 7, 1967, aged 70
Holler, Roy, Dayton, Ohio, on Sept. 8, 1967, aged 71
Holtzinger, Zuella, New Paris, Ind., on Aug. 14, 1967, aged 82
Liby, Emma, Bluffton, Ind., on June 13, 1967
Lingenfelter, Chester A., East Freedom, Pa., on Jan. 5, 1967, aged 69
Manotti, William J., Sr., Windber, Pa., on Oct. 10, 1967, aged 73
Miller, Manola E., Sebring, Fla., on July 28, 1967, aged 70
Morgan, Myrtle, Hollidaysburg, Pa., on Aug. 20, 1967, aged 85
Mulvaney, Charles A., North Liberty, Ind., on Aug. 26, 1967, aged 53
Myers, Arthur, Sebring, Fla., on June 26, 1967, aged 80
Osterwise, James A., Greensburg, Pa., on Sept. 15, 1967, aged 67
Payne, Melvina, Cana, Va., on Dec. 27, 1966
Reppert, Russell, Delphi, Ind., on Aug. 4, 1967, aged 75
Rhodes, H. Q., Roaring Spring, Pa., on June 17, 1967, aged 75
Riley, Grace S., Roaring Spring, Pa., on Sept. 1, 1967, aged 53
Ross, T. Lloyd, Kansas City, Kansas, aged 65
Rowe, Martha, North Liberty, Ind., on July 15, 1967, aged 60
Rowland, Letha O., Gardena, Calif., on April 21, 1967
Shank, Cathy Louise, Pitsburg, Ohio, on Sept. 12, 1967, aged 22
Shook, Thomas W., Springfield, Ohio, on Aug. 18, 1967, aged 80

WILL YOU HELP?

Hunger is a fact of life for two out of three people. If you are concerned about hungry children, give to the Share Our Substance program. Provide emergency foods such as milk and cereals. Join in the effort with farmers overseas to improve agricultural production with improved seed, water resources, and fertilizer.

The Church of the Brethren in mission and service projects overseas is seeking to meet the most basic needs of people. Your support can extend these ministries.

In this Thanksgiving season, will you help?

Amount ______________
Name ______________________________
Street/RFD ______________________________
City ______________ State ______ Zip ______
Congregation ______________ District ______
(Please send this form with your gift to the General Brotherhood Board, Church of the Brethren General Offices, Elgin, Illinois 60120)

A report from the First Church of the Pharisees

You might call ours the perfect image of a church, the kind you would photograph for a Christmas greeting to send Grandma or the one the Chamber of Commerce would choose to convince visitors that theirs was a community of churches. It seems to symbolize what Fourth of July orators call our "spiritual heritage" and what the pledge to the flag means by "one nation under God." In our church you find a standard version of respectable religion, outwardly prosperous, scrupulously clean, and "as American as apple pie."

Yet when that troublemaker from Nazareth came to our town, he looked it over from the tip of its spire to the end of its parking lot, from the roster of officials to the nonresident membership, from the early service on Sunday morning to the recreation program on Saturday night. He had a new name for our lovely church. He called it the "First Church of the Scribes and Pharisees."

Why did he have to be so harsh on the one institution that stands for decency and order in our community? Despite his questionable appearance (his hair was long and he seemed to have slept in the outdoors), there were some in our church who thought he seemed strangely familiar. Perhaps he had some sort of family connection with the founders of our church. Like some other eccentric characters, he might have been wellborn. But then why was he so unsparing in his denunciation? If he was one of ours, surely he would have been more understanding.

To put it bluntly, he called us "phony." He said our basic teachings were acceptable, but not the way we lived. Just because we insist on certain disciplines — about observing ceremonies, paying our tithes, and supporting the building program — he said we burdened others without offering our own services. He did not like our public charities — the ones that always merit a three-column headline and a picture in the paper. He accused us of posing and posturing and projecting our piety just to achieve the right image. He was scornful about our testimonial dinners, the lineup of dignitaries at our speakers' tables, the reserved seats for staff and honored guests at our functions. What he said about some of our clergy — their desire for honorary degrees and to be called "doctor" or "professor" or "father" — was shocking, not to mention the sweeping way in which he disposed of the entire establishment.

To listen to him ranting and raving, you would think that we members of First church were a hindrance to real religion, as if we blocked the way for common people — I suppose he meant thieves and harlots and radicals and communists — who wanted to enter the kingdom of heaven. Of course we are careful as to whom we invite to speak at our club meetings, and we have drawn the line as to who uses our church facilities, but we are as aggressive as any. We send workers overseas and to depressed areas, we support them with our gifts, and we are proud of our accessions, our commitments, and our pledges. We insist that statistics can proclaim the glory of God — while also improving the image of the church.

Yet he called us "blind guides," "hypocrites," "whitewashed tombs." (That man had better watch his language. He will speak that way once too often and some police officer will take him in and some no-nonsense judge will sentence him to a stiff term.) He seemed to think that we had manipulated our code of ethics in ways that kept up a good appearance while we found the loopholes we wanted when we might make a few extra bucks for ourselves.

But we keep within the law. What is more, we tithe and we share from our income. That is why our church is so impressive, yet that agitator announced loudly that we neglect things like mercy and justice and faith. To hear him speak you would think that a Christian must get himself involved in political and social issues. (We've seen what happened to churches that went down that path. They're reduced to storefront meeting places or they carry on some kind of far-out program — not at all like First church.)

"Outwardly you appear beautiful," he went on. Well, at least he has some appreciation for architecture. Most civic-minded persons agree that ours is the best appearing church in town. But then he proceeded to accuse us of being dead inside, "full of extortion and rapacity." So it went. You can judge for yourself. Any man who publicly accuses us of greed and calls us "a brood of vipers" cannot be taken seriously. Surely the officials will dispose of him before he does any more damage.

In case you doubt our report on this troublemaker, here is the evidence. One of our scribes has found the exact statement, including his slanderous accusations, in a document known as Matthew 23. Perhaps the time has come for First church to take a public stand against these troublemakers and their inflammatory writings. — K.M.

BOOKS FOR THE YOUNG

My Brother Stevie

Eleanor Clymer **$3.50**

At twelve years of age Annie was left with the responsibility of being sister and parent to her brother Stevie. He was "full of the devil" and much as she loved him, sometimes Annie couldn't help feeling that the responsibility was too much. Things went much better after Stevie got a new teacher but when she was called away, he went back to his old ways. Then Annie hit upon a desperate scheme that was both touching and funny and that gave not only Stevie but Annie new sources of strength. Ages 10-13. (Holt)

Magic People

Barbara Softly. **$2.75**

The author describes with charm and simplicity the colorful magic people of the British Isles and Northern Europe, an area rich in familiar stories and fascinating names that children love most. Here are the mischievous elves and pixies and the helpful hobgoblins, the gnomes, dwarfs and trolls, and the enticing nixies and mermaids. Illustrated. Ages 6-8. (Holt)

How Now, Brown Cow

Jean Tamburine. **$3.50**

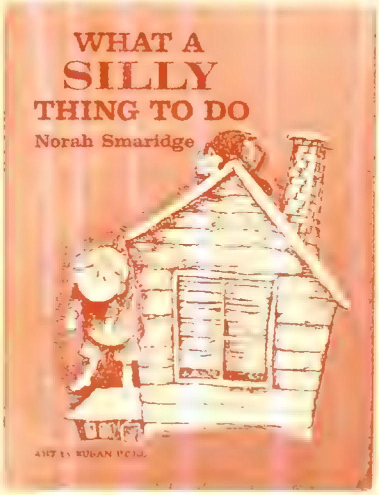
Susy was cast as the little brown cow in the second-grade class play. She had her heart set on being the princess with the beautiful, long golden curls. When she did not get the glamorous role, Susy's temper got the best of her. Watching Susy overcome her disappointment is a lesson in diplomacy and humility for all young readers and lookers. Adding to the fun are a pestering brother, a cackling hen, a quacking duck, and a purring cat! Ages 5-8. (Ab)

HOW
NOW
BROWN
COW

What a Silly Thing to Do

Norah Smaridge. **$2.50**

A think-before-you-act book for young children. Special instructions are offered in catchy rhyme to teach the child to beware of ever present pitfalls in his daily life. By thinking before he acts he can keep from catching pneumonia, electrocuting himself, or tripping over a toy he should have put away the night before. Susan Perl's wild illustrations make this a fun book in every way. Ages 5-7. (Ab)



Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

That Thanksgiving Feeling. *Are Christians thankful only for things that can be enumerated? What about intangibles that cannot be weighed and numbered?* by Glenn H. Asquith. page 1

A Day With Fortunatus. *Following a Roman Christian through a typical day, one can gain new insights concerning daily life in the early centuries of the Christian church.* by Graydon Snyder. page 3

The Least of These. *In working with retarded children a teacher, who must remain anonymous, discovers unique opportunities for service in "very special" education.* page 7

The Exclusive and the Inclusive. *The Bible points both to the particular and to the universal, both to discipline and to mission, both to the brotherhood in Christ and to the brotherhood of all mankind.* third in a series by Dale W. Brown. page 10

A New Tempo, a Hardened Tone. *The new spirit of militancy in the civil rights conflicts appears in a firsthand report of a march in Milwaukee.* by Leland Wilson. page 21

A Plea for Nonconformity. *"The exercise of individual conscience is vital to the full exercise of our religious faith," says the stated clerk of the United Presbyterian Church.* by William P. Thompson. page 22

OTHER FEATURES include a brief story about "The Flower Girl" by Kathryn M. Montz (page 9), guidance for family worship by Dorothy and Rodney Davis (page 13), a puzzle for children (page 26), and reviews of a recent novel (*The Eighth Day*, reviewed by Richard Livingston, page 27) and a popular film ("Up the Down Staircase," reviewed by Dave Pomeroy, page 28).

COMING NEXT

Christmas features include "Mangers and Megatons" by Dean Frantz and "Christmas Encounters" by Dave Hill. . . . Louise Purvis tells the story of Ron Workman's achievement in mastering "The Long Cane of Independence." . . . Dale Brown concludes his Bible series with a look at "The Neighbor and the Enemy."

PHOTO CREDITS: 3, 4, 5, 6 Anderson Art Reference Bureau; 7 Bob Taylor; 16 Magdalene Schawer (top left); 16-17 Helmut Forst. 21 Religious News Service

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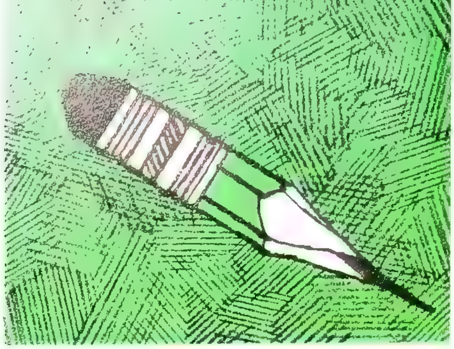
VOL. 116 NO.

messenger
CHURCH OF THE BRETHREN 12/7/67



readers write

SERVING SMALL CHURCHES

I am particularly interested in small churches. I feel these small churches are definitely filling a need in their communities. I wonder if a good share of our pastors and missionaries did not come from the small churches, where the need gives them practice in church work more than in a larger church.

At Annual Conference I talked with some of our retired pastors' wives about the possibility of getting these ministers to pastor the small church. One of the questions I was asked was, "Would we have to move our furniture, or would the church furnish parsonage and furniture?" I assured them that many small churches would be willing to do this.

After talking a while, one lady summed up our discussion when she said that if they could still be of use in the Lord's work, she and her husband would welcome an opportunity.

They acknowledged that a large church really needs a younger pastor and that the work of a big church would be too strenuous. But a smaller church would give them a chance to carry on for a few more years and still be of service in the work they have enjoyed doing and would still enjoy in a lesser way.

Filling the small church pulpits could be accomplished if consecrated Brethren school-teachers extended their fields of service by preaching at these small churches. This idea would be very functional here in this Froid area, as Christian teachers are needed who can be an influence for good among the young people.

Both of these methods of filling the small church pulpit would need a means of promotion, but I really do not feel this should be limited by district lines.

MRS. F. A. OLIVER

Froid, Mont.

A NEW DRESS FOR EVANGELISM

I heartily agree with Earl Snader (Sept. 14) in his contribution to the Readers Write column, "Human Nature Is Unchanged." One does really grow weary these days of hearing every day the now threadbare expressions, "Well, times have changed, you know," or "We're now living in a different world."

Was there ever a time in history when the world didn't change from one generation to the next? I'll admit there have been more drastic changes in the last two or three decades than ever before in human history, in the same length of time, but never have I heard as many persons as today who are willing to adjust, to cooperate, and even to compromise with these changes, whether good or bad. Such reaction would seem to indicate that in this twentieth century sin is much less hideous, and virtue and integrity not nearly so important as in the past. The really significant things in life, as Earl has graphically pointed out, have not changed one iota — right is still right, though all are against it, and wrong is still wrong, though everyone is for it.

In the second place I want to congratulate E. K. Ziegler for his splendid article, "Evangelism for a New Day." How I have longed for a clear-cut treatise on this subject by some of our experienced, "rooted-and-grounded-in-the-faith" leaders who would give us the assurance that at least some of us are headed in the right direction, even in a "changing world" — and this Mr. Ziegler has done.

Yes, I agree that evangelism may need a new dress — one that fits well, that is appropriate and attractive (not too loose or too tight, not too long or too short), and that appeals to a world which is in dire need of a savior — the savior that true evangelism proclaims. This is the only hope of a world that appears to be going crazy! This question from Mr. Ziegler with his own answer attached: "Can Brethren be Brethren, ministers of reconciliation, a church in mission, and still be strongly, winsomely, successfully evangelistic? I would answer with a loud, clear, unequivocal YES!" So would I, and I wished he had even said "Hallelujah," for I wanted to say it.

I read on and on, not at all eager t come upon that little geometrical figure i the lower right hand corner of the column When I did reach that stage, I found, t my surprise, that Mr. Ziegler himself ha closed the article with a loud "Hallelujah. At least it was loud to me, and I trust tha all who read it heard it.

My concluding thought: At last we'v discovered the meaning and understand th mystery of Mission One — just a new dres for evangelism. Hallelujah!!

V. GRACE CLAPPER

Sebring, Fla.

OFTEN THE ONLY ALTERNATIVE

I recently received literature from th Church of the Brethren concerning war an the youth of America. Though I am a member of the Prince of Peace church, I d not at all agree with the views held by th church. Often, in fact, I am utterly appalled at its ideas.

I studied the literature carefully and afte much thought concluded that my ideas ar in conflict with those of the church.

I support America's efforts in Vietna and our country's efforts elsewhere. I a not a warmonger by any means, but whe freedom is threatened, the threat must b stopped. War is often the only alternative

In your opinion I may not have matur views, but being as young as I am, I a vitally involved in this issue. I can truly say when my time comes to serve this country, I will do so with great pride and wil do my best to preserve peace, even if i means taking another human's life.

I believe in God strongly and feel tha he will forgive me if I must take another's life in war.

RANDY CHILDRESS

Kettering, Ohio

BYLINES: Dave Hill, a free-lance writer, lives in Star Prairie, Wisconsin. . . . As a member of the administrative faculty at Manchester College, Indiana, **Dean L. Frantz** is director of church relations. . . . Manchester College contributes a second writer, **David B. Kreider,** instructor in religion. . . . **William G. Willoughby,** professor of philosophy and religion at Bridgewater College, Virginia, was the Brotherhood's representative to the Fourth World Conference of Friends. . . . Goshen, Indiana, resident **Louise Purvis** writes news-features in her work as an editorial staff member of the "South Bend Tribune," Indiana. . . . **Hubert R. Newcomer** is director of stewardship for the Brotherhood. . . . **Dale W. Brown** teaches at Bethany Theological Seminary at Oak Brook, Illinois.

COVER: The Christmas wreath, fashioned from cones gathered from many parts of the Brotherhood, and the candlestick, carved in Ecuador, were arranged by Wilbur Brumbaugh and photographed by Don Honick. Color separations were prepared by Edward Buzinski.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

EDITORIAL

A Christmas perspective on vital statistics

You became a vital statistic as soon as you were born. Even before that critical moment, someone began to assemble the information for your file – about your parents, for example: when and where they were born, whether there were other children. Your name, chosen with deliberation and some doubt, became a part of the record, as well as the signature of the attending physician, who may also have noted the exact hour of your birth.

So begins the registration of an important document known as a certificate of birth. The facts to be listed are quite specific. No matter if you live first in a city, a village, a township, or a district, the area has an official number; and a newly born citizen is expected to have an address, by street and number or by rural route, but always specifically located in a county, a state, and a country.

On many occasions an official certificate of birth proves useful to you – on entering school, on obtaining an identification card, in requesting a passport, on securing admission to an institution, in applying for a job, or, in rare instances, in proving your citizenship. Without such a document you could not move freely from place to place, and you could not fulfill your responsibilities as voter or officeholder. Without it you might have difficulty in establishing your legal identity.

If you are bothered by the need to be a statistic, to provide data for a file, to be numbered, queried, classified, labeled, and located, remember that the most famous birth in history, though it seems now to have been surrounded by song and story and to have happened in a quiet, pastoral setting, took place in the context of census taking. It was because of a decree from the emperor Augustus, a requirement for an imperial enrollment (probably for taxation purposes), that Joseph and Mary happened to be in Bethlehem when Jesus was born. For this reason, Luke tells us, Joseph left his home in Galilee and journeyed to Judea, to the home of his ancestors.

Though Jesus' birth may not have been entered in any official records, he did come into a world and into a society that was organized by family and by tribe and was controlled in part by imperial decrees. Even then one could not escape the long arm of the tax collector, and the demands of an "enrollment" could upset the personal schedule of a young couple from Nazareth.

Each time we read the story of Christ's nativity we ought to be reminded that "God is with us," even in those aspects of life we are tempted to reject or disdain as being statistical. If the incarnation is to be meaningful, if the eternal Word is to become flesh and dwell also among us, then it is helpful for us to recognize that even in a computerized age Christ becomes one of the least among us. Today, as in the Roman era, we tend to forget the individual child born to an obscure couple, while we worry about the sweeping decrees of every contemporary Caesar. But as surely as God was in Christ, who became the least among men – even the servant of all – so he is not indifferent to the most incidental statistic. His love is specific and personal, assuring even one without a birth certificate that he is accepted as an individual.

The modern computer may dislocate many of us, as did the enrollment decreed by Caesar. It may seem as coldly indifferent to our personalities as did the machinery of a Roman census, denying us a guest room at an inn and turning us aside to a stable. But such coldness is still overcome by the warmth of love, especially the love that sends Jesus Christ into our homes and hearts, at Christmastime – and always – K.M.

Christmas ENCOUNTERS

BY DAVE HILL

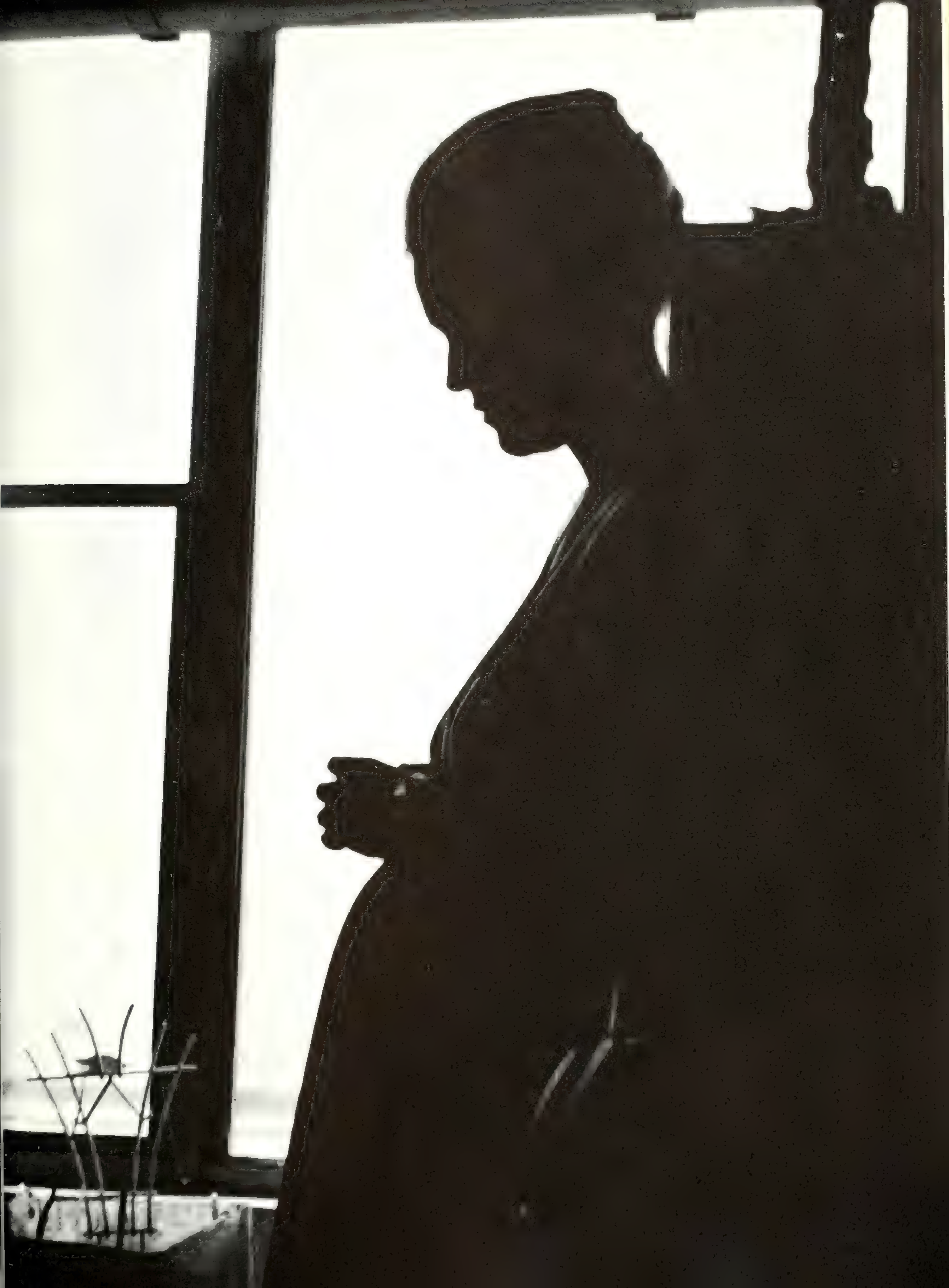
MARY

Why did he pick on me?
Why *me?*
Sure, I guess I'm special—but not *that* special.
Think of all the swingers he could have chosen.
But he picked me.
Maybe I'll be a celebrity now—a star.
My picture on *Photoplay?* A "milestone" in *Time?*
It scares me sick.
And the part that scares me the most is:
why me? WHY ME?
It was so quick . . .
I was getting ready for dinner, fixing my hair,
(Joe was taking me out—"someplace fancy," he said.)
Then the room got bright.
I thought it was the TV.
I heard a voice. Funny—I thought then it was the radio. . . .

But now I know.
Now I am ready.
It's strange and mysterious, and it puzzles me;
But I accept it.
I won't ask any questions.

It burns inside me:

I'm happy, happy and excited.
And frightened.



JOSEPH

It really shook me up
When she came and told me.
I just couldn't believe it.
It was just too much to swallow.

I mean — what if *you* had been in my shoes?
And yet she said it was true.

I was quiet for a long time.

We didn't have much to say — didn't know *what* to say.

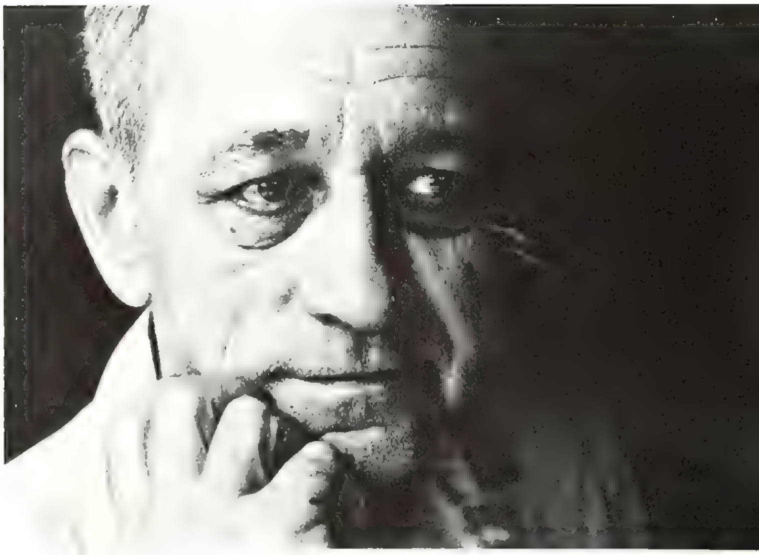
I guess you know how I feel about her,
How much I love that girl.
She was in my every waking thought:
Mary, Mary, Mary!
It was always Mary.
And then a wedding had been set, plans made, everything . . .
And then THIS had happened.

For a long time I stayed away from her, thinking.
Then I went back, and asked her again,
Just once.
And she still said it was true.
So I believed her then:
Because I love her,
Because *she* said it.

I'm not really a bad guy;
I'm just tryin' to get by, doin' the best I can.
What with a wife and six hungry kids
It ain't always easy.
So when that fella and his wife come along
I tried to do what I could for them.
Naturally, I didn't have no room,
What with the traffic and weather and all.
But I seen she was fit to bust
Wit' the young'n she was carryin'.
'You can use the shed,' I told 'em.
Course I didn't charge them the goin' rate.
(I told you I wasn't a hard-fisted man.)
Still, the shed was better 'n nothin'.
So I let 'em have it cheap.
And that's where the baby come.

No, I ain't a tight man.
But I don't give nothin' away neither;
What with a wife and six kids I can't hardly afford to.
Charity starts at home — that's what folks say.
So I just did as good by 'em as I could,
Doin' my best.

THE INNKEEPER



THE SHEPHERD

What does it all mean?
Just what is it all supposed to mean? That's what puzzles me.
And why was I picked to see it happen?
How did I get mixed up in it?

All I've got is questions, it seems — no answers.
I take that back — I've got one answer, I guess.
I can tell you this — it *really* happened.
Saw it with my own eyes.

I believe it because I was there. I know it happened.
But I don't know how come.
I've got an idea, a hunch, maybe. . . .
I think I know . . . maybe.
And that scares me.
It scares me because I know it happened.

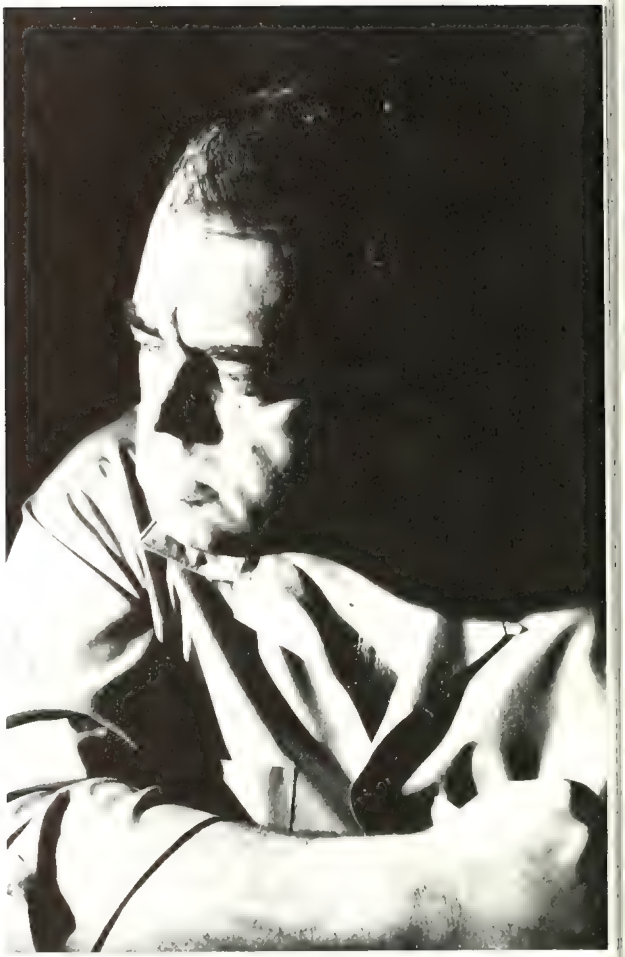
If it'd been you, then it'd be easy: I could laugh at you.
I wouldn't be mixed up in it, wouldn't have to think about it.
But it happened to *me*.
And, since I can't say it didn't happen,
Since I saw it and heard the singing and all,
Why, then I *have* to think about it.
And this scares me
Because I don't want to believe it
And yet I have to:
Because I was there, and I know I'm not crazy.
Maybe it means what I think it means:
And that puts me right in the middle.

At last it happened!
No wonder my hands shake!
I've waited all my life for this day.
God knows how many mornings I've awakened before dawn, thinking:
'Maybe this will be the day. . . .'

Sometimes I've had bad moments,
But I've never really lost my faith. Never really.
Never really doubted that, someday, it would happen.
(Didn't he promise me? Isn't he a man of his word?)
He said it would be: and I believed him.
I kept my faith
Knowing he would keep his promise.
Today he did.
And you wonder why my hands shake?
Well, sir, I'll tell you.
I'm a "man of the cloth," so the saying goes,
And I am well acquainted with responsibility.
Today I have been given responsibility greater than any man has ever known.
I am to christen him!
Then I can rest.
He has kept his word.

SIMEON

HERODS



Who did they think they were talking to?
One of them said, "We came to see a king. Not you."
NOT ME?
Who's boss here if I'm not, huh?
Me, that's who. *Me* — Herod!
I'm the king.

I'll give them credit for one thing: they had guts.
They stood right in front of me and dared to talk that way.
Man — I should have said the word right then.
I should have said the word. Just a word — that's all it'd take.
Then we'd see who was king here, wouldn't we?
But I fooled them. I played dumb, went along for the ride.
And they spilled the whole story to me.
Now I know about the "other king."
Ha! He's as good as dead. I've already taken care of that.
They'll get him, and soon too.
I told them to — and I'm king.

And as for those foreigners with the big mouths,
They've served their usefulness to me . . . they're living on borrowed time.
I have plans for them.

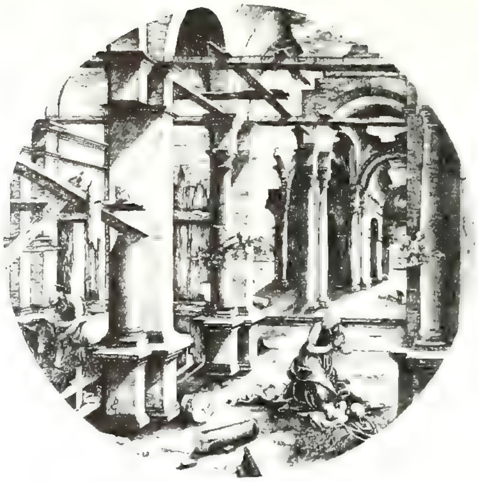
Then we'll see who's king around here,
Won't we?

I'm not sure what it was we expected to find
When we got here.
All I know is that we *had* to come.
(Someone said: "Go down to the brow of the hill.")
Once we got the sign we were like sleepwalkers
Driven by a will that ruled us day and night.

We checked out the legends, read the histories,
And talked about it a lot, making plans.
And then we just dropped everything
And came.
We *had* to come. Somehow, we knew we had to come and see.
We didn't know what to expect:
Anything but what we found.
And yet . . .
Yet, when we saw him, we knew we had finished our journey.
He was the reason we had come.

THE MAGI

We had seen a light — choose what symbolism you will.
We had seen the light and had come like moths,
Drawn to the flame.
And when we reached the light,
We were not disappointed.
Then we knew *why* we had come.
We shall return as different men.
We *believe!*



In a world where the manger is dominant, megatons have no power / by Dean L. Frantz

Mangers OR MEGATONS?

The late Kermit Eby was teaching at the University of Chicago during those years when the University was conducting a massive atomic research program. He was concerned that on one hand the University was creating the tools of death, yet its basic academic function was to educate people for the most creative kind of life. Disturbed by this contradiction, he mentioned it one day in a conversation with Robert Maynard Hutchins, then chancellor of the University. He asked, "Is there any answer to an absolute weapon?" Hutchins replied, "Only one, an absolute ethic."

During this season of Advent, when we celebrate Christ's coming into the world, let us consider the power of the manger, symbol of the absolute ethic, and of the megaton, symbol of the absolute weapon.

It is quite clear that many persons believe in megatons. Even at Christmas, their major emphasis is on megatons rather than mangers. A belief in megatons is basically an acceptance of the ideas that might makes right, that the way to change the world or men or nations is through sheer, brute, overwhelming power.

All empires based on bloodshed and conquest, force and violence, have ended on the ash heap of history. These once great civilizations just do not exist, except in history books and museums. But our vaunted twentieth century civilization is in danger of ending in the same place, because we still cling tenaciously to the idea that our problems can be solved with the megatons of an H-bomb.

The major concern of our world is that, in a time when men can eliminate life as we know it, we still live by the outmoded idea that might makes right. Our present national policy is based on the assumption that national interests are best served by a commitment to violence. How else can you interpret what is happening?

Down in the granite heart of a mountain near Colorado Springs, Colorado, men chart the flight of everything that moves above the earth. And buried deep in the ground near Omaha, other men sit before electronic consoles on a twenty-four-hour alert. And in huge silos across our country, hydrogen-headed missiles with preset targets wait only the touch of a button to send them on their death-dealing flight.

What is wrong with the megaton philosophy?

For one thing, violence is an illusion. It appears to solve problems, but what seems to be solutions are only short-range results. World War I was fought to make the world safe for democracy. But we ended up with more dictatorships than ever. World War II was fought to smash all forms of fascism and bring a lasting peace. But the guns had hardly cooled when we had a new threat, and the world started a gigantic arms race.

So violence is self-defeating. It always begets more violence and never achieves what it intends. The fruits of violence are resentment and hatred, which ultimately lead to additional violence. When we first started making atomic bombs, the argument was that we could bring a sense of security to the world. We could stop aggression anywhere. So we ordered enough bombs to stop our enemies cold. That didn't please them, though, and they started making bombs. Then of course we had to keep ahead of them, so we made more bombs. Now we have enough bombs to kill every person on this earth 200 times. And the atomic club is growing. Instead of buying security with our bombs, we have purchased fear and insecurity.

There is a deeper reason why violence fails. It blinds us to the intrinsic value of a man. The tragedy of the megaton philosophy is that people are reduced to things. Have you observed that when the weekly count of the battle dead in Vietnam is announced, the number is always in terms of the enemy, not men? The enemy is rather impersonal. We forget that Viet Cong are people with families, hopes, and dreams.

But, of course, the only way you can conduct a war is by talking about the "enemy" and brushing aside any personal considerations. When you bomb a city, it is a target, and you must dismiss from your mind any idea that there are living, human beings in your target. No man in his right mind really wants to destroy another person, also created in the image of God. This is why war is insane, because it forces us to treat people as things, and every concept of the sacredness of life is deliberately trampled in the dust. War and violence make men less than men.

The nuclear physicist has written in letters so large that none can fail to see – the twentieth century confirmation of Jesus' assurance that all who take the sword will perish by the sword; or, all who take the bomb will perish by the bomb. The law is no longer an eye for an eye, or a tooth for a tooth, but a civilization for a civilization. This is the logical outcome of a philosophy based on violence and megatons.

In contrast to all this, Christmas is a reminder of the power of the manger, and all it means. But we have missed the meaning of the manger. We have made Christmas sweet and saccharine and sentimental. We sing about the "sweet little Jesus boy." And of course, the whole world loves a baby. It is very easy to get carried away at Christmas, sing carols, put on a big smile, and rejoice in the baby of Bethlehem.

But do not forget that Jesus was born in a stable, not a sweet smelling, antiseptic hospital room, with lovely nurses standing around.

He was born in a barn, and barns smelled no different then than they now do. And besides Joseph and Mary, his attendants were cows and donkeys, perhaps a few sheep, and a dog. Do not forget that he was born into a rough-and-tumble world. John says, "God so loved the world, that he sent his only son." We put the emphasis on love, and get all excited about that. But God so loved *this* world. What kind of world was it into which Jesus was born? It was a world, not of peace and of tranquility, but a world of violence and hatred.

Jesus' own country had been invaded. His own countrymen hated their Roman oppressors with a fierce, burning hatred. Many a Jew concealed in his cloak a dagger, which he hoped to stick into the body of a Roman soldier. Most Jews lived for the day when they could mount an army which would drive the hated Roman conquerors into the sea.

The countryside was dotted with crosses. The Romans were quick to nip in the bud any plots against them. The punishment was dealt out on the spot, and brutally: death by crucifixion.

Even on that night in Bethlehem, when the star shone low over the city, the clomp-clomp of Roman boots drummed hollowly on cobblestone streets, and little huddles of Jews gathered all over Bethlehem, not only protesting the high taxes, but plotting and planning for the day when they could drive out the Roman army.

Let there be no mistake about this – Jesus was born into a rough, cruel world. Those who say that Jesus was an idealist, that his words were spoken in a world unlike ours, that he lived in a nice little world – those who say these things are not dealing faithfully with the historical situation into which Jesus was born.

But in the midst of all this, the message of the manger is peace. The manger and peace are intertwined. Isaiah proclaimed, "And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end" (9:6-7, KJV). Micah prophesied, "This man shall be our peace." And the song of the angels to the shepherds on the Judean hills was "Glory to God in the highest, and on earth peace among men. . . ."

We forget that the baby born in Bethlehem became a man, a God-man. His whole life was based on the premise that men should love each other. "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies, and pray for those who persecute you. . . ." (Matt. 5:43-44). "You have heard that it was said . . . , 'You shall not kill; . . .' But I say to you that every one who is angry with his brother shall be liable to judgment" (Matt. 5:21-22). Those words were not spoken in a vacuum, but in a world where men hated and killed.

The crowning climax of Jesus' ministry came at Calvary, where he hung high on a cross, surrounded by his tormentors. Here, where he could have called on the power of God to smash to smithereens his enemies, he said, "Forgive them – they don't know what they're doing." It isn't far from Christmas to Calvary, for from beginning to end, Jesus' life was a total witness to the power of redemptive love.

This is what the manger is all about. The idea of the manger is set over against the idea of megatons. And they are diametrically opposed to each other. You cannot hold to both ideas. If we really took the message of the manger seriously, men would no longer fight in mortal combat. Let the spirit of Christmas loose in the world, and who could say what miracles might take place in a world weary of war?

In a world where the manger is dominant, megatons have no power. Christmas is a time to reaffirm our faith in the power of the manger. ☐

news

Christ confronting the faiths of men

Has a Waka School in Nigeria, a Brethren mission endeavor, any responsibility to teach Nigerian youth something about one of the traditional faiths of their land — Mohammedanism?

In your community, have efforts been undertaken through which Christianity and Judaism may affirm their common rootage and explore mutual concerns?

How do you personally look upon persons of another faith, or of no faith — do they stand outside the working of God's Holy Spirit?

Questions such as these and perhaps still sharper ones issue out of the current season's mission study theme of the churches, "Christ and the Faiths of Men." A variety of new resource items on the theme may be procured for individual and group study.

For example, one of the prime resources is a book by a former missionary to Africa and ecumenical leader, George Wayland Carpenter, *Encounter of the Faiths.* "The book does not limit its discussion to Hinduism, Islam, Buddhism and other non-Christian religions," said Joel K. Thompson of the Church of the Brethren mission education department. "Dr. Carpenter also notes the nature of the confrontation of Christ with Christianity. He contends that the Christian too often has made an idol of his religion, or his heaven, or his kingdom on earth and has not really sought to understand and give himself to Christ."

Mutuality: Dr. Carpenter is eager that there be contact and sharing between the various faiths. Judaism, Christianity, and Mohammedanism are not simply rivals, he points out; they stem from common roots. Because of the accident of history, they each came to maturity in geographical isolation. Lacking vital contact, they developed along separate paths. But when they come together, they find points of mutual inspiration and room for practical cooperation.

Still Dr. Carpenter is in no mood to surrender the heart and soul of the Christian faith. He has seen, at first hand, the results of religious faiths which place no value on the individual person. He knows that Christ has a witness to make here. He is not impressed by a secularism which excels in technical efficiency but which has forgotten that the central point of any society is the growth of persons.

For all: A second major resource, *The Bible and the Faiths of Men,* is a volume by a native of India, Vinjamuri E. Devadutt. In the life, death, and resurrection of Christ, God made it clear that he was a God for all men, the author points out. In Christ, cried Paul, there was neither Jew nor Greek, Scythian nor barbarian, male nor female, bond nor free; but Christ was all, and in all.

In sum, Dr. Devadutt notes that the Christian does not have any exclusive claim on God. He is to live life from a universal stance.

A swinging Buddhist, studiedly westernized: Lee Po Sun of "The Unbelievers"

Film story: Still another basic resource is a sound film, "The Unbelievers" (16mm, 44-minute, black and white), in which the story line concerns two Korean Buddhist college students caught up in the study — and the living out — of comparative faiths. The intent of the film is to help the Christian understand his own faith, the faiths of others, and to prepare him to make known in humility how faith in Christ has brought meaning and purpose to his life.

Other resources related to the theme include a study-action manual, a photo display, a filmstrip, a map, and four plays. An additional selection of items are designed for youth and children.

Alternate: Materials for various ages also have been produced on an alternate study theme, "Japan." The resources point up the dilemmas in the religious life of a people who have become rapidly urbanized.

Materials for both themes, prepared interdenominationally through the National Council of Churches, may be ordered through the Church of the Brethren General Offices.

India's right and left oppose missionaries

Tightened restrictions on missionary activity have been reported in several areas of India, even though government ministers deny any basic change in policy since 1955.

In Northern Assam 250 missionaries were moved out and several asked to leave the country. A major newspaper of that area claimed that no new missionaries would be allowed to come to India and that all missionaries would be eliminated in five to seven years by not allowing them to return after furloughs. It was specifically these claims which were refuted by government authorities.

Yet the fact remains that there has

been a tightening on entry permits and even on missionary activity at some points. The issue is frequently in the India press. U.S. Ambassador to India Chester Bowles responded to increasingly vociferous campaigns against missionaries by labeling the attacks as "inventions" aimed at destroying the cooperation between India, the United States, and voluntary organizations.

"Camouflage": Speeches by the minister of irrigation in Bihar, Chandra Sekhar Singh, typified the attacks. He charged that agents of the Central Intelligence Agency "camouflaged as missionaries" had infiltrated certain industrial regions. He said he had received many complaints that victims of famine and flood in Bihar had been converted to Christianity in return for promises of help. The children in mission schools are forced to sing the praises of the U.S.A., he charged.

In reply, Ambassador Bowles cited the work done in Bihar by various church relief services, CARE, and members of the Peace Corps in providing meals to actual millions of persons, building roads and dams, digging or deepening wells and reservoirs, and building schools.

Both the nationalist right and the communist or socialist left have joined the campaign against the missionaries, according to a World Council of Churches report. While not all Indians accept the charges unreservedly, a special correspondent for the French newspaper *Le Monde* stated that in the face of simultaneous pressure from the left and the right, the government has been forced to yield.

Brethren view: Church of the Brethren missionary Glen Campbell, a teacher at Gujarat United School of Theology at Ahmedabad, commented that missionaries in two areas of Gujarat have been subjected to accusations of engaging in antinational activities, but so far not in areas where Brethren work. Said Mr. Campbell:

"The real danger is that some quite outspoken anti-Christian government leaders will influence public opinion against Christians to the extent that they all will be lumped together and not considered on cases of individual merit.

"We hope that tolerance of and protection for minority groups will prevail," the missionary said. National Christian Council leaders plan to confer with top government officials on the problem, he added.

"In the meantime, we are not jittery or about to run," said Mr. Campbell, who has been a missionary in India since 1952. "We shall work as long as the opportunity remains and our services are needed. The training of church leaders remains at the top of the list of needed missionary services."

Traveling to Uppsala via the elective way

Uppsala, Sweden — July 1968 may seem far off in distance and time. But many a congregation will begin to move in the direction of Uppsala during the next three months through the use of a new elective study unit.

The unit coincides with the theme, "Behold I Make All Things New," around which the Fourth Assembly of the World Council of Churches will be planned for the university town of Uppsala next July. While only 1,300 delegates and other participants will be directly on the scene, congregations throughout the world will become familiar in advance with the focal concerns of the assembly through use of the preparatory booklet entitled *All Things New.*

The assembly theme is based on a text from Revelation 21:5 —

Behold, I make all things new, a text which lifts up the vision and promise to the people of God for newness of life. The preparatory booklet contains seven Bible lessons, prayers, a summary of the main issues to be discussed, and general information on the July assembly.

Resource: In the Church of the Brethren, a teaching and resource guide to augment the preparatory booklet will be published in the *Leader* during January, February, and March. The writer, Mission One coordinator Carl E. Myers, has centered the helps on the Bible studies.

In the same issues of *Leader* will appear articles on the six main concerns to be dealt with in sections of the Uppsala assembly. Writers of the *Leader* articles are Norman J. Baugher, Roy A. Blough, Warren F. Groff, Gordon L. Shull, DeWitt L. Miller, and T. Wayne Rieman.

The assembly will be in the succession of such ecumenical milestones as the World Missionary Conference of Edinburgh in 1910 and the previous WCC assemblies at Amsterdam in 1948, Evanston in 1954, and New Delhi in 1961. Delegates will come from a record number of WCC member communions — 223.

Behind the participants will be the hopes and prayers of fellow Christians at home, Christians made more aware of their fellow believers through such studies as *All Things New.*

"Only together": Stressing how much Christians the world over need each other, WCC general secretary Eugene Carson Blake noted in the foreword to the preparatory booklet:

"The most important decisions we have to make cannot be based simply on our own limited personal experience and rational powers. The fact is we do need one another — and we need also those who have lived in former times, the communion of saints. *Only together with other Christians* can we be led by the Spirit to know God in Christ, and to love and obey him."

Hopefully, say the assembly planners, those who travel to Uppsala, either in person or through preparatory study, will be used by God "to enlighten, empower, and renew His whole church — through our common worship, our common study of the Bible, and our common wrestling with man's most important questions and concerns."

Under construction at North Manchester: Core and initial units of Timbercrest Home

Mounting enterprise: Care for the aging

A SPIRALING ENTERPRISE among Brethren is the operation of homes for the aging. Faced with long waiting lists of applicants, many of the twenty homes across the Brotherhood continually feel pressed to expand facilities.

Beyond new plant construction, the homes also find it necessary to add new services and staff in order to comply with requirements for state licensing and for Medicare.

As a result, the homes are continually the scene of change, as indicated by the following developments.

Indiana: To open in early spring is the totally new Timbercrest Home of the three Indiana districts, under construction a half mile north of the Manchester College campus at North Manchester. Timbercrest will replace the present home at Mexico, Ind., begun in 1889.

The $1,750,000 development will provide for seventy-six residents, including twenty-six persons requiring nursing care. Future expansion for an additional 100 residents will be possible on the twenty-five-acre site.

To be administrator of the home is Orville Sherman, currently in charge of the home at Mexico.

Ohio: Dedicated in October was the $900,000 addition to the Southern district's home at Greenville. The development added fifty-four rooms, bringing to 265 the home's potential capacity. In the old and new facilities, the home can provide for eighty persons requiring extended nursing care.

Previous additions were constructed at Greenville in 1962, when a $75,000 wing enabled hospital care to be offered for the first time, and in 1953, when an $80,000 section was built.

The new addition is completely occupied. It offers a sweeping view of rolling farmland and a small lake.

Ira A. Oren is administrator for the sixty-five-year-old institution.

The Northern district's Good Shepherd Home at Fostoria is in process of erecting a new sixty-bed nursing home, the result of a financial campaign three years ago and a Hill-Burton grant from the government.

The old building is to be razed when the new $700,000 unit is completed.

Earl Lehman is administrator of the Good Shepherd home, one of two operated by the district.

Still a third retirement enterprise in Northern Ohio, Agape Acres, near Ashland, has expanded recently. A $200,000 structure with efficiency apartments for the elderly has been opened, with funds for the building, along with $50,000 for maintenance, provided by a private donor.

Agape Acres is a private corporation controlled by the Maple Grove church. The director is J. Perry Prather.

Virginia: This summer saw the dedication of Friendship Manor, a $1.5 million project in Roanoke. The 110-resident home is a joint venture of the First and Southern Virginia districts.

Harold W. Craun, administrator, noted that shortly after opening a year ago the five-story home had a waiting list which would have filled it again.

Currently under development is an adjacent housing unit of ten apartments. Additional apartment units are planned for the future, as is a 100-bed infirmary wing to the Manor.

One floor of the Manor presently is used for nursing care residents. Apartments at two sides have balconies enabling outdoor viewing of surrounding mountains.

Due to delays in the contractor's completion of the main building, and the consequent loss of several months' income, the home is engaged in a $200,000 "second mile" campaign to liquidate its extra indebtedness.

Pennsylvania: On Oct. 29 the new addition to the Morrison Cove Home at Martinsburg, Middle district, was dedicated. The two-story building, which cost approximately $300,000, houses twenty-three infirmary guests, eight guest rooms, and two apartments.

Known as the Brumbaugh-Detwiler addition, the new facility recognizes the influence which two pioneer families transmitted to the central Pennsylvania area and to the Church of the Brethren. The Brumbaughs were instrumental in the history of Juniata College, in the publishing interests of Blair and Huntingdon counties and the Brotherhood, and in political affairs of Pennsylvania. The Detwilers are noted for their churchanship in many facets of Brethren life.

The Cove home now has eighty-eight esidents. Its superintendent is Charles I. Heitzel.

The trustees of the home earlier this ear considered investing in a second ome, a property near the church in edford, but decided not to branch out ecause of the scope of the financial and anagerial involvements.

Iowa: Spurgeon Manor, named in emory of J. B. Spurgeon who served the free ministry in Iowa for forty ears, is being planned as a retirement ome by the Iowa-Minnesota district.

The home, to be built at Dallas Center central Iowa, is to accommodate a inimum of fifty residents. It is to inlude an infirmary care section.

A nonprofit corporation of Brethren vill build and operate the home. Attorey Ray A. Emmert, Des Moines, is presdent of the board.

Florida: Named this fall as adminisator of Florida Brethren Homes, Inc., nd manager of Sebring Manor, was Olin . Mason, former administrator of the Vindber, Pa., home.

Plans are in the making for the exansion of the Cottrell Memorial Nursing ome at Sebring, increasing its capacity om twenty-five to fifty-five beds. Fedral Hill-Burton funds are expected to over half the cost.

At Lorida Estates, a retirement comunity beside Lake Istopoka and also a art of Florida Brethren Homes, the first f a series of five duplex apartments vere opened this fall. Other private resiences are being completed and twelve ailers have been moved in.

Elsewhere: Brethren Hillcrest Homes, retirement community at La Verne, Calif., offering a variety of residences and types of service, observed its twentieth anniversary in October. The administrator is Maurice Smeltzer.

Greenville's $900,000 addition, with lake view and fishing for the home's 265 residents

Dean Shetler became administrator of the Windber, Pa., home in September.

Additional units are planned at the John M. Reed home, Limestone, Tenn.

Overview: The rapid spurt in assets and services by the homes is not without problems.

For one thing, even at the present rate of expansion of retirement homes, less than ten percent of the aging population will have a home to enter. Residence fees, though based on an operational, nonprofit basis, are too high for vast numbers of persons.

Board and administrators of homes increasingly find themselves overtaxed by new problems and new pressures, admitting they are not staffed for the kinds of demands placed on big institutions.

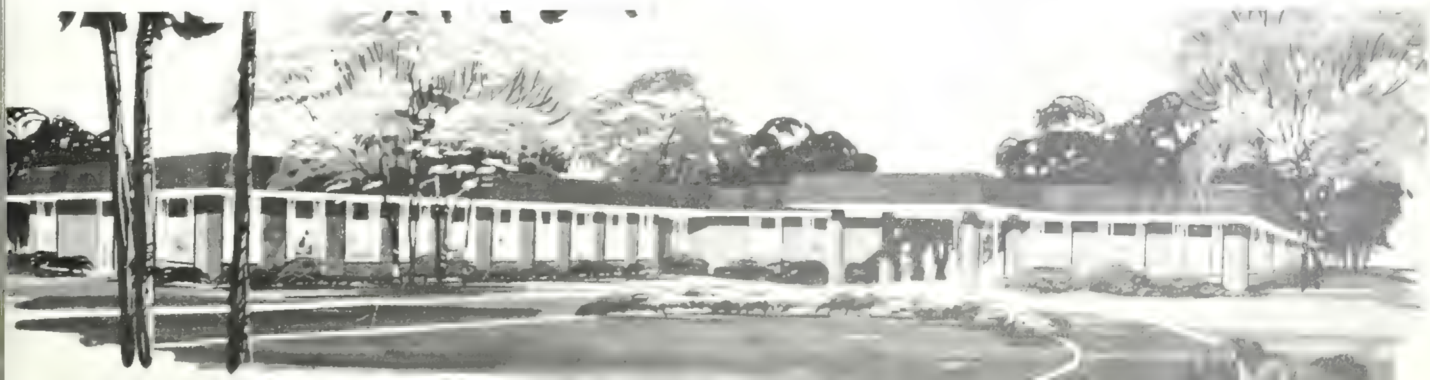
And there is a fundamental question as to how much effort, personnel, and financing the church ought to invest in welfare institutions. Is this a priority in mission, a priority that stands up besides other urgent needs?

In any realistic look at the development of homes for the aging, such persistent problems as these are indeed a part of the picture.

Roanoke's five-story Friendship Manor

Martinsburg's Brumbaugh-Detwiler Wing

Fostoria's Good Shepherd nursing home



Needed: a new man for a new world

By his own admission Samuel Howard Miller, dean of Harvard Divinity School, lives in a world which is dying. He finds himself "caught between a world surely dying and a new one being born." And the crucial struggle he sees for Christians is whether the revolutions, scientific, industrial, and cybernetic, in the midst of which they live can be redeemed.

Dr. Miller, 67, the first Baptist dean at one of the country's outstanding theological schools, spoke to a conference of Brethren leaders in October at Manchester College. He began and concluded his series of addresses with an attempt to describe the radically new kind of world in which men live and the kind of persons this world demands. In between he set forth his understanding of the function of faith amid radical newness.

The lag: There are many in our day with 20th century plumbing in their homes and 16th century ideas, particularly about religion, in their heads, the Harvard dean asserted. He urged acceptance of the notion that the world is one, that man lives in a global society, and that what occurs in one part of the world has an instantaneous impact elsewhere.

Samuel Miller at Manchester: "20th century plumbing and 16th century religion"

But he was concerned that the emphasis of the age is upon technique, upon solving problems without changing persons. Yet there is within man a strange propensity to believe, he said, and all men believe something. It is the objects of faith which change. For him, faith is "the marriage tie between the whole man and the whole environment of life."

His treatment of worship, which he termed "the profoundest celebration of joy of which man is capable," may have posed the biggest challenge to Brethren listeners. Said Miller: The church is not where we find God; we find him in the world. He lives and acts outside sanctuaries. Indeed, we find him where things are worst, and we worship in celebration of our having found him there.

New style: In a final address to the college's Founders' Day convocation, attended by students and by the faculty in academic regalia, Dean Miller raised more questions without suggesting simple solutions. His thesis was that each age has its own characteristic style of life, and that the new age today demands a radically new style for the Christian. And though he did not trace it in detail he suggested that there is emerging now a post-Christian, postindividualist, postmoral kind of man who is using his new freedom for the development of a new morality and new responses to the pressures of a technological society.

To this new man Dr. Miller addressed four questions:

- Can we match technological unity with moral imagination to keep our "one world" from exploding with racial strife or atomic warfare?
- Can we match rapid change with sufficient integrity to remain stable in the process of change?
- Can we match the superficial efficiency of our society with equally profound humanity?
- Can we maintain religious faith in a technological age that tends to dissolve it?

For Samuel Miller the 20th century cannot be avoided; he is highly critical of those who refuse to live in the new world. The answers to his questions thus become crucial — for him and for us. — David B. Kreider

Brethren overseas

Return to India: The I. W. Moomaws whose careers in overseas agricultural development began as Church of the Brethren missionaries to India some forty years ago, returned there last month for a three-month special assignment. They were asked by the Madras area churches of South India to "join with us as we review our present efforts in rural, social and economic developments and make plans for doing more to help God's children have the food, shelter, health care and education that he desires for all."

The visit is under auspices of Agricultural Missions, Inc., of which Dr. Moomaw is the past executive director and the National Council of Churches.

Last year the Moomaws were consultants in Vietnam to Vietnam Christian Service.

South American post: The John Herrs recent missionaries to Ecuador with the Church of the Brethren, have accepted a position with the John Deere Company as area representatives for Peru and Bolivia. The Herr family took up residency last month at Lima, Peru.

Mr. Herr formerly was with John Deere before undertaking a three-year assignment in Ecuador with the Church of the Brethren. He was involved there in agricultural mechanization, technical education, and stewardship training. Mrs. Herr, Theresa, was engaged in adult literacy training and volunteer community work as well as homemaking.

Nigerian visit: Joel K. Thompson, director of mission education and recruitment for the Church of the Brethren, is scheduled to return Dec. 21 from five weeks in Nigeria. The trip is his first to Brethren work in Africa.

OUR FRIENDS, THE FRIENDS

Special report: An "inside look" at the Quakers

A YOUNG JEWISH RABBI, wearing his traditional skull cap and accompanied by his charming wife, commented most vigorously, "Believe it or not, I came to observe this conference, but I have remained to pray."

The rabbi, I believe, expressed the mood of all nine official observers at the Fourth World Conference of Friends (Quakers) at Guilford College, Greensboro, N.C. We observers were a diverse group: two Roman Catholics, a Reformed Jew, a Conservative Jew, a Moslem, a Mennonite, a representative of the National Council of Churches, a representative of the World Council of Churches, and I, appointed by the fraternal relations committee to represent the Church of the Brethren. In contrast to our own denominational conference where "fraternal representatives" usually make a brief visit, we were urged to participate in the entire conference from its beginning to its end.

Although officially listed as an observer, I felt warmly accepted and very much at home. Perhaps this was partially a result of the cordial relationship the Church of the Brethren has maintained with the Society of Friends for more than 250 years. From the openhearted hospitality of William Penn's Pennsylvania colony to the many significant cooperative efforts shared during the last twenty years, we have been closely allied with the Quakers. Our Annual Conference, the design of our eighteenth and nineteenth century church architecture, the Brethren Service program – all of these reflect Quaker influence.

The Friends World Conference is held every fifteen years. This year's conference was the largest and most representative of all. Approximately 900 Friends from thirty-five countries participated in it. Forty small worship groups, forty round table discussion groups, a few plenary sessions, and innumerable informal conversation groups provided opportunity for encounter, worship, and dialogue. But the experience went far beyond observing conference proceedings; it offered a close-up view of what is taking place among the Friends movement today.

Highlights: The most publicized event of the conference was the Sunday evening mass meeting of some 8,000 people, at which U Thant made a forceful and earnest plea for greater understanding concerning Asian people and for peace in Vietnam. This was one of the rare public addresses the Burmese diplomat, a Buddhist, has made since he took his UN post in 1962.

The most unusual event was the remarkable phenomenon of 900 persons transacting business with no Robert's *Rules of Order* and no set of bylaws or conference rules. Although not everything was agreed upon unanimously, it became quite evident to the observers that the "sense of the meeting" did reflect a majority viewpoint. Perhaps the most dramatic event of the conference was the silent prayer vigil at which men, women, and youth stood in single file absolutely silent for one long hour with bowed heads, to express their concerns over the violence of our society, over man's inhumanity to man, and to pray for peace in Vietnam.

The truly "Quakerly" aspect of the conference – time spent in silence – occurred over and over. Sometimes periods of fifteen or twenty minutes were used for quiet prayer and worship.

Although the conference was in many ways much like our own Annual Conference, several

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Identifications. Upper photo, Edwin B. Bronner, chairman of the Fourth World Conference. Lower, Douglas V. Steere, head of conference planning. At right, Elia Gonzales-Balboa, listening to proceedings in one of five simultaneous translations characteristics impressed me as being especially significant:

1. This was *not* a "clergy-dominated" conference. In fact, the few Quaker pastors who attended were sometimes on the defensive. The enthusiastic and informed participation of the laity, both in the small groups and in the plenary sessions, was exceedingly refreshing. The depth involvement of these lay people contrasted significantly with many church conferences which are heavily dominated by the professional clergy.

2. This was definitely *not* an old people's conference. The median age of the representatives appeared to be between thirty and forty. I would guess that the median age of the delegates at our own conference would be considerably higher. Furthermore, about one half of the delegates were women, which is rather unusual in denominational business sessions.

3. This conference had arranged for remarkable leadership, both among its representative delegates and its speakers. One Nobel Prize winner was present, as well as many well-known individuals from government, industry, education, and various international organizations.

4. Finally, there was a quite notable interest in world affairs, contrasting somewhat sharply to many American ecclesiastical gatherings which deal primarily with institutional problems and their own denominational concerns. Discussion groups at this conference explored numerous current issues, such as abortion and family planning, with a genuine concern that the Holy Spirit illuminate, guide, and use them to help alleviate and minimize the injustice and suffering in the world.

Unresolved: Although there was a sense of unity at the conference, certain questions kept arising, such recurring questions as:

What is the future of Quakerism? Although the Society of Friends seems to have a clearer sense of its own identity than does the Church of the Brethren, the Society is still not quite clear about its role in Christendom. Is the Society a church, or is it not? Is the Society one among many denominations within the church, or is it clearly outside institutional Christianity?

Is there a typical "Quaker" theology? And need there be? The theological spectrum ranged from a rather rigid fundamentalism to a kind of secular humanism. Four of the Yearly Meetings (districts) in America are banded together in an "evangelical alliance." Several persons expressed the opinion that it is only a question of time until they stop using the words "Quaker" and "Friend." At the other extreme, some Quakers question seriously whether a person needs to be a Christian in order to be a member of the Society of Friends.

Is there an appropriate mode of worship? There was a real difference of approach at the conference between those from "programmed meetings," and those from "unprogrammed meetings." The former have Sunday morning worship services not greatly different from our own, with organ, choir, hymn books, and service bulletins. The latter have maintained the silent meeting, in which any person may speak if he so desires, but in which, theoretically, the whole worship hour could be spent in silence. Most of the worship services at the conference were of the unprogrammed variety, and at times the periods of silence were extremely meaningful – more so than some of the impromptu speeches.

What is the relation of the Society of Friends to the world? Here again we find a spectrum from one extreme to another. On the right are those whom we can characterize as quietistic, expressing charity primarily in acts of kindness toward the poor. On the left are those who emphasize the need to restructure society in order to eliminate or at least to diminish injustice and inequality. This group emphasized the need for the Society to take part in political and social action, using various methods, depending on the situation at hand.

Too friendly? In spite of these and other areas of tension, there was indeed an irenic spirit pervading the conference. It was quite obvious these Friends had come from all over the world to engage in genuine dialogue, seeking earnestly to understand each other. Not once did I hear a vitriolic comment, a demeaning attack, a personal recrimination, or a patronizing speech. But, in all honesty, I must say that much of the "friendliness" seemed similar to the polite friendliness

Varied expressions. Folk singing Friends, above; the new and old in Quaker costuming, at left. Upper left, from l. to r., observers A. H. Abdel Kader, Islamic Center, Father John B. Sheerin, editor, Catholic World, *and William G. Willoughby, Brethren representative, with host Douglas Steere* etween a host and a guest, while the rank and jarring honesty of real brothers vho "pull no punches" was absent. In ome cases, it seemed to me as an oberver that the Friends sacrificed honest onfrontation in order to protect equiibrium.

A superficial observer might conclude hat the Friends are a rather self-satisfied eople, proud of their Quakerism, coninced that they are on the right track, orry for others, but determined to keep heir society intact, and even somewhat elf-righteous. But such a superficial bservation could be made at our own nnual meeting and at many others.

A more sensitive observer might disover instead that beneath the surface here was genuine humility and much earching of the soul; that there was eal confusion in the minds of many houghtful persons concerning the truly hristian approach to man's problems; hat there was a vivid awareness of their wn personal involvement and guilt in acial prejudice, nationalistic idolatry, nd social injustice; and that each one n his own way, and according to the ight that is given him, must decide how best he can manifest the love of Christ n the totality of his individual life. r, as was so fittingly expressed in their inal message:

Single direction: "We have been rought to the point of true human deision. Something has happened to us ere. We have been able to listen to ne another and to hear where the words vere coming from. Out of this experince we know that, however diverse our vays, we can go on together in a single irection proclaiming by word and life he saving love of Christ that reaches out o and is at work in the hearts of every iving person."

With the rabbi, I, too, went to Guilford o observe the Friends; but I soon discovred that their prayers were my prayers, hat their hopes were my hopes, and that heir determination to make the Christian vitness relevant in a very confusing age ikewise was mine! — WILLIAM G. WILLUGHBY

A patriarch in quest of "a new mentality"

Patriarch Athenagoras

IN OCTOBER he was feted in Rome as guest of the ailing Pope Paul VI. In November the World Council of Churches in Geneva went all out to bid him welcome. Between Rome and Geneva, between Catholicism and Protestantism, between Christendom of East and West he occupies a unique position.

The man is His All Holiness Athenagoras I, who, as ecumenical patriarch of Constantinople, is the supreme leader of Eastern Orthodoxy. He is spiritual head of an estimated 150 million Orthodox, somewhat as the Pope in Rome is of 550 million Catholics, though he wields far less ecclesiastical authority than does the Vatican pontiff.

Modernizer: Patriarch Athenagoras is stalwartly ecumenical. In much the pattern of John XXIII as a modernizer, the tall, eighty-one-year-old prelate is eager to prod Orthodoxy into dialogue with other churches, to have them become "a divine force and instrument towards Christian reunification."

Since 1964 he has engaged in three summit meetings, two of them this year, with the Roman Catholic pontiff, whom he terms "my brother Paul." For one of the meetings, this past July, "brother Paul" traveled to Istanbul to make the first visit to the See of Constantinople by a Roman pontiff in a thousand years. The significance of their talks come in that the breach of 900 years between the Eastern Orthodox Church and the Roman Catholic Church has been one of the most pervasive schisms of Christendom. Even as recent as the outset of the Vatican Council, for example, Protestant observers came in numbers, while the Orthodox generally stood aloof.

Charter member: With Protestants, the Eastern Orthodox have been in dialogue longer than they have with Roman Catholics, even though there are fewer historical ties. The Eastern Orthodox were among the founders of the World Council of Churches. This decade, with the admission of many more Orthodox churches as members of the World Council, Orthodoxy has become a voice heard increasingly in the affairs of the world religious community.

Since the sixth century the Patriarch of Constantinople has been recognized as the senior Orthodox patriarch. Among the heads of fourteen autocephalous (self-governing) bodies, including such groups as the Russian, Greek, Bulgarian, Romanian, and Serbian Orthodox churches, he is considered the "first among equals." Sometimes his primacy has been acknowledged somewhat grudgingly, however, and on some issues his leadership has been undermined. At home he is confronted by hostility from the Turkish Moslems over the Cyprus dispute.

Next May Athenagoras plans to meet in Moscow with Patriarch Alexis of the Russian Orthodox Church. It is believed nearly one third of all Orthodox members are in the Russian Orthodox Church.

Kinship: For eighteen years an American citizen while he was Archbishop of the Greek Orthodox Church of North and South America, Athenagoras has held the spiritual reins of Orthodoxy since 1948. His job is regarded as one of the most difficult spiritual posts in the world.

Nonetheless, Athenagoras aspires to put aside historical differences and old disputes in order that the Christian Church may pursue reconciliation, peace, and unity in fulfillment of its mission. This calls for "a new mentality, that of kinship," he said in Rome a few weeks ago. Indications are that for Athenagoras that kinship, in due course, could mean the union of Eastern Orthodoxy and Roman Catholicism.

day by day

We were all properly stuffed with turkey and dressing, potatoes and peas, rolls and jam, and were waiting for the dessert that would top off the Christmas dinner. The hostess had disappeared into the kitchen and now came back carrying a cake on which was one lighted candle. As she entered the room, we all began to sing, "Happy birthday to you, happy birthday, dear Jesus, happy birthday to you."

"Will Jesus blow out the candle?" one of the children wanted to know.

"No," we said, "although Jesus is with us right now, he is here in spirit, not in a body like ours, so he can't blow out the candle." The smallest child present was asked to blow it out for him. As we ate Jesus' birthday cake, we talked about how we could give gifts to him by helping people who needed our help.

The birthday party for Jesus was as much a surprise to us as it was to the children, even though the suggestion for it had come in a sort of offhand comment in a Sunday school class where we were talking about how Christmas could be made more meaningful for our families — especially for our smaller children. We had suggested this without any real conviction that anyone would actually follow through. But the experience convinced us that, properly done, attaching some of our own birthday traditions to Jesus' birthday can make Christmas richer and more meaningful for children.

As Christmas approaches we sometimes wonder, "What makes Christmas?" Some people try to find it in stores, in gay parties, in buying and receiving gifts — but these don't make Christmas. It is in thinking of Jesus and doing that which brings honor to him that we find a real Christmas. This can be the happiest time of the year for Christian families, for we are celebrating the birth of our Lord. Parents need to help the family understand the real meaning of the celebration.

Suggested activities

1. An advent wreath has proved helpful to us. In late November we construct a wreath in which we place four candles, three colored and one white. Beginning the fourth Sunday before Christmas, we light one candle the first Sunday, two the second, three the third, and, saving the white one for last, all four on the last Sunday before Christmas and again on Christmas Eve and Christmas Day. As we light them, we sing at least one Christmas carol and read part of the Christmas story. This builds up anticipation, with a constant reminder of the real significance of Christmas.

2. Create a Christmas worship center on the mantel, piano, or table. Use a manger scene or a picture of Jesus and an open Bible. Avoid Christmas symbols that have no Christian significance.

3. Remember "the least of these" by giving a surprise gift to a needy person. If the recipient is a local person, give the gift personally. If given through Brethren Service, put the gift under your Christmas tree to send after Christmas. Bake cookies to share with older or lonely people. Encourage children to include at least one person in need on their Christmas list.

4. Attend a Christmas Eve service. Listen to, or participate in, a presentation of *The Messiah*. Watch and listen to religious Christmas programs on television and radio and discuss their meaning. Write a litany of Christmas and use it in your worship.

5. Jesus is called the Prince of Peace. His birthday is a good time to become involved in the struggle for a peaceful world. Pray regularly for peace, and do at least one specific thing to make your witness known. Write a letter to the editor of your newspaper, write your congressman, speak of your concerns to your neighbors, invite a foreign student to spend Christmas vacation with you.

6. There are many beautiful legends connected with Christmas, such as "The First Creche" and "The Friendly Beasts." Read a few of these. Be careful that younger children understand the difference between legend and the biblical account. Learn and sing "The Friendly Beasts," which has been set to a medieval French melody. Search out some of the lesser known music, stories, and poems. Learn about Christmas traditions from other countries. — Merlin G. and Grace Shull

DAILY READING GUIDE — December 10-23

Sunday. Psalm 2. Christ is Lord of lords and King of kings.
Monday. Zech. 9:9-12. Christ will ultimately triumph.
Tuesday. Is. 42:1-4. The Christ will revive faltering hope.
Wednesday. Is. 9:2-7. Jesus is to be Lord of all men.
Thursday. Jer. 23:1-8. Jesus was born to be the good shepherd.
Friday. Is. 40:9-11. God sent Jesus to lead sinful men gently to him.
Saturday. Is. 40:1-5. We are to prepare the way for Christ's coming.
Sunday. Luke 1:5-17. John the Baptist's birth was to bless mankind.
Monday. Luke 1:18-25. Zechariah's unwillingness to believe in God's goodness left him speechless.
Tuesday. Luke 1:26-38. Jesus was to be the fulfillment of a promise.
Wednesday. Luke 1:39-56. Mary and Elizabeth rejoiced in God's goodness.
Thursday. Luke 1:57-66. God blessed John the Baptist at his birth.
Friday. Luke 1:67-80. John the Baptist was to prepare the way for Jesus.
Saturday. John 1:1-18. God came to earth in the person of Jesus.

Music on records celebrates the joy of Christmas

THERE ARE MANY WAYS to celebrate the oy of Christmas without sinking into syrupy banality and mere merriment. Here, on records, is a choice array from the current crop, including the very traditional and the very new.

Benjamin Britten's *Ceremony of Carols* has become a classic in its time. It is performed with freshness and zest by the Prague Radio Children's Chorus on a new, bargain-priced Crossroads release. Overside is the less familiar *Christmas Cantata* by the late Swiss composer, Arthur Honegger. Its symphonic conception weaves together in one continuous movement alternate moods of reflection and exuberance, prayer and praise, utilizing a garland of hymns and carols in German, French, and Latin, such as *Stille Nacht, Joie et Paix,* and *Laudate Dominum.* Honegger does not simply provide new settings for these tunes; he shapes them into his own style. The result is both modern and timeless, international and ethereal. Serge Baudo conducts this work and, on another Crossroads disk, prizewinning performances of Honegger's *Symphony No. 2* for strings and *Symphony No. 3 Liturgical.*

One of the nineteenth century's most lively and lucid Christmas works is Hector Berlioz' *L'Enfance du Christ.* One of today's best conductors is Colin Davis, who does Handel and Stravinsky with equal finesse. Put them together and you have, from Oiseau-Lyre, an indispensable recording of irresistible vigor sublimated into a unique delicacy and tenderness. Tenor Peter Pears heads a cast of superb English voices, and the sonic balances are all that could be asked.

In Dulci Jubilo features the Monteverdi Choir of Hamburg, together with authentic instrumentation in seventeen works by fifteen composers, mostly from the sixteenth century but also including the fifteenth (Ockeghem) and seventeenth (Buxtehude). The recording is up to the high standards of its series, Telefunken's *Das Alte Werk,* and the selections are fresh and unhackneyed, a pageant of discovery: eloquent testimony to the rich and beautiful legacy of Renaissance sacred music for Christmas.

A special delight is Deutsche Grammophon's *Noel en Provence,* which includes twelve festive Christmas songs by the seventeenth century Provençal composer, Nicolas Saboly, most of them in dance rhythms and with tambourines. Overside the same tradition of melodic and rhythmic verve shines forth in the *Divertissement Pastoral* of twentieth century composer Henri Tomasi. Written to accompany the Mass of the Nativity at the Abbey of St. Michel de Frigolet, its instrumentation features shepherd's pipes and drums as well as harp and chimes. Both works are sung by the Boys' Choir of French Radio-Television, led by Jacques Jouineau.

If you must have familiar carols, try Vanguard's *Noel* with folksinger Joan Baez. Her purity of tone and effortless articulation are always refreshing. Here, instead of her own guitar accompaniment, she is backed with recorders, viols, lute, harpsichord, and other instruments in arrangements by baroque specialist Peter Schickele. The result is winsome, ingratiating, and durable for many a year to come. The selection is good, too. Half, like the Catalan "Carol of the Birds," are unfamilar. Among those well-known are "Silent Night," "Away in a Manger," "Deck the Halls," "Come, Emmanuel," "Ave Maria," and "Good King Wenceslas." Thirteen are sung; four comprise instrumental interludes.

On Columbia, the Philadelphia Brass Ensemble performs *A Festival of Carols,* twenty-five in all, and not an unfamiliar one among them. The arrangements are quite straightforward, almost directly translating the usual vocal stresses into exact equivalents for brass choir. No surprises here — just a novel alternative to hearing the words.

Some distance from the beaten Yule path, Nina Simone on *Silk and Soul* (RCA Victor) devotes several tracks to "telling it like it is" in ways many of us need to hear. "Turning Point" is a poignant song about racial amity among first graders, dampened by parental prejudice. "I Wish I Knew How It Would Feel to Be Free," "Go to Hell," and "Consummation" are other reasons for exploring this record — bits of authenticity amid otherwise average pop material done in capable commercial style (such as "Look of Love," "Cherish," "Turn Me On").

Missing from the LP catalog for several years, Ernest Bloch's *Israel Symphony* has returned in a superb performance by Maurice Abravanel and the Utah Symphony. This rhapsody celebrates Yom Kippur and Succoth, concluding with a sung prayer by a vocal quintet. Composed in 1946, it is a somewhat more florid work than its companion of similar vintage, *Schelomo* (Solomon), a Hebrew rhapsody for cello and orchestra, which receives a definitive performance by soloist Zara Nelsova. Although *Schelomo* stands up better on repeated hearing, the *Israel Symphony* has substance and beauty. It is just a little too lush to live with. The disk on which the two are paired is one of the first in Vanguard's low-priced Cardinal series. — WILLIAM ROBERT MILLER

the LONG CANE *of Independence*

It was a big step to take for a man who had walked down the streets of Goshen, Indiana, for twenty-five years unaided, often "faking" it and often offending friends who wondered why he failed to acknowledge their smiles of greeting. The reason: Ronald W. Workman has been going steadily blind for most of his adult life The day he accepted his fate by adopting "the long cane," he felt he had taken the big hurdle to mobility and independence.

As he points out, with a cane a man is saying, "Look, I am different. I have a visual problem." Workman is a victim of a degeneration of the retinal nerves known as choroideremia, a condition so rare that his case is on record in the leading hospitals in

the country and in Switzerland, where he has often submitted to examinations by students of ophthalmology. He says the disease appears only in about one person n a quarter of a million, and his condition was not even diagnosed until after a long, almost nationwide search for the truth.

Medical science has no cure or recognized treatment for choroideremia, although research is constantly going on and Workman has submitted to shots of cobra venom, placenta implants, and other experimental treatments in his years of hoping for a cure.

As his condition became worse in the ast few years, he felt he was always in a dense fog, but Workman's life began to change late in 1964 when a friend on the faculty of Western Michigan College in Kalamazoo told him about "some kind of a radically new training school" there for people with visual problems. Workman and his wife, Mary, made an appointment.

"I will never forget my feeling when the man handed me the long cane. I thought, 'Oh no, not a cane!' "

Now he says, "I am ready for anything. This cane is independence! I can take the cane and go a lot more places, a lot more comfortably, without creating so much attention, than I ever did before."

For seventeen weeks, beginning in March of 1965, the couple made daily trips to Kalamazoo where Workman acted as a "classroom" in the special education department of Western Michigan, one of only two schools in the country offering training in "peripatology." A peripatologist is a person who teaches blind persons to walk alone in a world of obstructions and dangerous traffic. The graduates are also known as orientation and mobility training specialists, and there are only about sixty practicing in the nation today.

Though the Goshen man still has slight vision and could distinguish light and sometimes dim shapes silhouetted against a light, he spent fifteen weeks "behind the blindfold," then the next two synchronizing skills with his remaining light vision. His wife (the former Mary Spessard, at one time director of children's work for the Church of the Brethren) asked the professors what she could learn that would help in their family situation and they told her to

HUMAN EYES
HANDLE WITH CARE
LIONS

RONALD W. WORKMAN
INSURANCE AGENCY

Far left: Ron Workman displays his fierce independence and courage as he makes his way through a city street. _Left:_ He and wife Mary strongly support the eye bank program. _Above:_ Ron continues his successful work as insurance agent

by Louise Purvis

Workman uses tape recorder for taking notes at meetings, dictating letters, and entertaining grandsons Tony and Troy

"work behind the blindfold so you will know."

The story of the "long cane," not to be confused with the older, shorter white cane developed in 1930 to identify a blind person in traffic, is a fascinating one in itself. It began in the late 1940s, following World War II, when blinded veterans were brought back to Valley Forge Hospital in Pennsylvania. When the number reached several hundred, and there were not enough sighted guides to go around, some way had to be found to make the men mobile so they could at least go for walks on the grounds.

An Army sergeant, Richard Hoover, now Dr. Richard Hoover at the Wilmer Institute in Baltimore, along with his associates, developed the long aluminum and red cane, referred to even now as the "Hoover cane." The idea moved to Hines Veterans Hospital in Illinois where Russell Williams, blind war veteran from Auburn, Indiana, picked it up and developed the techniques that are used today.

Williams is now in charge of the Veterans Association Department of Rehabilitation for the Blind in Washington, D.C. He and his wife, Jean, his former nurse at Valley Forge, are friends of the Workmans.

It became apparent that the idea was one that would benefit the general public in rehabilitation of the blind, and the first training program for teachers began in 1962 in Boston; the second, at Kalamazoo in 1963. One is now being set up in England.

Workman says the professors considered him harder to work with than a completely blind person.

"A person who loses his sight suddenly and completely, or is born blind, has already reached the bottom and started up, but people like me try to hang on to every little bit of vision."

Students in the program are people working on their masters' degrees, all with perfect vision, who have to work behind the blindfold an hour a day for eighteen weeks; then they must teach others to use the cane. Workman was the first partially sighted person, and the first person outside the Kalamazoo area to participate.

The first two weeks he went through a pre-cane training, blindfolded, of course, going up and down stairs and through doorways, with the student trainer in charge. The trainer then took him to the ballroom of the student union building where he was introduced to the cane and began the first project, to learn to walk in a straight line and hold his right hand in the center of his body, describing a wide arc with the cane. Then he learned to synchronize the cane with his own individual stride.

This routine mastered, the two worked on the campus for a week, then into the residential areas of Kalamazoo, where Workman was given street assignments, then to a semi-business district.

He says, "I will never forget the day I first crossed a four-lane, one-way boulevard in Kalamazoo. The big test turned out fine."

Proof that the cane gave him perfect confidence came the weekend after "graduation." He finished his training on Friday, then he and Mary left for Milwaukee to attend an insurance convention. Mary left him to join the other wives and Workman got around Milwaukee by himself.

Indiana is near the bottom of the list in services for the visually handicapped, so Workman is campaigning for such services all over the state. As chairman of the eye bank committee of the Goshen Lions Club, he is attempting to interest the state club, already eye rehabilitation-conscious, in the need for centers like the one in Kalamazoo.

More than 411,000 persons are legally blind in this country, with about 40,000 blinded annually by accident or disease. The most commonly used definition of blindness is "central visual acuity of 20-200 or less in the better eye, with correction, or less than five degrees of peripheral vision."

Workman says, "I have been legally blind for years and didn't realize it."

Many of his friends and business acquaintances did not realize it, either. Just two or three years ago he found out that a former friend was incensed and had "written him off" because Workman didn't recognize him on the street.

Raised on a farm south of Mansfield, Ohio, Workman says he had eye trouble even as a child, especially with night vision. An old general practitioner tried to put glasses on him when he was twelve, admonishing him that his left eye was "lazy," but only succeeded in getting him to wear a patch on his eye when he came home from school to do chores.

After high school graduation, a friend of the family fitted him with glasses, and he had no suspicion at the time that he was afflicted. In 1937, while driving from Ohio to Indiana, he faced into the sun for several hours. When he got home he saw black spots, a condition which persisted, and the long search for a specialist began.

He went to the Cleveland Clinic, where doctors thought it was retinitis, a similar disease, also incurable; then to the Northern Illinois School of Optometry where a Northwestern University doctor got him to sit in class so the students could examine his eyes.

In 1948 he was referred to one of the real authorities in the Midwest, a specialist from Vienna, who told him, "You don't need to worry, your situation is stabilized and will not get any worse."

A specialist in Lansing warned, "I'll give you ten years before you lose your ght." He suggested Ann Arbor, and it as at the University of Michigan Hos- tal that the top man there, Dr. Harold lls, finally diagnosed the condition choroideremia.

In 1955 Workman and his first wife, ther, now deceased, went to Europe to company a load of heifers to Germany d Austria for the Heifer Project, Inc. membering that Dr. Falls had done search with a European doctor, Work- an went on to Switzerland to see him.

In Geneva he found himself a celebrity sorts. A French artist was assigned make drawings of the retinal fields of s eyes, and he was asked to sit in asses for international students.

Workman's case is on record at the ayo Clinic, at Johns Hopkins Hospital d at the Wilmer Institute in Baltimore. octors think the disease is hereditary, rried through the family genes from e mother only. They say that mothers not get it but that their sons do. orkman's brother, who is seven years unger, is now having eye problems. he disease will not be carried on in the mily, however, as Workman has no ughters to transmit it. He has one son, avid, who lives in Dunlap, Illinois, and o grandsons.

These days Workman is completely laxed about his visual condition and out the "long cane." He maintains a riving insurance agency in an office in s home, with three on his staff.

He talks to church and civic groups, ying to give comfort to others who ay have visual problems. He and Mary ok a trip to the Holy Land last May, ith a church tour. The cane, his symbol independence, accompanied them. e believes "we and God are companions adversity. Our concern should be not hat becomes of us but what we can ecome." □

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Give—RIGHT OUT OF THE POCKET

Recently a distinguished looking man stepped into my office, carrying a neat, slimline briefcase. After introductions he suggested that he would like to show me an item he was certain would interest me. Opening his attaché case, he revealed a lovely line of brightly colored cleaning and scouring pads which, he explained, could be sold at a surprising profit by groups in our churches to raise money for the Christian cause.

Because this kind of money-making scheme is one we have strongly discouraged, I came quickly to the point: "Real Christian stewardship is. . . ." But before I could finish, he put it in words for me.

"Yes, I know, it's giving right out of the pocket. That's what my church believes and teaches too."

Before I had a chance to ask him about his church, he was on his way. Strangely enough, though, he left, not as a dejected salesman who had just missed a sale, but as a man who had renewed his confidence in what he knows to be right.

Obviously nothing is wrong with selling something at a reasonable profit. The free enterprise system stimulates creativity and good workmanship. However, when the profit-making motive in the nonprofit church begins to preempt the practice of Christian giving, the result is not a classic example of free enterprise at its best, but a substitution for stewardship.

But perhaps *the* most authentic sign of Christian maturity is the individual practice of "giving right out of the pocket." Asking a mature Christian to contribute to his church by buying something is like asking a college graduate whether he can read! Central in the Christian faith is the spirit of cheerful giving. To give significantly of money, time, or oneself is as necessary to a healthy spiritual life as breathing is to a healthy physical life. Thus, when a congregation begins selling vanilla, pencils, cookies, or scouring pads to raise funds — and many do — it is robbing its people of the heart of Christian experience — giving. To accept God's grace and love and to receive the love and companionship of his people without expecting and needing to give is to commit oneself to a situation like that of the Dead Sea — dead because it receives but does not give.

Some organizations may have a place for selling products to raise money for their programs, but in the light of the scriptures, of the faith, and of the lives of great Christians, I see no place for it in the church. — HUBERT R. NEWCOMER

Fourth in a series of Conference Bible messages

The Neighbor and the Enemy

by DALE W. BROWN

Because God loves the world, the dividing wall of hostility between neighbor and enemy has been destroyed. The concept *neighbor* was limited in the Old Testament to the children of Israel. In the New Testament the enemy becomes the neighbor. This universalizing of neighbor points to the fourth usage of the word *world* in the Bible. In addition to all of creation, the fallen part of creation, and that which is other than the church, the word refers to all of the peoples of the world. A good example is Ps. 9:8: "And he judges the world with righteousness, he judges the people with equity." God's love for the world includes all the peoples of the world.

On an airplane I sat next to a broad-minded industrialist who is active in circles of education and community affairs. He inquired concerning my evaluation of the ecumenical movement, especially the role of the Roman Catholics. I replied that I believe this to be more than just a passing phenomenon. He offered an explanation: "Isn't it because we have a view of tolerance which comes from a belief in the worth of every person?" Agreeing that this was one of the reasons, our discussion then drifted to Vietnam. We discovered we differed rather sharply. At one point he protested: "Don't think I am entirely happy about the number of American boys who are dying there each week!" "What about the Vietnamese boys?" I replied. It was obvious that this proponent of human values did not extend the same to oriental natives. Unfortunately, the assumption of too much of our operation in Vietnam is that an American life is worth more than the life of a Vietnamese. And this is blasphemy to the biblical message. One can proclaim this without being an expert on the political and military situations.

A time of war is a time when we are forced to think anew about the concepts of *neighbor* and *enemy*. Hans-Werner Bartsch, an eminent and saintly New Testament scholar, was a visiting professor at Bethany Theological Seminary last year. According to Professor Bartsch our usual idea of neighbor is measured according to the proximity of our egos. We view persons closest to us — our kind, our own countrymen — more as neighbors than those who are distant. Since the most distant neighbor is the one least deserving of my love, killing the distant neighbor for the sake of my love for a closer neighbor becomes possible. This is the basis for most people's rationale for war.

Professor Bartsch denies that this is the New Testament view of neighbor. The neighbor comes into existence because of God's deed of love for him o the cross. Loving your neighbor as yourself means that you love him because he is like you — because he, too, is one for whom Christ died on the cross on Calvary. The story of the good Samarita which poses the question, "Which of the three became neighbor?" is really an interpretation of the commandment, "Love thy enemy."

This is likewise a time when ecumenicity is very much in the air. The root meaning of this word can enhance our view of *enemy*. In the New Testamen *oikoumene* is used not so much to refer to the internal life of the Christian community as to denote the world to which the church is called and sent. The *oikoumene* is the space in which the church moves; it is the sphere of God's action. *Oikoumene* stands for the communion of the church with the enemy, the heathen, that portion of mankind which, in its utter selfishness, stands opposed to the gospel. Ecumenicity, therefore, implies more than unity and fellowship among the churches; it stands instead, for a united and corporate witness to the kingdom of the pagan *ikoumene.* The dramatic witness of uakers landing in North Vietnam with shipload of medical supplies for the nemy of their country is more of an cumenical act than a gathering of all he world's Christians without this con-ern for the pagan world.

This is a time when the pacifist issue very much with us. Many of the ebates which, several years ago, were be found only in limited pacifist ircles are now in vogue in the mass nedia. Many college students are eaceniks. Resistance to the draft is rowing. Army doctors stand trial because of their unwillingness to be a part f the war crimes committed by their overnment. The civil rights movement ebates the way of nonviolent resistance nd the validity of revolutionary vio-ence. In this milieu the Brethren are eing pressed to choose between com-nunity values and the heritage of their hurch. Personally, I have struggled vith my own pacifist position. I have urned another corner and have been haring this pilgrimage with others.

ove never fails

The first phase of my pilgrimage be-an with the Pauline motto engraved on plaque on my bedroom wall: "Love ever fails." This motto caught up the eaching of home and Sunday school. As boy I learned that the way to destroy n enemy was to make him your friend. eeing me bruised by a bully, my parents vere not always sympathetic with the aying, "It takes two to make a fight." was taught that the way to deal with bully was to give him an apple and hereby heap coals of fire on his head.

It was not surprising, then, when in ollege I became a political pacifist. olitical pacifism espouses its own prac-icality and advocates the way of Jesus s a viable strategy for international olitics. The only reason Christianity had not worked, I felt, was that it had never been tried. In bull sessions I advocated actions such as bombing Berlin with Buicks and bananas instead of with bombs. My first sermon, entitled "Christianity Works," was replete with pragmatic success stories and some genuine personal experiences concerning the way of love. In retrospect I now label this position as an eschatology without the cross or as a doctrine of the resurrection without the crucifixion.

Love does fail

Like many others in my Brethren generation, I experienced a period of disillusionment with my early orientation. I began to doubt the validity of the Pauline motto. I learned realistically that love does fail. The bully might take the apple and throw it back into your face. It was Kierkegaard who taught me that love does not always produce a response of love. Real love often evokes hate. We hate the good man, the loving man, because he often shows us up for what we really are. We do not like him. We nail him to a cross. This is the witness of the New Testament community. The most loving man who ever lived did not automatically win others to his way. Instead, they hated him so much that they nailed him to a cross as a criminal. From this standpoint, love does fail. It may lead to a cross.

It was during this period that I became acquainted with Reinhold Niebuhr's brilliant critiques of pacifism. My naive assumptions concerning the goodness of man and the progressive movement of the world were being punctured. I came to a point of juncture. On the one hand, I could follow my pacifist heroes, such as Ernest LeFever, out of the pacifist camp. They now repudiated pacifism for the same reasons they had defended it, namely, for pragmatic political considerations. Pure pacifism is irresponsible, they asserted. An ethic of responsibility calls for a choice among political alternatives, none of which is wholly pure or just. Thus, one must compromise, choosing the lesser of two evils. "If you remain pure," LeFever asserted, "your purity is that of the priest who passed by on the other side."

The other option was to adopt a so-called Anabaptist position. This emphasized that pacifism was the way even if it led to a cross. One should be obedient to Jesus and not worry about the results of this obedience. But this way of suffering love is only for Christians in the church. The state, which is based upon collective self-interest, should not be expected, in its political and international life, to live by the way of the cross. I adopted this last position but was never quite comfortable with the stance of a pure church following the way while relegating to the state and others some lesser level of ethical be-

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PREOCCUPATION

Awestruck, the shepherds,
On the night the birth of Christ
Was announced to them,
Forgot their sheep for a moment,
Then picked up their staffs again
and went looking for lost lambs.

by Jeanne Donovan

havior. This was too much the doctrine of the cross without any notion of resurrection.

Love never ends

My present version of pacifism is still in a state of flux. But I am beginning to focus again on the same Pauline motto, but this time from the newer translations. Instead of "love never fails," the Revised Standard Version has "love never ends," and Today's English Version translates "love never gives up." Whereas political pacifism represented a too easy victory without the cross, and the so-called Anabaptist pacifism presented a cross without a possible present resurrection for the world, "love never ends" may combine the doctrine of the cross with a view of the resurrection.

Our pacifism has not always been adequately grounded. We have held this position out of a concern for personal purity, from a naive faith in the goodness of human nature and the progressive direction of society, and simply on the basis of biblical proof texting. To me pacifism is not a side issue of the Christian faith, an ethical debate extraneous to the heart of the gospel. Rather, pacifism is rooted at the very center of the New Testament message. It comes from our understanding of the cross and of the resurrection.

A great portion of Christendom views the cross in terms of substitutionary atonement or of the sacrifice of the mass. Luther understood Christ's death as a cloak which covers our sins from the wrathful eyes of God. For the Brethren some of these views are valid. But the cross represents not only exonerating grace, but an example to be followed. The way of the cross is proclaimed as God's way of overcoming the evil of the world. God's way was and is the way of suffering love. Because we see God's way in the cross this way must become our way.

It is in our theology of the cross that the question, "What would Jesus do?" becomes relevant. The New Testament authors do not call us to imitate Jesus in the details of his life. Paul could have called us to imitate Jesus in his celibacy in making his case that it would be best to follow him (Paul) in this. We are not called to imitate Jesus in the type of food we eat or the clothes we wear or even our hair style (though some of our youth are attempting this). Instead we are called to imitate him in taking up the cross. "For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps" (1 Peter 2:21).

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But "love never ends" points not only the way of the cross; it is an escha- logical proclamation. It comes from e doctrines of the resurrection and of e final coming of Christ. Because of e resurrection we know that the way suffering love, which may be scan- dlous to many, is, nevertheless, the timate way. Because of the resurrec- on we know an ultimate optimism. hough love may fail temporarily, love ever ends. Instead of restricting the ve ethic to the community of faith, it an be proclaimed as the way for the ntire world.

Perhaps I have completed the circle nd have returned to political pacifism. n part, this may be the case. But there a difference. Whereas my optimism entered formerly on immediate, tangible esults, my present optimism comes from long-range view. My brother has elped me in coming to this in espousing e following: God is concerned with e happiness of his creation, including an. The revelation in Christ as a upreme act of God and a proclamation f his will on the cross is not inconsistent ith this end. The pacifist has faith at the way of the cross will lead to the ventual welfare of mankind.

My own pilgrimage came into focus uring a discussion with some Brethren olunteer Service workers related to the Vest Side Parish in Chicago. In the ourse of our encounter one girl, with eep emotion, testified: "At New Wind- or we learned that love never fails; in e slums of Chicago we learned that it oes. But, thank God, love never ends!"

Because of God's love for all people e can live in the faith that any deed of ove to our neighbor next door or to our eighbor as enemy will be a proclama- ion that the way of love, which was anifest on the cross and which will be ictorious in the future, can even now egin to become a reality. ☐

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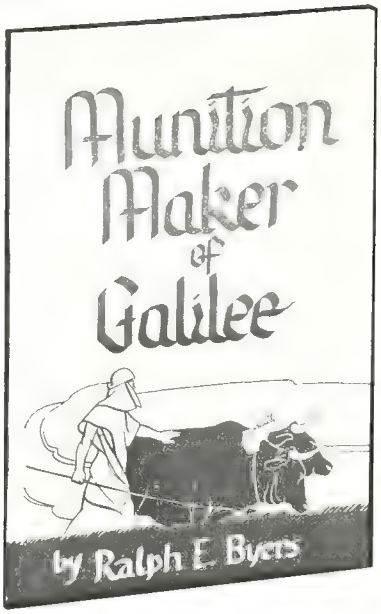

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> The late Bethany Seminary Vice-president Slabaugh's *The Role of the Servant* cites *Ben Hur* and *Munition Maker of Galilee.*

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in brief

PERSONAL MENTION

Truman Wiles of the Bethany Seminary staff has been elected secretary of the Board of Managers, Department of Radio-Television of the Church Federation of Greater Chicago. Recently he was a delegate to the Midwest Religious Broadcast Convention in Springfield, Ill., a premier effort aimed at extending cooperative broadcasting services.

The **Paul Warners** of the North Manchester, Ind., congregation, have begun a three-year term of service in Ecuador as agricultural missionaries.

A member of the Monroeville congregation, Western Pennsylvania, and moderator of the Pittsburgh congregation, **Virgil Holsinger** in late October marked the fiftieth anniversary of his ordination.

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Charles Homer Cameron, 75, of Friendship Manor, Roanoke, Va., died Oct. 18 after suffering a heart attack while driving on Interstate 81. A member of the First church in Roanoke, Mr. Cameron was a retired minister. At the onset of the attack he was en route to address a dinner meeting at the Daleville Church of the Brethren. Surviving are his wife Orda Irene Cameron, a son, and two brothers.

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Mrs. Emma Wiltfong, charter member of the Washita church near Cordell, Okla., recently celebrated her 100th birthday. . . . **Amanda Blough** of Nampa, Idaho, in October marked her 104th.

Wedding anniversary celebrants are **Mr. and Mrs. Will Livengood,** Morrill, Kansas, seventieth; **Mr. and Mrs. Frank Warble,** New Paris, Ind., sixty-sixth; **Mr. and Mrs. D. Price Holton,** Roanoke, Va., and **Mr. and Mrs. George Cripe,** Lake City, Ill., sixtieth; and **Mr. and Mrs. Erastus O'Neal,** New Paris, Ind., fifty-eighth.

PASTORS AND PARISHES

Church union, stewardship, and adult literacy were subjects under study at the three-day **pastors-laymen retreat,** held at the Ahwa church in India.

In recognition of twenty years of pastoral service, the Anderson church, Southern Indiana, sponsored a special service for **Eldon Petry.** As a gift of appreciation, the congregation is arranging a 1968 trip to the Holy Land for Mr. and Mrs. Petry.

Former pastor of the Markleysburg congregation, Western Pennsylvania, **Joseph A. Lewis** began new pastoral duties for the Reistertown and Woodbury churches in Eastern Maryland. Replacing him at Markleysburg is **Donald E. Wentz** in his first full-time pastorate.

Union Chapel congregation, Western Pennsylvania, is the new location for **John E. Eash, Jr.,** who, until September, had served in the Shade Creek (Ridge) church. Replacing him in a part-time capacity there will be **Herald V. Seese,** who will leave the Brothersvalley congregation. . . . Named to Brothersvalley is **Kenneth R. Blough,** former pastor of the Leamersville church, Middle Pennsylvania.

H. Fred Bernhard, pastor of the Morrellville church at Johnstown, Western Pennsylvania, appeared in a color television program exploring the church in the community, with special emphasis on war and peace.

POTPOURRI

What is the program of Vietnam Christian Service? How are Brethren personnel serving in Vietnam? These and other questions are covered in a twenty-five minute taped interview with Mary Sue Helstern and Chris Kimmel, who have recently returned to the United States after serving two years in South Vietnam. Miss Helstern served as a nurse; Mr. Kimmel, as an agriculturalist. Free loan copies of the **Helstern-Kimmel Vietnam Interview** are available on request to the Department of Interpretation, Church of the Brethren Genera Offices, Elgin, Illinois 60120. Your only obligation is return postage. Tapes should be returned within two weeks unless special arrangements are made.

Over $1 million in structures dedicated at **La Verne College,** Calif., at Homecoming festivities in early November included the science and education building and the addition to the college library.

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At a consultation in Quito, Ecuador, representatives of the United Evangelical Church, related service agencies, and foreign mission boards explored ways of advancing the Christian witness among Ecuadorians. **George M. Kreps,** field coordinator for the Church of the Brethren and the United Andean Indian missions, coordinated the planning. Brethren participants were **Arlo K. Gump,** Fort Wayne, Ind., chairman of the Foreign Missions Commission, and **J. Henry Long,** executive secretary. . . . The number of missionaries serving with the Foreign Mission Commission, of the Church of the Brethren, has climbed to an all-time record of 151 persons.

Harrisburg First church, Eastern Pennsylvania, announces plans for a **peace seminar** to be held Jan. 1-3, 1968. Speakers will be Dale W. Brown of the seminary staff, Ralph E. Smeltzer, Director of Peace and Social Education of the Brethren Service Commission, and David A. Waas, of the Manchester College faculty.

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As a memorial to **John Gingrich** of the Conestoga church, Leola, Pa., family and friends have provided for the Castaner Hospital in Puerto Rico an oxygen tent and regulator.

Ellis Shenk, director of the hospital project, describes the equipment as very useful "in the treatment of heart patients, such as coronary and cardiac insufficiency cases, as well as in pulmonary complaints such as asthma and pneumonia." The tent offers a controlled environment as to percentage of oxygen, humidity, and temperature, and still permits freedom of movement.

Pennsylvania's **Middle District office** has relocated at Huntingdon, with space for conference room, reception area,

CALENDAR

Dec. 10	**Universal Bible Sunday**
Dec. 10	**Human Rights Day**
Dec. 24	**Christmas offering for world-wide missions**
Dec. 25	**Christmas Day**
Dec. 31	**Watch Night services**
Jan. 7-14	**Universal Week of Prayer**
Jan. 15-20	**Brethren Homes and Hospital Conference, Cleveland, Ohio**
Jan. 21-28	**Church and Economic Life Week**
Jan. 28 — Feb. 4	**National Youth Week**
Feb. 7-13	**Boy Scout Week**
Feb. 11	**Race Relations Sunday**

ork and storage space, and two private ices. The new address is Box 243, intingdon, Pa. 16652.

Observing its seventy-fifth anniversary is month is the **Palmyra church,** East- n Pennsylvania. . . . An October cele- ation marked the centennial of the ick **Creek church,** Southern Indiana. Shirley Fike of Castañer, Puerto Rico, s issued a call for thirty-five or forty **oir robes** for the Castañer Community iorus. Churches having old robes are vited to send them to the Castañer oup, who will handle postage.

IBLICATIONS

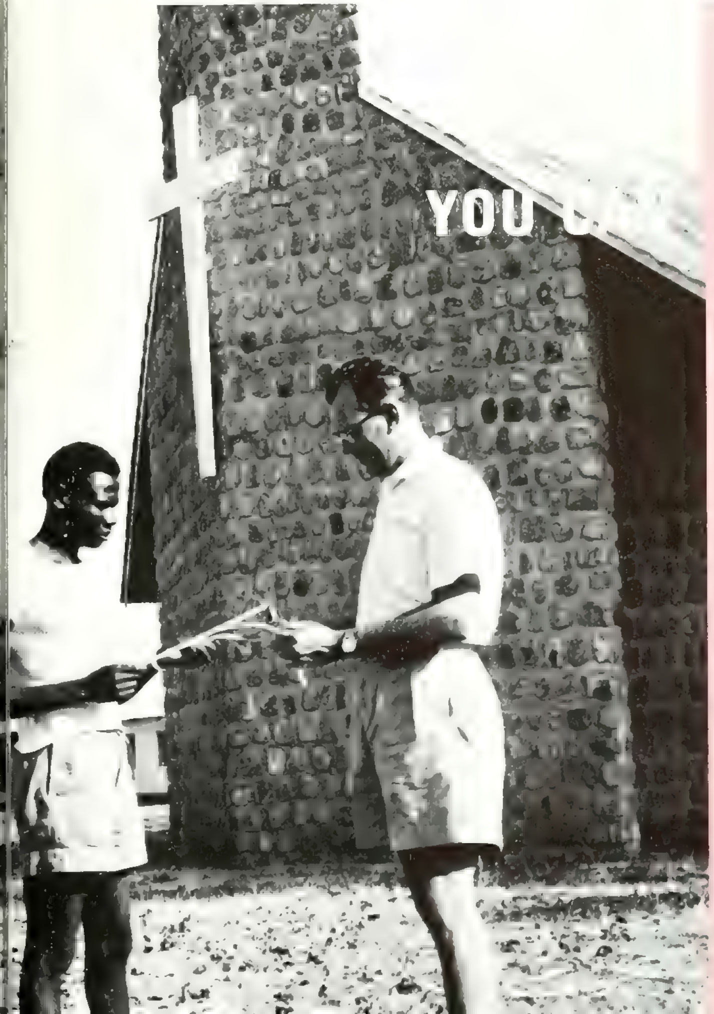
Free copies of the **Annual Report of otherhood Fund giving** are available om the Department of Interpretation, iurch of the Brethren General Offices, 51 Dundee Avenue, Elgin, Ill. 60120.

A limited edition of *Eastern Pennsylvania Church of the Brethren History (1708-1915)* has been published, after being out of print for some years. The 700-page volume contains background information tracing the roots of all the Brethren churches in America. Inquiries concerning purchase may be addressed to L. W. Shultz, North Manchester, Ind. 46962.

Another church history, concerning the **Brethren in North Liberty, Ind.,** will be published in the spring of 1968. Persons who wish to share dates and details may contact Mrs. Wallace Aldrich, 68201 Sycamore, North Liberty, Ind. 46554.

DEATHS

Brumbaugh, Jennie, Claysburg, Pa., on Oct. 24, 1967, aged 78
Cornwall, Wilbur L., Froid, Mont., on Aug. 20, 1967, aged 87
Cameron, C. H., Roanoke, Va., on Oct. 18, 1967, aged 75
Crawford, J. Fredrick, Everett, Pa., on Oct. 8, 1967, aged 74
Drabic, Michael, Westminster, Md., on Oct. 14, 1967, aged 62
Dotterer, Fannie, York, Pa., on Nov. 1, 1967, aged 96
Freeburn, Charles E., Harrisburg, Pa., on Oct. 15, 1967, aged 65
Miller, Echo, Broadford, Ohio, on Nov. 2, 1967, aged 73
Miller, Glenn L., Claypool, Ind., on Oct. 24, 1967, aged 75
Walter, Ira J., Lakemont, Pa., on Aug. 21, 1967, aged 82
Watkins, Ethel M., Ottawa, Kansas, on Aug. 18, 1967, aged 84
Williams, Coleman, Edmonds, Wash., on Sept. 12, 1967, aged 69
Witmer, Minnie B., Harrisburg, Pa., on Sept. 18, 1967, aged 88
Wolf, Charles H., Sr., York, Pa., on Oct. 6, 1967, aged 58
Wolfe, Effie, Mexico, Ind., on Dec. 8, 1966, aged 95
Wonders, Mary Louise, Johnstown, Pa., on Sept. 24, 1967, aged 48
Wright, Mary Irene, Claysburg, Pa., on April 1, 1967, aged 58



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He will be among the first to greet you when you go to his church. Thereafter, his hand of friendship will be extended whenever you see him. He promotes the parish credit union. If you have a daughter, he may offer to build a doll cradle for her. He is the weatherman for Elgin, and speaks with genuine regret when his report cannot be good. His name is W. O. Beckner, and his last birthday marked ninety years of living.

W. O. Beckner lives quite modestly, but gives quite generously. He keeps a significant weekly commitment through the congregation, and also responds to the Brotherhood Fund when there are needs such as the Vietnam program, India famine, or the Achievement Offering. In fact, he leaves the impression that he lives to give. He was asked to write a few words about his giving, and here they are:

"If I were to undertake to write my autobiography in the matter of stewardship of possessions, I would have to begin with my childhood love for the church. My father was a farmer-preacher and the work of the church was a matter of household conversation regularly. I could not help but catch his spirit and become much interested in the work of the church.

"I do not remember when I began the practice of a regular tither. I do know that that has been my practice for many years. At present it is not only one tithe but two or three of them.

"Through the years I have lived a very frugal life. My wife and I have pared expenses to the bone and have saved of our income all we possibly could save. Both my wife and I have pension and social security income enough to enable us to live comfortably.

"Some time ago, I do not remember when, I learned about the annuity contracts that our General Brotherhood Board offers. There are two features about these annuity contracts that I like very, very much. One is that what money I put into them is a good INVESTMENT. They pay me a good income for all of my life and continue with my wife so long as she shall live. The second feature is that at my death (or the death of my wife, whoever shall live the longer) the amount of the contract becomes the property of the church, to be used for the work of the church in any and all places in the world. It goes on and on and on and on working 'for the glory of God and the neighbor's good.'

"A feature about these 'investments' is that the income from them makes it possible for me to give generous support to the program of the local church and many community causes, as well as to the work of the general church program. I can only wish that I were able to invest hundreds of times as much in these phases of our ongoing program of the whole church cause.

"The program that I am following gives me such an abundant measure of satisfaction and enjoyment that I can heartily commend it to others. My daily prayer is that I may keep myself so related to His Spirit that all that I do or say or think may be the expression of love for Him and for people. I love people."

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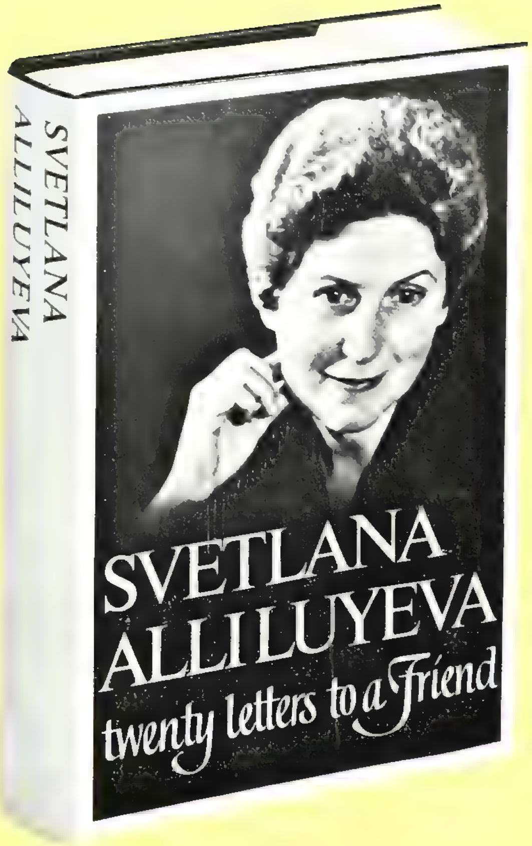
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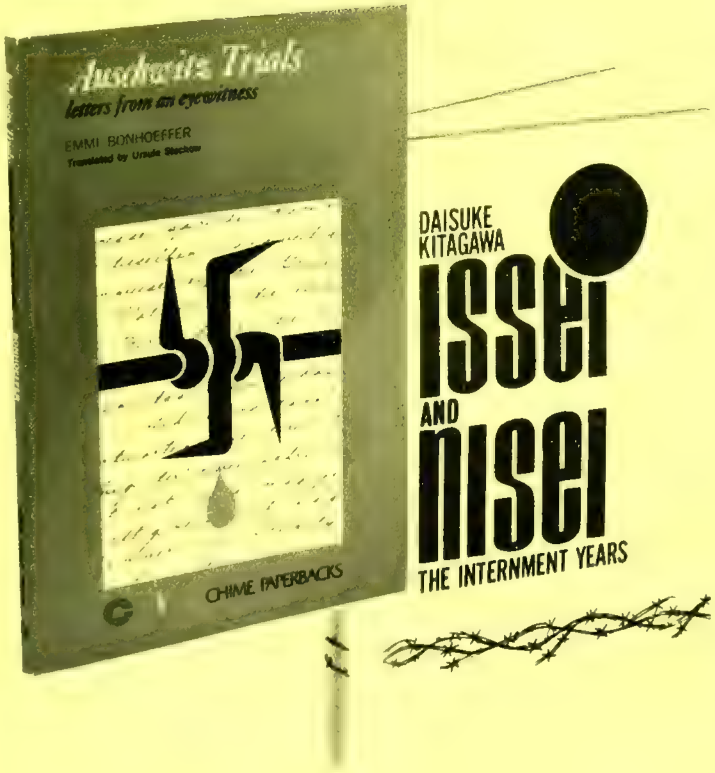
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This book contains letters which Dietrich Bonhoeffer's sister-in-law wrote to a friend in the United States during the early months of the recent trials in Frankfurt. Throughout the trials, Mrs. Bonhoeffer devoted her life to looking after former Auschwitz prisoners, summoned from all over the world to testify as witnesses. The letters describe her conversations and experiences with some of these witnesses and her own impressions of the trials.

ISSEI AND NISEI
Daisuke Kitagawa. **$5.95**

This book reveals America as seen by the internees from behind barbed-wire fences and en route to "re-entry" into American society. It records the intra-group conflicts and tensions when internment and camp routine dislocated familial and communal patterns of life, and the confusion that ensued when Japanese meanings were read into American concepts. It describes the sensitive roles played by the church, various social agencies, and citizens' committees in the delicate task of resettlement. Daisuke Kitagawa was in a unique position to observe and record the complex forces at work. He was a clergyman and spokesman for his fellow Japanese-Americans.

Order from
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Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Christmas Encounters. *Mary, Joseph, the innkeeper, the shepherd, Simeon, Herod, and the Magi describe their observations and feelings in contemporary language,* by Dave Hill. page 2

Mangers or Megatons. *Against the symbol of the absolute weapon (the megaton) must be set the symbol of the absolute ethic (the manger).* by Dean L. Frantz. page 10

Music on Records Celebrates the Joy of Christmas. *Recent recordings offer a choice array of Christmas music from the very traditional to the very new.* by William Robert Miller. page 21

The Long Cane of Independence. *Faced with increasing blindness due to a rare eye disease, Ron Workman discovered a new kind of mobility as he learned to walk alone in darkness.* by Louise Purvis. page 22

The Neighbor and the Enemy. *Though love may fail temporarily, love never ends. The love ethic can be proclaimed as the way for the entire world.* fourth in a series by Dale W. Brown. page 26

OTHER FEATURES include a Christmas editorial (page 1); news stories concerning Brethren homes for the aging (page 14), lectures by Samuel H. Miller (page 16), the Fourth World Conference of Friends (page 17), and the activities of Patriarch Athenagoras (page 19); suggestions for family worship (page 20); "Give – Right Out of the Pocket," by Hubert R. Newcomer (page 25); and a poem by Jeanne Donovan (page 27).

COMING NEXT

Malcolm Boyd observes that contemporary Christians, forgetting that Christ is also contemporary, are guilty of "Locking Up Jesus on December 25." . . . Contrary to some prevailing ideas, T. Wayne Rieman insists that "If You Are a Christian, You Are a Minister." . . . Karen Carter has counsel for parents who may be uncertain what to say or do "When Children Ask About Friends and Enemies." . . . Selected photos from a new filmstrip illustrate how Christ is pictured in the art of Japan.

PHOTO CREDITS 3, 5 Wallowitch, 4 Max Tharpe, 6 Eckstein, 7, 8 Don Honick; 9 Emerson Electric Manufacturing Company, 10 "Stable in Bethlehem," by Jean Gourmont, courtesy of the Art Institute of Chicago; 12 Broadcasting and Film Commission, National Council of Churches; 14 Lloyd Hoff; 16, 18 (lower left, right) Guilford College; 18, 19 (upper left) Religious News Service; 21 "Angel Playing a Lute," by Albrecht Durer, courtesy of the Smithsonian Institution; 22, 23, 24 Bernard Meyer, courtesy of the *South Bend Tribune,* Indiana

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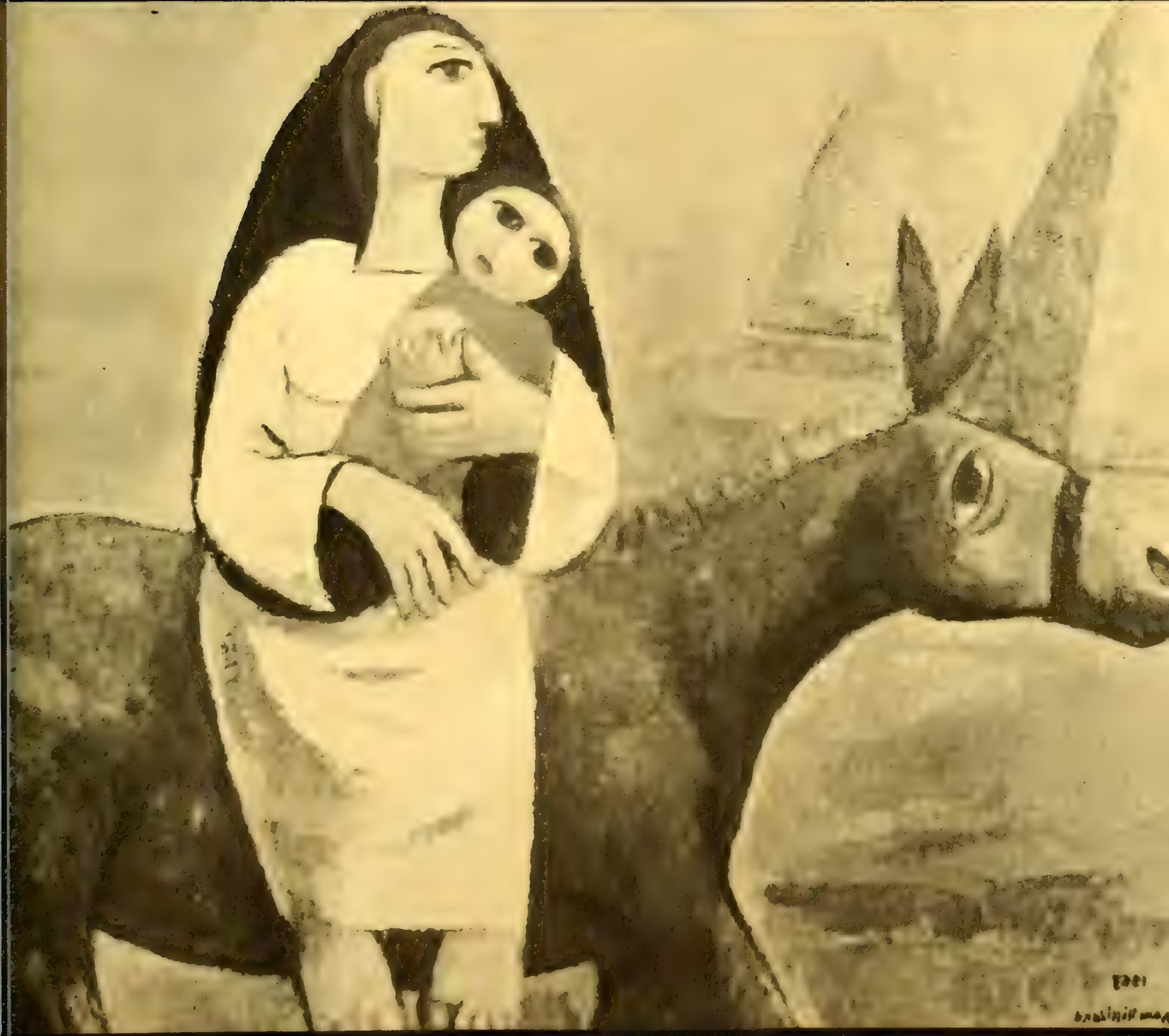
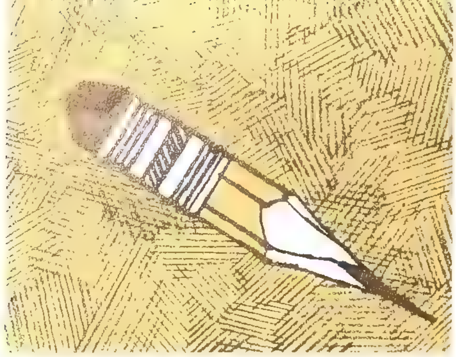
VOL. 116 NO. 2

messenger
CHURCH OF THE BRETHREN 12/21/67

Christ in the Art of JAPAN





readers write

REQUEST FOR SUGGESTIONS

This is a request for suggestions to increase attendance at our semiannual love feasts. About half our congregation is non-Brethren, but many of Brethren heritage are indifferent.

How long has it been since part of the morning service was set aside to explain the meaning of the supper and of the feetwashing? How many congregations schedule a traditional "examination service"?

Does what is served at the meal make a difference? How often do we stress the teachings given in the upper room, concerning the Holy Spirit, the vine and the branches, Jesus' call to carry on his work?

Has anything else been used that produced a desire to attend?

O. E. Gibson

214 N. Wilmette
Westmont, Ill. 60559

WHERE THE DIALOGUE IS

I read with growing disgust that dialogues are established here and there for this and that grand purpose. Of course in every instance, the supposedly important dialogue requires very, very special effort by extremely well-chosen persons.

Nonsense! The truly important dialogues that we are all (and I speak first for myself) guilty of ignoring are those which we have every day of our lives.

Somehow each of us needs to take a new, good look at each person with whom we come in contact — with each person whose life our life touches.

How many persons did we touch today? The barber. The clerk in the store. The gas man. The newsboy. And — persons of status and power. How many of them are the better for it? The dialogue is here.

May we learn the insight and willingness to be a real part of every dialogue.

Wilbur L. Dunbar

Wooster, Ohio

KEEP NONVIOLENCE CENTRAL

The article, "Are Riots Necessary?" (Nov. 9) is both timely and provocative. Many Christians are ashamed and moved over the many injustices heaped upon the Negro race. I am convinced, however, that the conclusive statement, "Riots are undesirable but inevitable and necessary," should not pass unchallenged.

A certain "freedoms" broadcast in this area, aiming to justify the Vietnam war, repeatedly says: "Wars in history have been dirty, costly, destructive, but necessary to give birth to the new American way of life."

Are there no alternatives? Have there been alternatives in history? Do we think that the devil's means assure the Kingdom's ends?

Instead of quoting Machiavelli in the conclusion of this article, would it not be more fitting for a Christian minister to quote Jesus? Martin Luther King, in his recent book says, "I refuse to be driven to a Machiavellian cynicism with respect to power."

In the same book, *Where Do We Go From Here?* King discusses black power in a renunciation of the method of violence. He says, "Their Bible is Frantz Fanon's (black psychiatrist from Martinique) *The Wretched of the Earth;* (they believe that) violence is a psychologically healthy and tactically sound method for the oppressed, . . . the only thing that will bring liberation."

Continuing his discussion, Dr. King says: "The futility of violence in the struggle for racial justice has been tragically etched in all the recent Negro riots. Those who express this view always end up with stumbling words when asked what concrete gains have been won as a result."

By the same logic and philosophy that justify the violence of riots, one could have hoped that Peter and the disciples would have used the sword to defend Jesus.

Concretely, I would urge every person to open his eyes to the plight of the Negro, to join a human relations movement to build brotherly relationships as we are doing in Winter Park, and hold central the love ethic and nonviolent teachings of our Lord.

Bernard N. King

Winter Park, Fla.

A QUESTION AND A CHALLENGE

Edward Ziegler's article on evangelism (Sept. 14) was refreshing. In unequivocable language Bro. Ziegler presents to Brethren a question and a challenge.

The question is, "Can we, as Brethren, be evangelistic?" The answer is yes! But a second question comes to mind: Are the majority of Brethren ready to be evangelistic?

Are we? Have we received the forgiving and accepting grace of our Lord so that we may be witnesses?

I dare say, either many of us have not encountered the Christ face-to-face, or we are unwilling to confess such an encounter.

I believe as Bro. Ziegler: The Brethren can be evangelistic, but only as we are willing to face the Christ and to confess before our brethren and "heathen" neighbors our personal, saving encounter with Christ!

James E. Weaver

Oak Brook, Ill.

CAUSE OF CONCERN

I should like to share a deep concern with Messenger readers. A recent article in our daily newspaper, captioned "Want Young People to Have Easy Access to Alcohol," reported that as a result of a study costing a million dollars to make, it was recommended that youth have easy access to alcohol in carefully controlled settings.

The report further advised that liquor advertisements be permitted to show alcohol being consumed by the whole family, including children, in a family setting and urged that alcoholic beverages be made available to young persons at adult-supervised church gatherings.

Our deep concern and grief was augmented by the fact that the same article stated that this study "received endorsement from the National Council of Churches."

John M. Geary

Mount Pleasant, Pa.

A news story in the Nov. 23 Messenger (page 18) says that "contrary to widespread press coverage, the National Council of Churches last month declared that it had not endorsed a government-related report which wrestles with 'modification rather than suppression of drinking patterns' as a solution to alcoholism." — Editor

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BYLINES: An Episcopalian clergyman, **Malcolm Boyd** has authored an unorthodox but successful book of prayers, "Are You Running With Me, Jesus?" . . . As a member of the faculty at Manchester, **T. Wayne Rieman** heads the department of religion and philosophy at the Indiana college. . . . Pastor of the Golden Valley Community church in Minneapolis, Minnesota, **Norman D. Long** first shared his viewpoint on "turning to the world" with his congregation in a sermon. . . . **Merlin G. Shull** and wife **Grace** live in Gettysburg, Pennsylvania, where he is pastor of the Gettysburg church. . . . **Karen Carter** (Mrs. Clyde) is the wife of the pastor of the Midland, Virginia, church.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

Malcolm Boyd observes that Christians are guilty of

LOCKING UP JESUS ON DECEMBER TWENTY-FIFTH

Christmas? The big mistake we have made is to place it back there. So we have made it ancient history instead of modern life. So it concerns angels, shepherds, Mary, Joseph, and an innkeeper, but not us. It is virtually impossible even to speak sanely or simply about the vulgarization of Christmas which has ensued. We have surrounded the Christ event with superstition, lovelessness, big dollar signs, dehumanization dipped in eggnog, and nothing, nothing, nothing. Yet Christmas is still here and we try, however weakly, to comprehend and honor it.

As we celebrate Christmas, napalm is burning people, black persons are denied social equality with white persons, poverty is a cancerous growth in affluent society, human beings feel desperately trapped within terrible urban ghettos, and many churches are hiding behind high, protective walls instead of risking worldly security to serve mankind. What can Christmas mean to us, living nearly 2000 years after the event?

Christmas means that God is not shut off, away from us, but is here, here, radically involved in our humanity, living, social action, and all our relationships. Christmas means that life is endowed with the purpose and meaning of God's sharing it with us, now, now, and counting himself in on the totality of what it is to live and die.

Yet this is really very threatening, isn't it? Because it means there is a purpose in living beyond our own egotistical desires, illusory securities, road maps of our own devising for our brothers in society, and litany chant of FOR ME, FOR ME, FOR ME. P. T. Forsyth wisely wrote: "Christ arouses antagonism in the human heart and heroism does not. Everybody welcomes a hero. The minority welcome Christ. We do resent parting completely with ourselves. We do resent Christ."

Our very self-centered solution to this problem is manifest in all its sham and sin every December twenty-fifth. For we have decided to "contain" Christmas into a harmless twenty-four hour period, jammed with activity to the point of exhaustion so that we need not even think about what we have done! In a certain sense, our solution represents a kind of genius except for the fact that it is, of course, totally self-defeating.

We have decided, you see, to confine Christmas to Christmas. On December twenty-fourth, it has not yet arrived ("Santa Claus does not come, Johnny, until tomorrow.") On December twenty-sixth, it is over ("We've got to think about getting the tree outside, sweeping the room, and cleaning up. It's all over again, dear.")

As a result, we don't let Christmas come at all. Because, by its very nature, it cannot be contained within a tight time period, any more than God can be bottled up inside a church building to be visited once a week for an hour, or Jesus can be invoked in prayer to act as a convenient magician on call.

Fortunately, despite the fact that we do not let Christmas come at all, it is here all the time. It is just that we do not know it, or recognize it, or want it, or admit it. What we call "a Christmas style of life" is merely the acknowledgment of Christmas as an everyday reality. It represents an intense awareness of God's presence in all of life, and a following of Jesus as lord and brother in this life and today's world.

So maybe, when we come to Christmas in terms of its being a day on December twenty-fifth, we ought greatly to relax about the whole thing. Actually, the particular day is a symbol of the event which is constant. Therefore, we should give a few more presents throughout the whole year and a few less presents on December twenty-fifth. We should write a few more letters throughout the whole year and a few less letters, or cards, in the two-week period preceding December twenty-fifth. We should try to be honest enough to see Christ in everyday life instead of deliberately romanticizing him on December twenty-fifth as a convenient way out of recognizing him on all the other days.

Then what, precisely, are we to do on December twenty-fifth?

Whatever prayer happens to mean to us, we should engage in the practice of it on December twenty-fifth. Representing our place in the greater community of other people who are attempting to follow Jesus in everyday life, we should probably join with that community, the church, in what we call "public worship." However, unless some changes have been made in our own local community, or church, we will probably experience great difficulty participating in the singing of such hymnal phrases as "The angel of the Lord came down, and glory shone around," "From angels bending near the earth to touch their harps of gold," "From heaven high I come to you, I bring you tidings good and new" and "Angels, from the realms of glory, Wing your flight o'er all the earth." But only clouds and jets are up there; God is right here.

Hymns may not be our only source of difficulty in the church worship on December twenty-fifth. We will wish, as on other days, for a form of "the sermon" which permits congregational response, questioning and discussion; prayers which seem closer to our everyday life and, indeed, to the real problems we know exist in our world of today; a service of worship which somehow relates us more intimately and powerfully to one another as, together, we gather with God in this community and place, and reaffirms our love for our brothers in the world.

Here I am in church again, Jesus.

I love it here, but, as you know, for some of the wrong reasons. I sometimes lose myself completely in the church service and forget the people outside whom you love. I sometimes withdraw far, far inside myself when I am inside church, but people looking at me can see only my pious expression and imagine I am loving you instead of myself.

Help us, Lord, who claim to be your special people. Don't let us feel privileged and selfish because you have called us to you. Teach us our responsibility to you, our brother, and to all the people out there. Save us from the sin of loving religion instead of you.

It is Christmas. The altar is decked with flowers, the church well heated, the building packed with people. Is the church revealed to be thankful for the birth of Jesus, or for the richness of yuletide presents, the good life, national supremacy, and the security of yet another year's solid status quo of life? Is the church revealed to be thankful because Jesus came for the "nice" people (ourselves), or to be thankful because Jesus came also for "the blind . . . the lame . . . the lepers . . . the deaf . . . the dead . . . the poor . . ." – and is there awareness this means ourselves?

Instead of the old creche scene we have used for the past fourteen years in the local church, let us ask some students to create a modern design telling about Christ's presence with us in our world of this day. The design might include the faces of Vietnamese men, women, and children, in whose faces (as in all faces) we may see the face of Christ; blacks and whites, reds and yellows, all people sharing God's democratic gift of humanness; signs of poverty and the ghetto, so that we do not forget Christ's presence today in great need as well as in our own affluent exchange of gifts, rich Christmas dinners, and expensive altars banked with high-priced yuletide flowers.

It's Christmas again, Jesus.

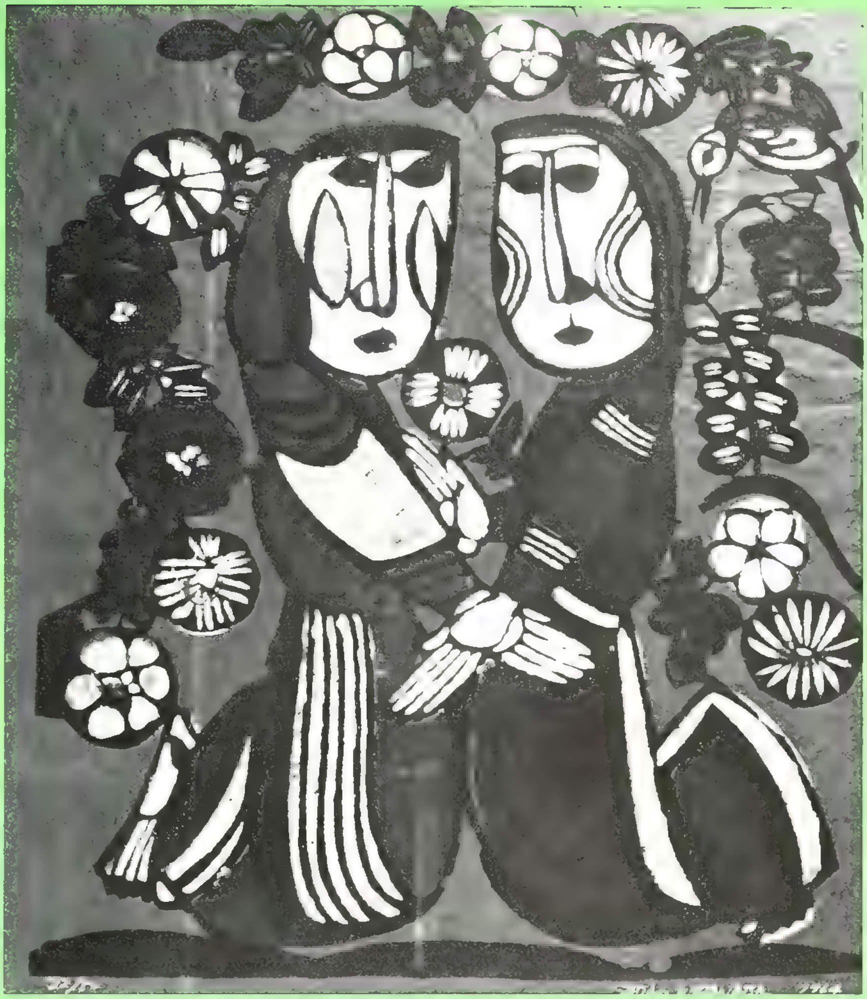
So we're going to celebrate your birthday another time around. But are we aware you're real, Lord?

I mean, do we honestly accept your humanness as well as your divinity? I don't think so. Maybe this is why we seem to be despising humanness pretty generally in our world right now.

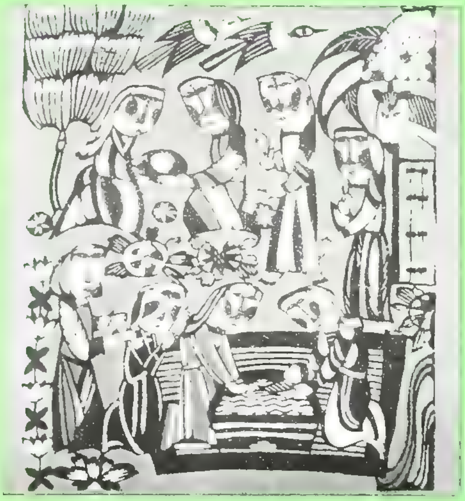
Thank you, Jesus, for your life as a baby, a growing boy, and a man. Thank you for respecting and loving our humanness so much that you have completely shared it with us.

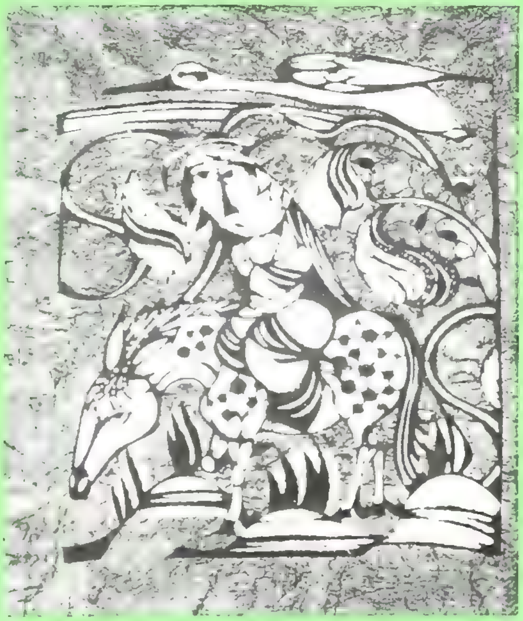
And thank you for being real, Jesus. Please help us to understand what it means to be truly human and real, with you and the others with whom we share life.

"Silent night." The nights I know, Lord, are noisy and frantic. Be there with me in the noise and confusion, will you, Jesus? Happy birthday . . . I hope it's okay to say that to you, Lord. Jesus, thanks for being our brother as well as our Lord.



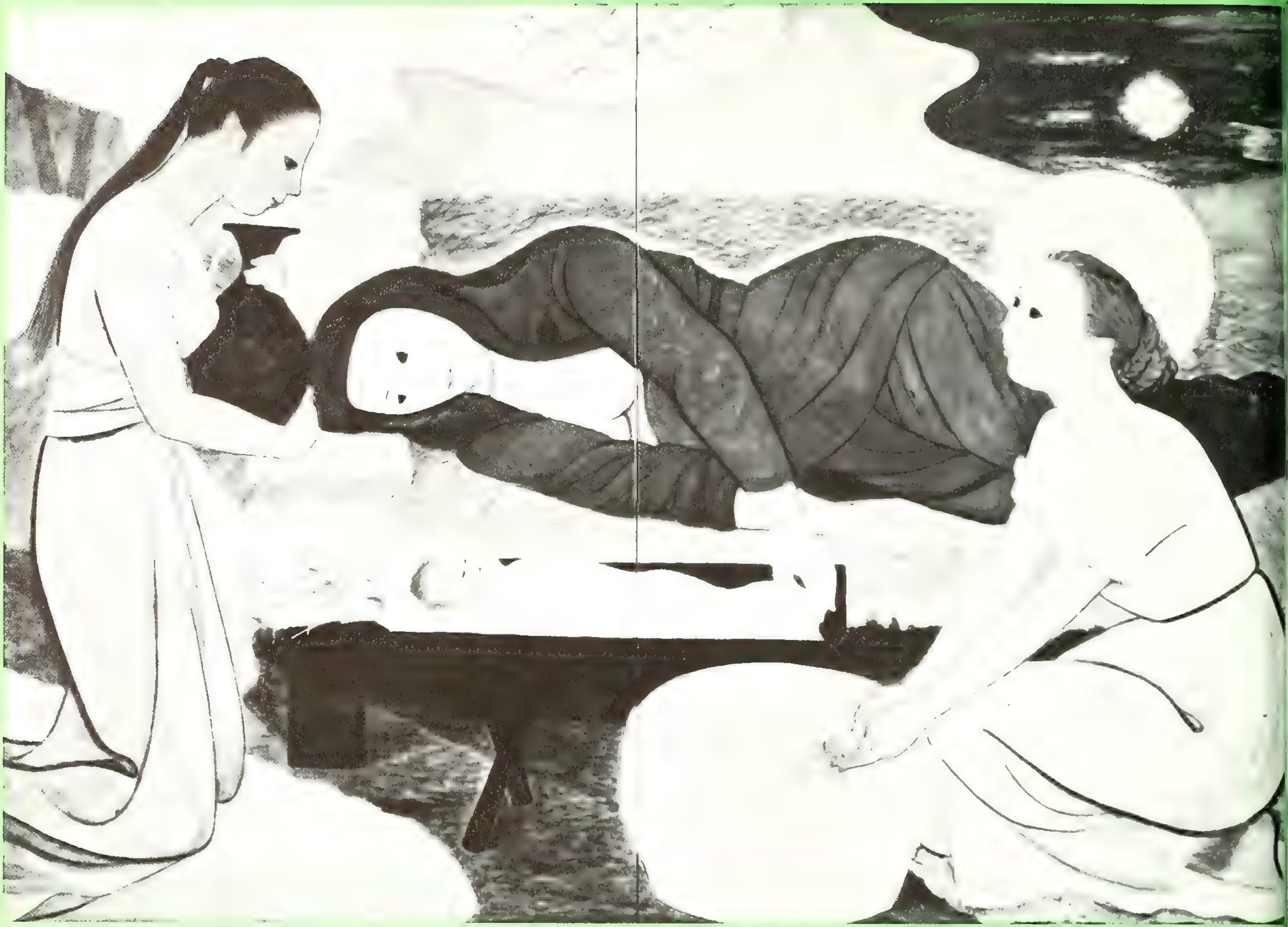
Left: Mary Greets Elizabeth, by Sadao Watanabe. It is done by katazome, an art form in which the picture is dyed on rice paper rather than painted. *Below left:* The Flight Into Egypt. *Below:* The Birth of Jesus. All done by Watanabe of Japan



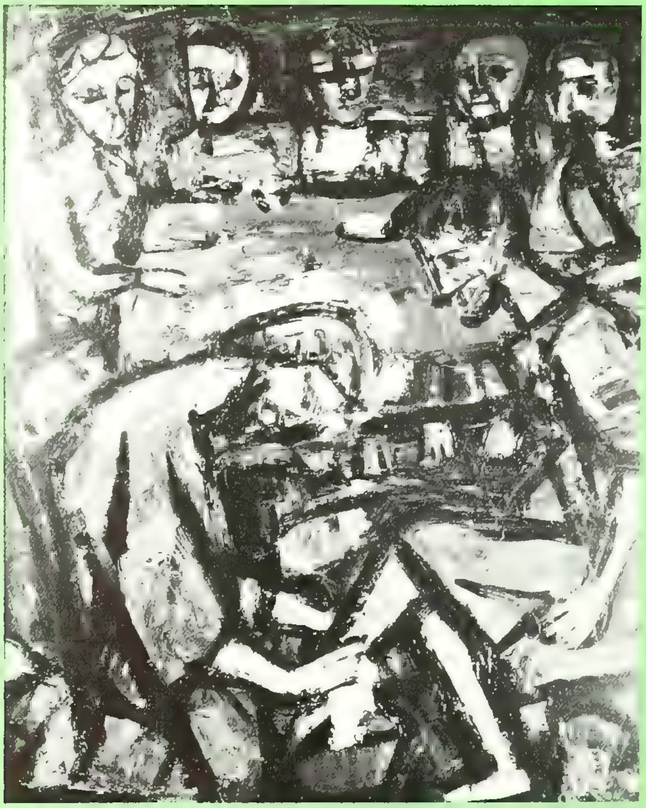


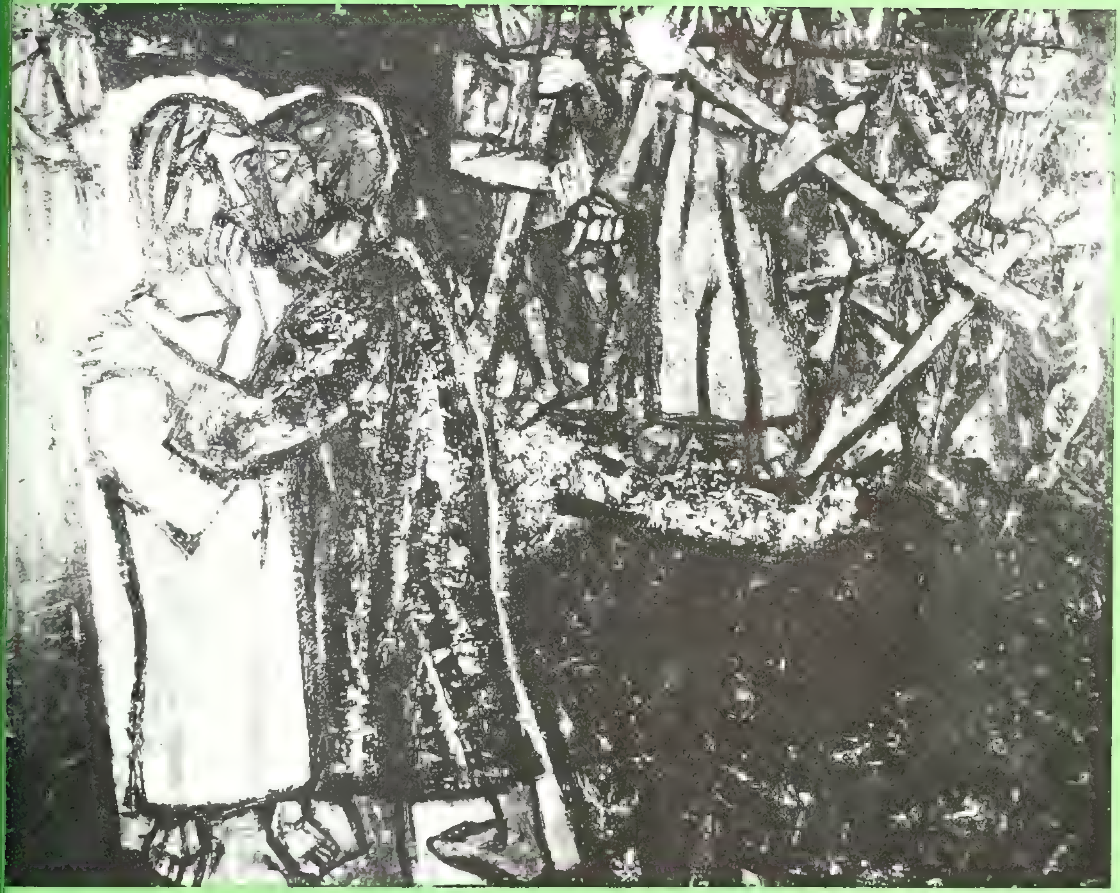
Paintings, sculptures, block prints, stencils — a variety of forms are used to represent

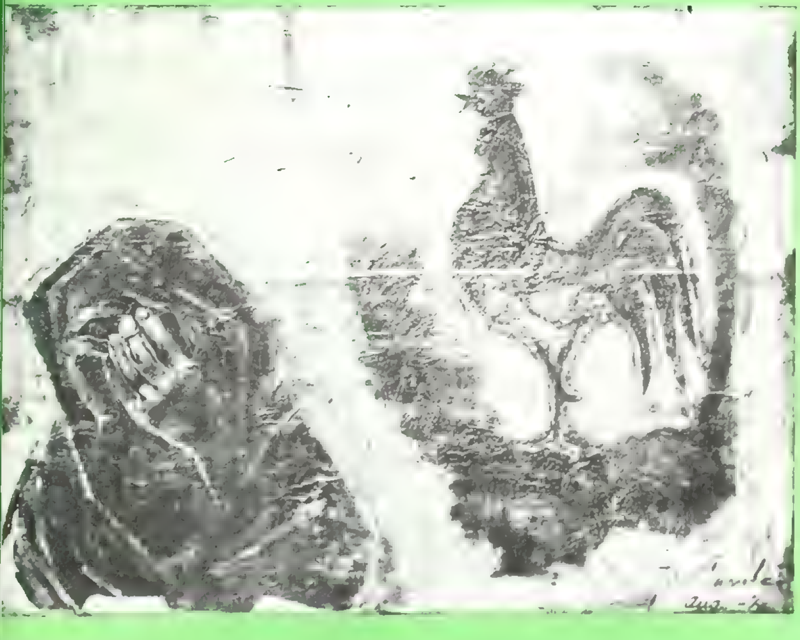
Christ in the Art of JAPAN



Above: Adoration of the Shepherds, by Tanaka. *Upper right:* The Kiss of Judas, by Tanaka. *Right:* Another by Tanaka, Washing the Feet. *Far right:* Peter and the Cock, by Furata



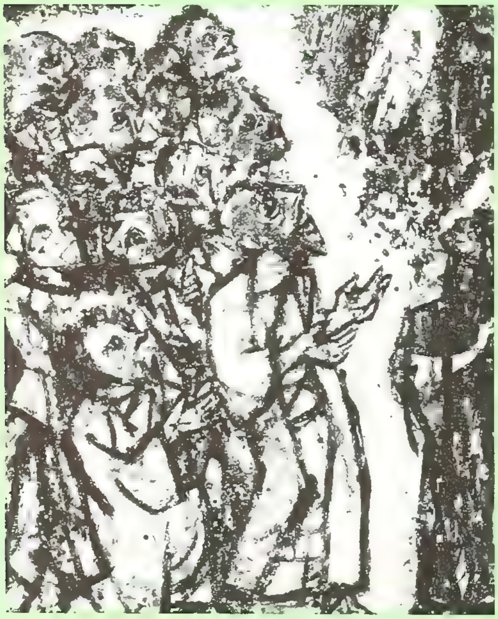


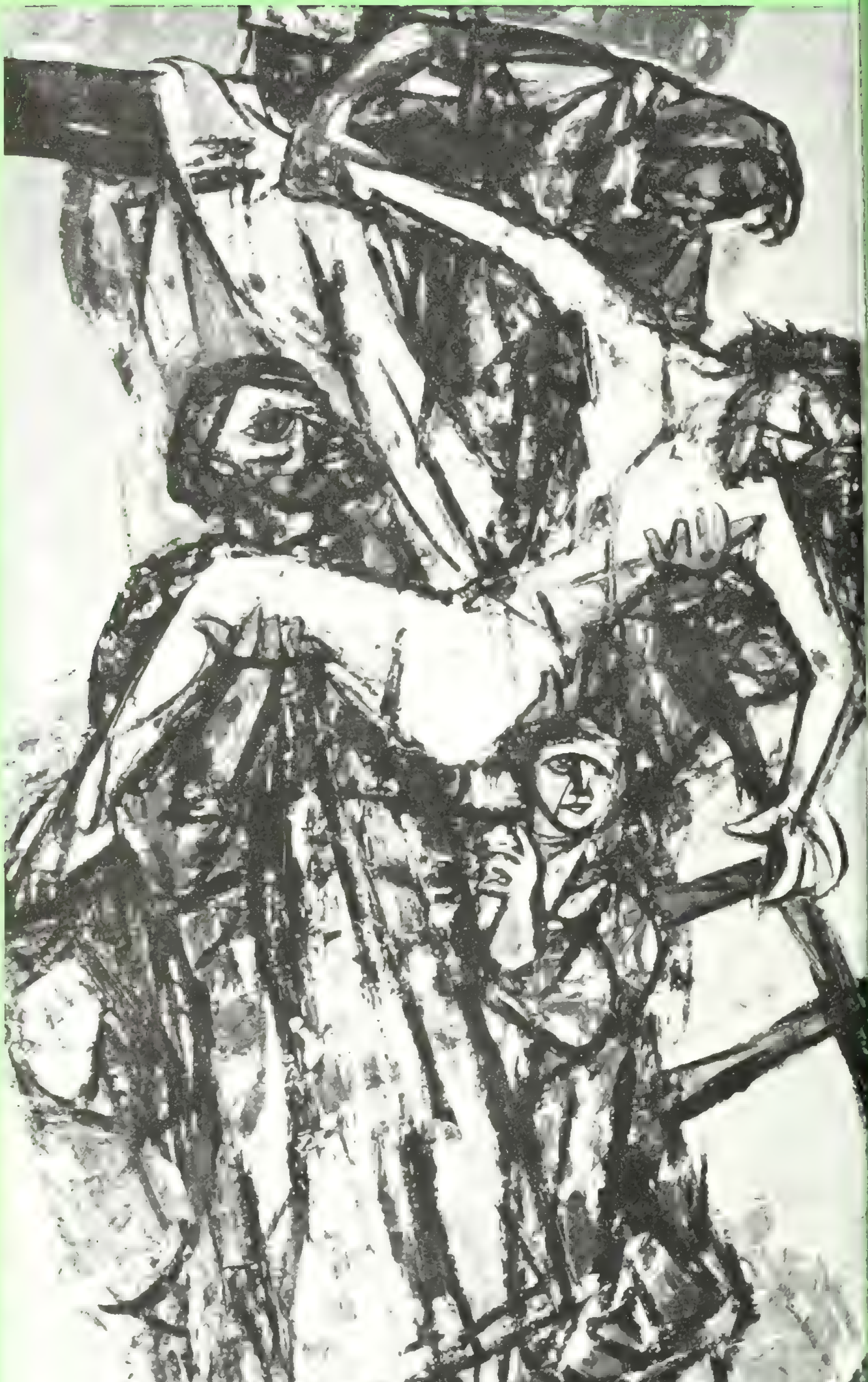


Interaction between Japanese art and the forces of change has provided a richness in style, in concept of color and symbol, and in creative use of materials

Incidents in the life of Christ provide many subjects for the Japanese artists whose works are assembled in a new sound filmstrip with 115 frames in color. Copies of the filmstrip, sound accompaniment, and reading script may be purchased by writing to: Film Library, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, Illinois 60120.

Right: Joseph Taking the Body, by Tanaka. *Below:* Pentecost, also by Tanaka





BIRTH

I will think of how she rode
The long, rough miles to Bethlehem.
The winds were crisp and raw.
The slow-paced beast was small.
I will remember how she smiled
At those who said there was no room for them.
I will recall the stable that she saw,
The dirty, littered stall,
I will be brave when I must bear my child.

Beth M. Applegate

A CHOICE OF GIFTS

In that wondrous gospel story we are told
That the Magi brought frankincense, myrrh, and gold
To the manger cradle of the newborn king;
  Then, across the desert sand,
  They returned to their own land.
No soul-deep, lifelong allegiance could they bring.

Once again we celebrate the Savior's birth.
Once again we bring our gifts of varied worth.
Once again those well-loved songs of praise we sing.
  Shall we too now turn aside
  Or, with faith and love, abide
In the presence and the service of our King?

by Ora W. Garber

CHRISTMAS ROUND THE YEAR

When I remember Christmas
I remember
God remembered
Man.

When I remember
God remembers
I remember
Christmas

Howard W. Winger

ANNUAL VISIT

Again your birthday time has come, is here
like laughter. Time has rippled past my ear
and spent itself in this, another year.

Let's marvel that the months have sped with ease
considering the griefs which come, that these
somehow weigh less than joys that please.

A moment's memory, my dear, is such
as can erase our loneliness; your touch
can tell me love is true, how long, how much.

Why do we count the time at all, by clock
or calendar? This hour will unlock
our lifetime . . . when I reach your door, and knock.

by Myrtle Chance Allen

THE EMIGRANTS

Christmas Star,
Draw near to the earth again,
And let down your gangway of light
Until we have all been evacuated.
These smoky walls we are leaving,
These gutted shells of buildings
Tower like extinct volcanoes
Of some dead world.
"Peace on earth." Which earth?
Peace on you, clean Star,
Image of his Kingdom,
Swinging over his head
That night in Bethlehem.
Refugees from sin,
Let us begin the steep ascent
Up the narrow pathway of light,
Out of the old man into the new.
Wait for us, Christmas Star,
Until we set foot on your sands,
Until we sweep over you
With the bright invasion of morning.

by Edith Lovejoy Pierce

IF YOU ARE A CHRISTIAN YOU ARE A MINISTER

by T. Wayne Rieman

A few years ago the *Saturday Evening Post* carried an article by a Presbyterian minister entitled: "Why I Quit the Ministry." It was an interesting, spectacular, and dramatic account of the disillusionments this young pastor faced which eventually led him to give up his ordination and leave his pastoral work.

But he was wrong, utterly wrong – not in leaving the pastorate, but in his conception of the ministry. He perpetrated an error which modern man has about the ministry and which is utterly foreign to the New Testament.

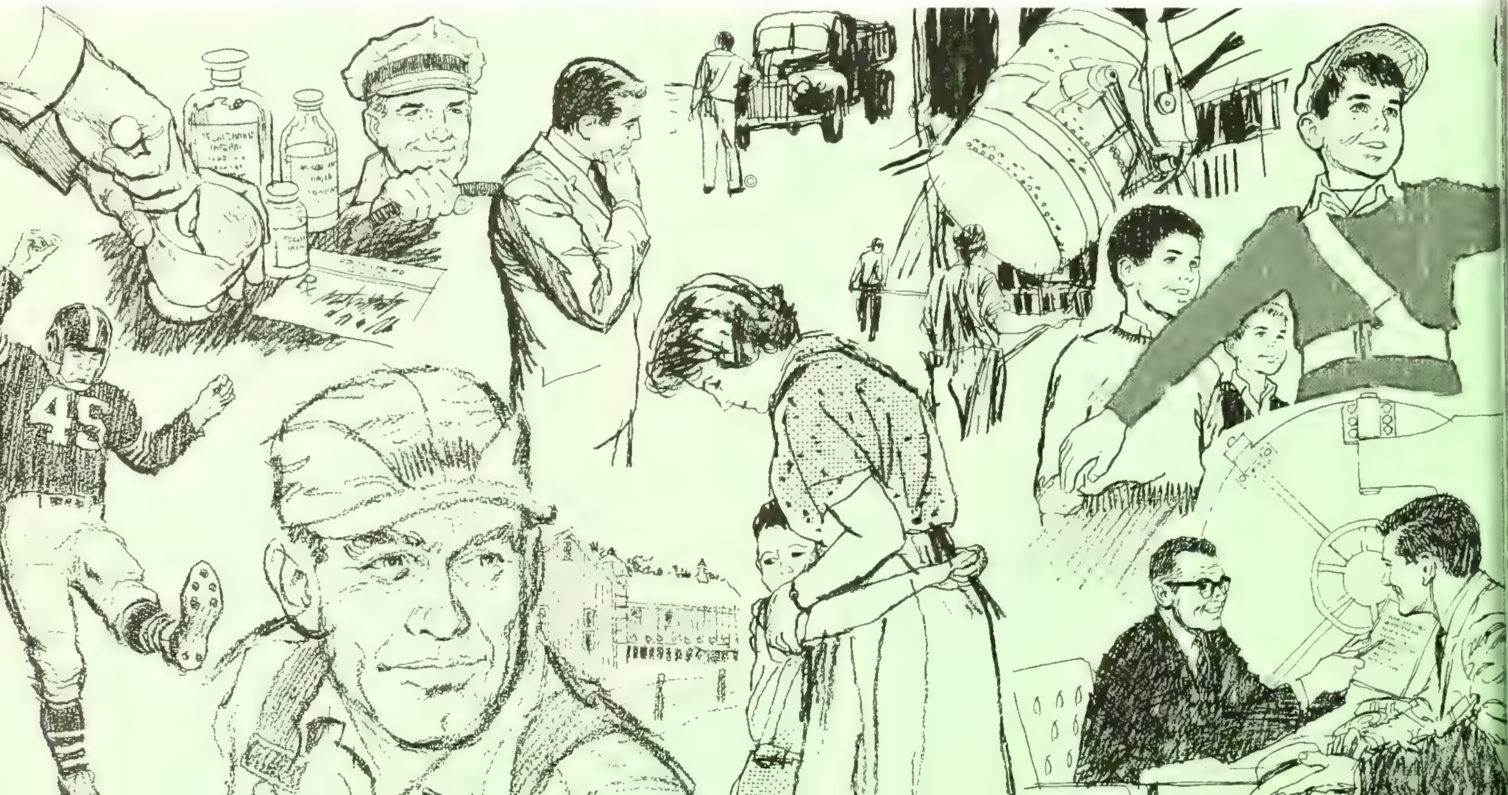
No one can quit the ministry without quitting Christ! If you are a Christian, you are a minister! If you have committed yourself to Jesus Christ, if that commitment is still foremost in your life, then you have received the ministry, as his gift – the ministry of reconciliation. The ministry is what we do in our discipleship. If you are a Christian, you are a minister. It is that simple!

If this seems strange it is because we are far away from the Christian ministry as Jesus, Paul, and the early church meant it to be. The ministry in our rule of faith and practice, the New Testament, can be described in four affirmations.

We are all called to the ministry

God calls every man. In one way or another he breaks in upon us; we become aware of needs about us, and they make us aware of his claims on our lives. When we accept the call to be a Christian, we have a vocation, a life task, a ministry, to which we give ourselves, whatever our occupation or profession. The ministry or life task is what we do through our occupations. Some carry out their ministries by teaching school, by plumbing, by working in a factory, or by running a store. One can minister in many ways.

In speaking of the ministry the New Testament refers not to special individuals, but to the whole body of Christ, regardless of differentiation of function within it. Obviously, the contemporary church is confused about the nature of the ministry. Our clergy-laity divisions are false! The New Testament knows nothing of them. Jesus was a layman; s were his disciples. The New Testament words for laity *(laos)* and clergy *(kleros)* refer to all Christians, not to special orders among Christians. *Clergy* meant those in Christ who shared the inheritance; *laity* referred to the people of God. But within Christianity a distortion has occurred. A special order developed and wrapped itself in that New Testament word *"clergy,"* which came to apply to the professionals. In our day the clergy are expected to carry out the ministry of the church: preaching, shepherding, visiting, counseling, witnessing. Our split-level view of the church relegates the laity to the cellar with a limited view and lesser status and elevates the clergy by vesting it with most of the privileges and responsibilities.



This is robbery, a perversion of the aith. We have elevated the clergy and obbed the layman, reduced him to the astor's handy man — a second-class Christian. Not only is it foreign to the New Testament and obsolete; it simply loes not work well. The pastor or clergy annot do the job, and they ought not, or the ministry belongs to all of us.

At the heart of the Reformation was he effort to erase the clergy-laity distincions to recover the priesthood of believrs. Luther reminded us that each of us hould be a Christ to every other man, hat is, responsible to witness to the truth nd for the salvation of those he met. Each Christian has a ministry. No one hould ever say: "I'm just a layman." No ayman is without a ministry.

Ministry is full-time. Every teacher, alesman, grocer, accountant, and farmer s in it twenty-four hours a day. Partime and full-time concepts of the minisry are foreign to him who calls us into is service. Paul had a tent-making minstry. It was a full-time ministry.

When Paul won converts in Asia Minor, the new disciples became ministers. From the beginning they had the full ninistry; preaching, administering the acraments, caring for the needy. Paul lid not wait for a year or three or seven o train ministers according to present atterns. The ministry was not concenrated in one person but in every bapized Christian.

But what do we mean by "ministry"?

Ministry is service

Our concept of ministry was defined y Jesus in what he did during his life n earth. Jesus chose the role of a servnt, a "man for others." Early in his ninistry he announced that he had been hosen to preach good news to the poor, o proclaim release to captives, to give ight to the blind, to liberate the opressed, to proclaim the time when God will save his people (Luke 4:16 ff). "I am among you as one that serves," he said. Always, his was a ministry to the last, the least, and the lost. One of the gospels captures the ministry of Jesus in five simple words: "He went about doing good." Ministry is service.

"There is only one ministry," Harvey Cox says, "the ministry of Jesus, a revolutionary ministry, and it is into that ministry that we are called to participate."

God loves the world, and we ought to love it as he loves it. We are called to be "in the world." God's work goes beyond church work and religion. Our primary place of service is not in church but in the world: the messy world of politics, the ensnarlment of international affairs, the pressured job, the cluttered house, the slums, the broken homes. Our ministry is to everyman, wherever human needs exist. Luther reminds us that "You can slop pigs, you can change diapers, to the glory of God."

Ministry is as wide as the world. Wherever someone lies on a Jericho road — and thousands are there now — we are called to minister. The church does not exist as an organization for the religious. It is called to be a servant to the world. That is ministry.

The ministry has many fronts: understanding the racial revolution, eradicating the disease called poverty, eliminating man's inhuman warring, building bridges between the generations, rooting out ignorance, reconciling people who are at loggerheads, preaching the good news of God's love and forgiveness, feeding the hungry, clothing the naked, and visiting those in prison.

Ministry is doing the will of God. To do whatever he does not will is a disservice. The meaning of service is not limited to attending church or being religious. It means discovering what the gospel has to say to our modern world of business, town council, PTA, service clubs, school board, jobs, and family life, with a sense of the presence as he "works with us." Ministry is working with God in the world.

We are depositories for God's gifts. Ministry is simply the proper use of God's gifts. Although our gifts differ, all can serve God and man if we use our gifts: simple acts of neighborliness, work well done in any occupation, counseling and sensitive listening, visiting the sick, bearing one another's burdens, efficient administration, sound thinking, discerning judgments, befriending the lonely, loving the unlovely, packing relief clothing, giving generously of our time and money.

A rich young man came to Jesus asking what he should do to have a full life. Jesus pointed to the commandments. All of these he had kept. Then Jesus went to the heart of the matter: "One thing you lack. Sell what you have and distribute it to the poor." The young man went away sorrowfully. He walked out of his ministry.

Ways to serve vary

With some frequency we gather for worship, fellowship, and instruction. We properly speak of corporate worship as a "worship service" or ministry. To acknowledge before the world that God is the center of things, the depth of all things good, the source of life, and the love which holds things together is to witness of the meaning of our lives. To confess our errors, our wrongdoings, and our sins to God and each other is to bind ourselves into a common fellowship. To worship rightly is to serve God and man.

But there are many other facets of our gathered ministry. We teach one another, we engage in committee work, we administer the properties of the church, we sew for relief, we study, we preach, we give leadership to the Scouts and youth groups, we gather for retreats and for camping, we lead in worship, we sing in choirs, we ring bells – all for the glory of God and our neighbor's good. All of this is service, the ministry of the gathered laity. We often call it church work.

During the week we are a scattered people, the scattered church – downtown, at school, on the playground, on the farm, in the shop, the factory, and the kitchen. Wherever we are, we are the church, and whatever we do is the work of the church. God's work goes far beyond church work. Our work in the world is our ministry. Ministry means working with God in the world.

A family I know is going to South America to serve under the auspices of the Methodist Church. Should someone say to them: "I see you have left farming and gone into church work," we must quickly add, "But they have been doing the work of the church for years!" And they have – as farmers – by providing homes for boys, giving them jobs, assigning them responsibilities, working with them, trusting them when others do not and when they may not be trustworthy, loving them when others do not seem to care.

A man selling gasoline is simply merchandizing; but when he gives that extra something, shows concern, makes one glad to be alive – that is ministry.

When a man lays blocks or builds a house, he may simply be earning a living; but when he lays blocks well, does honest work, builds solidly for the future, or plows hours and days into the building of a retreat center – that is ministry.

When a teacher spends seven to eight hours a day in the classroom and picks up a pay check at the month's end, that is a job; but when he gives himself to his students, loves them, shares their concerns, helps them to grow and become what they were meant to be – that is ministry. Indeed, his is a saving ministry, for salvation is becoming what God meant us to be.

Some are called to an "equipping" ministry. We often call this the full-time ministry, or the work of the clergy. It may be proper to set aside some for specific ministries, such as the pastoral ministry (though Mormons, Quakers, and Jehovah's witnesses do not), but they should not be set above. Set-aside ministers (pastors, ministers of music, directors of Christian education) are in what the New Testament calls an equipping ministry (Eph. 4:12). Their work is to prepare the laity for their ministry; they train and teach. They ought not do the church work themselves, and we ought not expect them to do all the preaching, teaching, singing, visiting, and organizing.

They are like coaches. The coach does not play the game or score the goals. He puts in his players. The equipping minister trains his people, puts them in significant roles, and cheers for them. He trains them for church work: to teach, preach, counsel, call, lead worship, listen, visit. He trains them, too, for the work of the church in the world: how to witness in the world, how to serve God on the job. The measure of effectiveness is not how well he does things, but how well the people do them.

They minister unknowingly

Many persons are in the ministry without knowing it. Jesus blessed many persons for feeding him when he was hungry, giving clothing when he was naked, welcoming him as a stranger, visiting him when he was sick and in prison. But they disclaimed this saying: "We never did this." Then the king corrected them saying: "Whenever you did it to the least, the last, the loneliest, you did it to me." So, today, countless thousands, inside the church and without it, are engaged in humble tasks of helpfulness. They, too, "go about doing good," and it is their ministry. Although their rewards are great, they are ministers unaware.

I knew a cigar-smoking, pagan university professor. He was brusque, sharp but kind. In a crucial moment in my life he inspired me. He thrust responsibility upon me that I thought I could not carry. But he knew I could. Unyieldingly he required of me my best. Second-best was not acceptable. He trusted me when others did not, and he became a midwife that helped me to be born to better, fuller selfhood. He was unaware of his ministry.

Each of us has been called into the ministry. If you are a Christian you are a minister. Paul writes to Archippus saying: "See that you fulfil the ministry which you have received in the Lord" (Col. 4:17).

One standard sets a guideline for the ministry in which we all engage – faithfulness. The set-apart ministry may have special tasks or function, but it is founded on the same faithfulness, obedience, and loyalty that we follow when we proclaim and live the good news.

A few years ago, James Baldwin, Negro author, with two friends was refused service in an airport lounge at O'Hare Field, on the pretext that they were too young. All were over thirty. They protested. Much argument and noisy discussion followed. The manager was called and finally they were served. During this whole affair many white people were in the lounge. None said one word to help. When it was over, one of the Negroes, a Korean veteran, said to a young white man aside of him: "You know, that was your fight, too." The young white turned to him, said, "I lost my conscience a long time ago," and walked out. He had abdicated his ministry.

The world lies before us. Human needs are all around us. Let us fulfill our ministry! □

speak up

Plug in to the Source of Power

Only a person who loves the church can really speak out concerning its weaknesses. One of these today is related to the whole emphasis of "turning to the world." This we must do; for too long we have cloistered ourselves in our own little fellowships and we have ministered to one another as monkeys sitting in the zoo pick the lice from each other. We have not turned the church inside out to minister to this world that God so loves.

This emphasis we need: we need to turn ourselves inside out; to go into the world and listen to what the world is saying. Too often we have spoken without first listening to the needs of the world. Too often we have answered questions that no one has asked. Thus, we do need to listen to the world, to hear what is its heart hunger; to find our coworkers' and neighbors' needs.

But then, once we turn to the world and once we open our ears and really hear what the world is crying, then do we just sit, dumb, idly shaking our heads and shrugging our shoulders – or do we speak God's word for today? I fear that this emphasis of speaking and proclaiming God's word has been dissipated so that the church has very little to say to the world except, "Tsk, tsk, I surely sympathize with you!"

We have two problems. On the one hand, because we have concentrated greatly on not being of the world, we have not even been in the world. We have isolated ourselves from the world because we did not want it to get us dirty. We wanted to stay nice and clean and antiseptic. And now the church is rightfully saying, "Let's get out of our cloisters and let's get our hands dirty and let's work with the world. Let's get in the world as Christ said we ought to do." But the other problem is that we are now not only in the world, but too often we are also of it. If only somehow we could find a middle road so that as Christ called us to be, we could truly be in the world but not of it. The question is not "either or"; it is "both/and." We need to turn to the world with open hearts and ears, but then we also must have something to say, a message to proclaim, a Christ to share, a faith to impart.

The church reminds me of an elephant jumping around after a mouse! We have great power and potential, untapped but available, power to turn the world upside down, or rightside up, and yet we spend our time "trimming our nails." If only we were "trimming our sails"; for then we would at least be preparing to go somewhere.

I am afraid that much of what is called the ecumenical movement falls in this category. I believe this for the very reason that most ecumenists are in the movement, namely, that the gospel must be made more relevant to the world. With this goal I agree, but seemingly the ecumenical movement is not accomplishing this; it seems more of an evasion of the real issue, more a "biding of time" instead of actually buckling down to the task. Here again, please do not misunderstand me; I am not anti-ecumenical. On the contrary, I consider myself about as ecumenical as one can be, because I am unconcerned whether one is Brethren or Lutheran or Baptist or Catholic, so long as one knows Jesus Christ as God's son and as personal Lord. I could not care less about one's denominational background; but I could not care more about one's relationship to Jesus Christ. To me this is being ecumenical.

But it seems that there are two ecumenical movements today: God's movement is the spiritual unity that is cutting across all of these man-made barriers that we have built up over the years. God is drawing out a people from among the congregations, from among the denominations, from among the various parts of the body of Christ, and is demonstrating among them a spiritual unity. This is God's ecumenical movement. But there is also man's ecumenical movement, which is centered in the organizational, institutional church. The problem with this is that it is not likely that the spirit is very happy with the restrictions we have placed on him in our institutions. The scripture says that the spirit is like wind which goes where it will. Just when we seem to have him corralled into our organizational pattern and program, he seems to break out like a fresh breeze into some other area. We find that our man-made efforts to channel the spirit of God in human institutions fall far short of what the spirit can do when allowed to move freely. I am committed to God's ecumenical movement, but I still have my reservations about man's.

Basically, I think this touches on what I feel is the underlying weakness within the Church of the Brethren today; namely, that we are out on a limb which we are sawing off behind us. We are cutting off the source of strength and power. As we have turned to the world, and as we move out into it, we are consciously or unconsciously weaning ourselves away from the spirit of God and embracing a spirit of humanism. To state it more pointedly, I sense a lack of awareness of, and acquaintance with, the Holy Spirit. For too many of us the Holy Ghost is some sort of spiritual spook instead of the daily life-giving power of the living Christ.

As a laywoman in my congregation so graphically put it to me recently: "You know, all of my years that I've been brought up in the church, it seems to me

Continued on page 22

news

Brethren, Churches of God agree to terminate merger explorations

A DECISIVE COURSE has been set by the Church of the Brethren and the Churches of God of North America in regard to unity talks with one another. The direction, in essence, is to close off merger explorations but continue in fellowship and cooperative program ventures.

The new course is charted in a statement currently being released jointly by the two denominations. The statement points up that both groups have been mutually enriched by their explorations together.

Conversations between the Church of the Brethren Fraternal Relations Committee and the Churches of God Commission on Christian Unity began in 1960. At one point, in 1965, the Churches of God eldership in Ohio formally voted for a study of merger with the Church of the Brethren.

Earlier this year grass roots meetings brought together leaders of the two communions in four areas where members live in proximity. Upon assessing the outcome of these meetings, the two committees decided to issue the following evaluative report, presented here in its entirety.

The statement: "Conversations on the grass roots level involving pastors of the Church of the Brethren and the Churches of God in North America, held in the spring of 1967, were evaluated by members of the Committee on Fraternal Relations and the Commission on Christian Unity of the two communions, at a meeting near Pittsburgh, Pa., on Oct. 25, 1967.

"The conversations in four local areas followed a series of meetings of the two denominational committees over a period of seven years. Held in Findlay, Ohio, Somerset and Harrisburg, Pa., and Auburn, Ind., the conversations moved beyond the pleasantries of good fellowship to examine some of the basic beliefs and practices of the two communions.

"The two churches share much in common – both communions are of the believer's baptism tradition, both are noncreedal, both observe the ordinance of the washing of feet, and in the two church bodies there is a common religious and cultural heritage stemming from German piety.

Reservations: "Even so there are some real reservations in both communions relative to a merger of the two churches in the immediate future.

"What effect would a merger of the Church of the Brethren with the Churches of God have upon the peace witness of the Brethren? To what extent would such a merger affect the extensive involvement of the Church of the Brethren in the conciliar movement as manifested in the National and World Councils of Churches? How would such a merger be viewed by those in the Church of the Brethren who favor steps toward a united church?

"For the Churches of God, is the church at large ready to participate in a merger that would bring with it full commitment to the ecumenical movement, the heritage of a historic peace church, and much greater involvement in social issues than heretofore experienced in the Churches of God?

Not advisable: "At the meeting of the two committees in October there was agreement that the continuation of the conversations for purposes of considering merger does not seem to be advisable at this time. It is the feeling of the Churches of God Commission that more fruitful gains in the interest of Christian unity are to be realized with the Churches of God working together with the Church of God (Anderson). These two communions are already cooperating in several significant areas with the prospec of wider mutual endeavor. The Churc of the Brethren Committee feels its important commitments to the concilia movement, peace position, and witness i social concerns offer opportunities fo Christian unity and mission too meaningful to alter at this time. In both group options other than mergers seemed mor natural, congenial, and promising for developing manifestations of the church' oneness and mission.

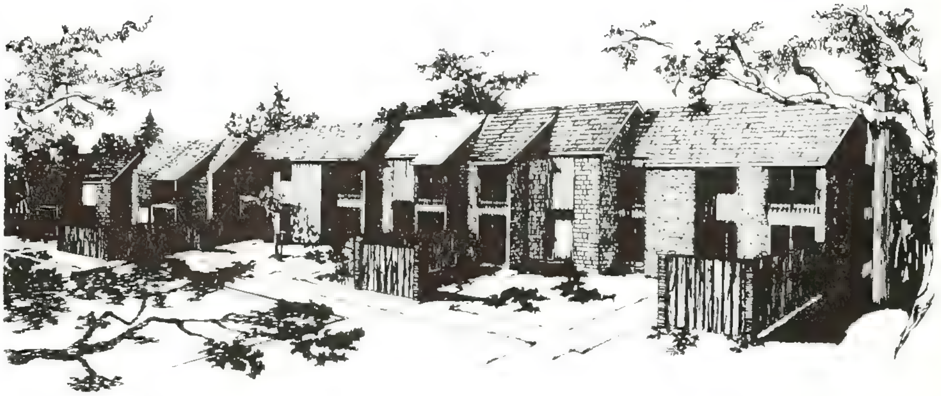
"While arriving at this decision, th committees have expressed deep gratitude for the fellowship and mutual understanding which have developed in th course of conversations. These feeling were so strong that both committee have taken actions to encourage continued contacts between their churches fo purposes of fellowship and the development of cooperative programs.

Beneficial: "The committees feel tha the conversations and exploration have been exceedingly beneficial in helping to clarify issues, cultivate Christian unity and gain experiences in consideration of merger."

Plotting religion's role in an unfolding city

THE FIRST 150 FAMILIES have moved into Columbia, Md., the model city emerging midway between Washington, D.C., and Baltimore. James W. Rouse, a builder whose visions gave birth to what is billed as becoming "the finest city in the nation," this fall told 200 of the first Columbians that their taking up residency there was the culmination of five and a half years of planning.

For about half of this time representatives of denominations and councils of churches have been planning how to establish effectively a comprehensive ministry to the community, a ministry alert to the starkly creative possibilities which a totally planned city of 110,000 population might offer.



Model city: Will Columbia's townsfolk, like its townhouses, be diverse in nature?

Progress: Among the church-related developments to date are the following:

The Protestant-initiated Columbia Cooperative Ministry has been amended to provide for the formation of a Columbia Ecumenical Planning Corporation, enabling Roman Catholic participation.

A Committee on Peace and Social Concerns, growing out of the interests of the Church of the Brethren, Mennonites, and Quakers, has been realigned to form a strategic Task Group on Community Concerns.

Guidelines have been drawn for architectural planning of church facilities for congregations which are part of the Cooperative Ministry.

Under the Cooperative Ministry the first three congregations – Lutheran, Methodists, and United Presbyterian – are taking shape, sharing the name of St. John the Evangelist with the Roman Catholic congregation.

Job descriptions for pastoral ministers have been approved and an executive minister, two parish ministers and an administrative assistant are on the Cooperative Ministry staff.

Worship services, both Protestant and Catholic, now are held regularly in one of the community facilities in the first village to be constructed, Wilde Lake.

Open city: A central concern carried by the church planners is that, in spite of the developer's goal of making Columbia a racially open city, the general planning and promotion appear beamed toward a white, affluent, country club clientele far more than to a diverse populace.

As a step toward aiding the establishment of a racially integrated community, in line with the developer's goals, the churches have formed an Interfaith Housing Corporation. Its purpose is to seek to furnish housing at the lowest possible cost to families unable to purchase dwellings at the regular market rate and to place such housing in scattered neighborhoods throughout the city. The Church of the Brethren General Brotherhood Board has loaned $500 as a proportionate share of $60,000 seed money to activate the program.

Future plans: Until recently Brethren involvement in the Columbia planning has been represented largely by Stanley G. Keller, Brotherhood director of church extension, and Wilmer Q. Crummett, former district executive in Eastern Maryland and Mardela. H. Lamar Gibble now represents the new Mid-Atlantic district on the Congress, and Ralph G. McFadden, district executive, is a member of the Task Group on Community Concerns.

At the present there is no plan to establish a Church of the Brethren congregation within the Columbia Cooperative Ministry, though the option remains open. The Brotherhood and Mid-Atlantic district each contribute $2,000 yearly to the program.

Columbia has been in the national limelight largely because of its thorough effort to seek answers to the problems of expanding populations and urban confusion. Now that individual homes, garden apartments, condominiums, townhouses, and a wide variety of other facilities are rapidly taking shape, the dominant question is: How do you build community among people in this new town? The question confronts the church as well as secular planners.

Columbia's physical environment, the result of utmost planning in the use of land and placement of residential areas, business centers, and open spaces, was designed for "maximum growth" of people. But many other factors which contribute to a vibrant sense of community must yet be dealt with. Toward resolving this challenge for one model city the Columbia Cooperative Ministry is working in the front ranks.

New scroll uncovered

THE LIBRARY of a monastic group which lived at the time of Herod continues to be one of the great archaeological finds of the 20th century. Since the first discovery of the Dead Sea Scrolls in 1947, the fragile parchments from the Qumran community have provided invaluable background on the world into which Jesus Christ was born.

Last month another new scroll, its twenty-eight-foot length the longest yet uncovered, was announced by Israeli sources. The new manuscript is believed to cover the period from 50 A.D. to the beginning of the 1st century. It is called the "Temple Scroll," because its contents offer detailed instruction on the building and maintenance of the temple.

Unlike all other aprocryphal literature, the scroll is written as though God were speaking in the first person. In other Qumran texts God is written in a distinctive script, a reminder of the sacredness of the name.

According to Israeli archaeologist Yigael Yadin, the Temple Scroll was considered part of the Bible by the Jewish sect at Qumran.

Except for the newest scroll and the complete scroll of Isaiah, most of the discovered texts are scraps and pieces.

Celebrating joyously the birth of love

On Christmas Eve a year ago CBS televised a worship service from Greenwich Village, New York. Termed "A Celebration of the Birth of Love," the midnight service was planned by and conducted in the Washington Square Methodist Church.

Components of the hour-long service included the pastor playing the piano with a jazz combo as the congregation sang a Christmas folk song. Traditional carols were interspersed with "the modern sound." A dramatic dialogue included scripture selections from Luke and the poetry of W. H. Auden. The congregation wore ribbons with *LOVE* printed on them.

Public response: How did the viewers take to the more-than-traditional observance that ushered Christmas day into their homes?

On the negative side: "A mockery to God." "Sacrilegious and treasonous." "We have never watched anything so revolting." "Tell the folks whether this originated at Red China or Russia."

On the plus side: "Fantastic." "*Beautiful* is the only word I can find to describe it." "Thanks, I'm beginning to get the message, *LOVE*." "The finest symbolic expression of the 'celebration of life,' the most joyous Christmastide service I have ever seen."

"The most impressive part of the service for me, and I would judge for many, was something profoundly simple," one minister wrote. "A group of boys, after they had sung, danced up and down the aisles in a rhythmic skip-like fashion with broad smiles on their faces and waving white handkerchiefs. It was so common and so human that it was indeed a sign of the joyful celebration of Christmas."

Prompting a rather high mail response, the service brought letters running about 55 percent positive, 45 percent negative. Since persons objecting to a program are more likely to write than those reacting favorably, Methodist planners and CBS News officials considered the audience response quite favorable.

Joyousness: The televised service, which has since been issued in a kinescope, was so joyous an experience, said *The Village Voice* of Greenwich Village, that television crewmen broke out of noninvolvement and pinned on signs proclaiming love.

"The jazz, the 12th century carols, the choir boys dancing in front of the altar became more than just a good show," reported *The Voice*. "They helped the people break out of the sacred and secular religion of melancholy. The joy in these arts set people free. . . ."

House shelves plan for long weekends

A proposal aimed at shifting five national holidays to Monday observances was quietly killed in the past session of Congress by the House Judiciary Committee. A similar bill was before the Senate Judiciary Committee.

According to Rep. Emmanuel Celler (D., N.Y.), House committee chairman, some changes were voted by the committee, but the bill was not reported to the floor.

Among church groups, strongest objection to the bill came from the Lord's Day Alliance of the United States. The Alliance claimed that since the long holiday periods would encourage family trips and consequently be detrimental to attendance at Sunday worship and church school, the change "would not serve well the moral and spiritual needs of our citizens."

A Baptist minister in Winston-Salem, N.C., went so far as to declare that the bill "strikes fear and trembling in the heart of every pastor in the country."

Christmas Day was not to be affected by the measure, but Memorial Day, Independence Day, Veterans' Day, and Thanksgiving Day would all have been observed on Monday. The fifth Monday holiday would be Washington's birthday redesignated as President's Day in hono of all U.S. presidents.

Displaced in Delta to build own homes

Some fifty families of Mississipp Delta cotton plantations will soon begin learning to build the homes they themselves will occupy by sometime next summer.

The new community will be situated on 80 of the 400 acres purchased last year to settle families of displaced cotton hands. It was initially sponsored by Delta Ministry, a project of the National Council of Churches.

Funds for the expansion will come from a $199,805 grant from the Office of Economic Opportunity to the Delta Opportunities Corporation and $176,000 given by private sources. Government funds will be used for administration and training, while the private funds will go to building costs.

First phase of the undertaking will involve the teaching of skills needed in building the houses. Courses will be given in such skills as blueprint reading, handling materials, and the use of tools. A team of construction personnel will teach the essentials of each trade.

Freedom City was begun in 1966 for a group evicted from their homes on cotton farms after participating in demonstrations at the Greenville Air Force Base.

For a time the people lived at the Delta Ministry's Mount Beulah Conference Center. A $75,000 loan made possible the purchase of the land, and a $100,000 mortgage is being paid off from profits from wheat and soybean crops cultivated by the residents.

The Delta Ministry has been working with the poor and dispossessed of Mississippi since 1964 in an attempt not only to meet immediate needs, but to change underlying causes of poverty.

Churches dedicate new facilities

Virginia Beach. Dedicated this summer at Virginia each, Va., near Norfolk, was the totally new plant of the irst Church of the Brethren. The 82-member congregation ad its beginning in Norfolk in 1954. The building cost 62,000. The pastor of the congregation is L. Gene Bucher.

Stone. Dedicated this year by the Stone Church of the Brethren, Buena Vista, Va., were a new sanctuary, offices, ibrary, and 12 classrooms, all air-conditioned, and a remodeled old plant. The project cost $190,000. Beverly A. Smith is pastor of the 323-member congregation.

Red Hill. Dedicated by the Red Hill Church of the Brethren near Roanoke, Va., was the new unit, including sanctuary, pictured below. The old building was remodeled. Ralph M. Spradling is pastor of the 197-member congregation.

Brook Park. A new sanctuary was dedicated this year by the Brook Park Community Church, Cleveland, Ohio, a congregation begun in 1956. The latest building project totaled $92,000. Mervin A. Cripe is pastor of the 214-member parish.

Welty. A new $50,000 educational building was dedicated this year by the Welty Church of the Brethren, Smithsburg, Md. New pews were added in the sanctuary. Glenn A. Heckman is pastor of the 181-member parish, founded in 1934.

Parsons. The Parsons, Kansas, Church of the Brethren plans to add six classrooms to facilities dedicated in 1966. The new building is a former funeral home. John F. Groth is pastor of the 74-member parish.

NO VIETNAMESE EVER CALLED ME A NIGGER!

HOW IS PEACE TO BE WAGED?

Has the Vietnam peace movement hardened and become too militant for Brethren?

Taking the Washington peace mobilization one autumn Saturday as the point of reference, many back-home observers would answer yes. But the cry of participants and on-location observers, some 150 Brethren among them, was that the general mass media coverage from Washington was grossly biased. A reader of an account in the usually fair *National Observer*, for example, would gather that the demonstrators represented little more than draft card burners, flower-power peddlers, and Maoist and Trotskyite pamphleteers.

While such an element was present in Washington on Oct. 21, what was overlooked in much of the media's reporting were the perplexities that prompted upwards of 60,000 Americans to gather in public protest of a war being waged half a world away. Repeatedly publicized were brazen acts of defiance, acts which, taken out of context, appeared bizarre indeed. But penetrating inquiry as to the rationale for the actions was rarely chronicled.

Moral escalation: One exception was *Look* magazine in an article by Robert McAfee Brown of Stanford University. He wrote that for him the escalation of military power demanded the escalation of moral protest. "Those of us who condemn this war, who are repulsed by it, and who realize that history is going to judge our nation very harshly for its part in it, must see more and more clearly that it is not enough any longer to sign another advertisement or send another telegram or give another speech. . . ."

It was something of this conviction that prompted sixty-three Manchester College students to forego homecoming festivities for the weekend witness in Washington. At the capital also were forty Brethren Volunteer Service trainees from New Windsor, some thirty persons from Juniata College, a dozen persons from Bethany Theological Seminary, and smaller numbers from Bridgewater and Elizabethtown colleges. For some there was confrontation at home on the Vietnam issue as well as in Washington.

From Vietnam: Among the demonstrators was Ervin L. Huston, a Nampa, Idaho, youth who had just returned from Vietnam, having resigned from International Voluntary Service as a protest "against a policy which is destroying the society of the people I was there to help."

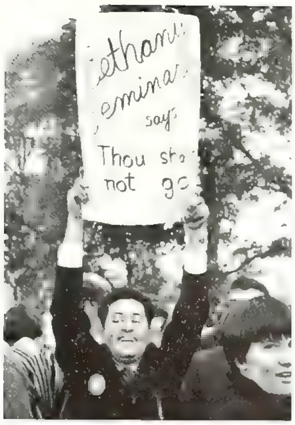
Upon leaving Vietnam, he said, "I had no idea that in eighteen days I would again be speaking out against this same policy, except this time I would be in Washington, D.C., where this policy is formulated, instead of in Saigon, where it is carried out."

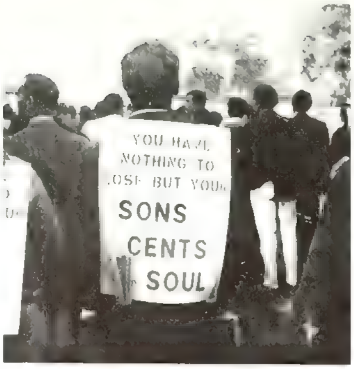
At New Windsor, Md., where he had gone to finish his 1-W service in BVS, Huston said the individual trainees wrestled hard as to whether they would go to Washington as marchers or sightseers, a choice placed before them. The unit engaged in a week-long study of peace and in a twelve-hour prayer vigil. Huston listened to one young woman who was especially troubled; she was not sure her participation would be because of a decision coming from within or because of conformity to a majority action of the unit. "I could listen and exchange with her why I had to participate," he said; "her participation was a matter only she could decide. It was this type of emotional and intellectual questioning and honesty that made me feel that those BVSers who chose to participate, as this young lady did, even over the objections of her mother, did so as mature, responsible, Christian adults, not as immature, irresponsible troublemakers."

And why did Ervin Huston himself join in the march? "To say the same thing my resignation from IVS said: 'People of Vietnam, I want to help you. I want my government to stop this scourge that it has brought to your land. I want you to believe me when I say I came to your land to help you, but I had to resign and leave your land when I was finally forced to admit that the only thing that can truly help the Vietnamese is to stop the war and get the vast American presence out of your country, an American presence that is not only destroying your countryside but the infrastructure of your society, the family.'" Few of the speakers in Washington spoke to the burden Huston knew so well, the plight of the Vietnamese.

Assaulted at home: For the Manchester College contingent, the Washington march was a sequel to a small scale confrontation two days before at home, when a silent, candlelit vigil of sixty-six persons was assaulted as it walked from the Manchester Church of the Brethren to the campus. The hecklers were mainly high school students.

RED Profs
PINK Students
JUDAS





"The hideous, macabre masks of Halloween came early to our streets," observed Kenneth L. Brown of the religion and philosophy faculty of the college. Opponents taunted the marchers, blew out candles and knocked them away, threw eggs and stones, hosed the "peaceniks" with water, and blocked their path. On campus the walk was blocked for thirty minutes before a concluding devotional chapel could occur.

"Once inside the chapel," said Brown, "the marchers meditated in their new awareness of what it means to be in fellowship. Some of them sensed, perhaps for the first time, why their Anabaptist forebears had moved away from the old world into a new one more of their own making. Then they worshiped in song as they rarely had worshiped before.

"Why had they marched? They believe that this terrible war in Vietnam must be brought to an immediate halt. Beyond that agreement, their beliefs and commitments differed greatly. Pacifists and nonpacifists, together they had marched as a compelling expression of conscience.

"Why were they attacked? Because they had touched the heart of the religion of this small community; not Brethrenism or any form of Christianity, but tribalism. . . . The hecklers felt that their own country, rather than a specific policy of that country's administration, was being attacked."

In Ken Brown's assessment, North Manchester is not quite the same town as before Oct. 19. While antagonisms surfaced, much as an infected sore breaks through allowing the pus to drain away, Brown explained, there now is new opportunity for dialogue. "Reconciliation is a possibility," he concluded.

Encounter: At Juniata College gatherings of antiwar groups also brought out counterforces. The delegation that went to Washington included students, several faculty members, and citizens of Huntingdon. They planned not to engage in civil disobedience at the Pentagon, but only in the march. Their participation led to numerous dialogue sessions back on campus and in the community regarding the war.

"Even though more heat than light may have been evidenced at certain moments," said campus minister Robert Faus, "the students have kept talking to each other. This is what the community of education is all about."

One Brethren who did become involved in the events at the Pentagon was Bethany Seminary student Art Gish. Against the backdrop of the agony that is Vietnam and the feeling that speeches and marches of dissenters avail little, it was his conviction that now was the time for action and confrontation.

"Thus I went prepared to participate in civil disobedience. I accepted the value of symbolically shutting down the Pentagon. This was one way of witnessing to the world that not all people condone our aggression," said Mr. Gish.

"Here we were going symbolically to 'cleanse the temple,' witness to human decency, and speak truth to power. We were going to confront the biggest, strongest machine on earth with a power greater than any army: The moral witness of conscience, truth, and love. We didn't know what to expect, but we were ready."

Leaving his friends, Gish made his way through the crowd up the main steps at the Pentagon. He and others faced the lines of troops.

"We looked each other in the eye. We had something to say: Make love, not war. The soldiers were scared. I will not forget those faces contorted in fear. Young green boys eighteen or nineteen. They didn't know what to think. They were facing America: students, teachers, laborers, ministers, lawyers. Their gas masks hung at their sides and their rifles were in hand, but they seemed so defenseless. What could they do to a group singing songs of peace?"

Without malice, the demonstrators presented their case to the soldiers, via the loud speakers. In revival meeting style, they invited their listeners to join in the fight for freedom and peace. The crowd chanted: "Join us." As three soldiers did, putting their guns down and stepping over with the marchers, ecstasy went through the crowd.

As the protesters prepared for the night, they shared what food was available, some offering it to the troops. "We became a community," Gish stated. "Even though we hadn't seen each other before, it seemed as if we had. We were brothers and sisters. We trusted each other. There were not distinctions between rich and poor, black and white, educated and uneducated. We were all there to stop the killing, to put an end to hate."

Waiting: The demonstrators sat and waited in the dark. They sang. They prayed. And they wondered what orders would be given to the soldiers who stood before them.

About 10:30 new troops came in, the 82nd Airborne Division, battle hardened, not green or scared. Soon they began breaking up the trespassers, clubbing women as well as men with night sticks and rifle butts. "It was brutal and as we watched, we knew that soon we would be next," Gish said. He added that the demonstrators were "overwhelmingly nonviolent," estimating that less than five percent were unable to remain peaceful as feelings and tensions soared.

A soldier on leave who had come to observe but who had spent the day talking with demonstrators was caught up in the spirit. He chose to stay and be arrested with the group.

About midnight the arrests came for the soldier, Gish, and others who by then were on the front line. In the process Gish was beaten, sustaining a rib injury. After being packed into an airtight van and kept there for an hour and a half, the demonstrators were given two alternatives: to return to D.C., with no charges filed, or to be arrested and enter the federal prison thirty miles south in Virginia. Gish chose the latter.

After some sleep and a prison breakfast, the 120 persons in one room decided to conduct a worship service. At one end of the room an Episcopal priest presided; at the other end a Quaker meeting was in session. The prisoners, many of the intellectuals as well as activists, spent the day discussing jail, theology, philosophy, and politics.

Privilege: "It was a privilege to spend a day in jail with them," Gish reflected. "I now wish it had been longer, for it was a deep fellowship that we had. We called each other brother, shared our hopes and fears, and strengthened each other's commitment."

By late afternoon Gish was fined $25, given a five-day suspended sentence and six months' probation, and then released.

"I left the prison a new person; I could no longer be the same," he said.

Looking back, the seminarian feels that whether the peace mobilization had an impact on the nation or not, it changed the lives of those in the march. In his estimation the resistance will harden, the power structure will seem less formidable, the military dynamo will be less invincible, and peace actionists will hold in disdain the "liberals" (SANE, FOR, others) who ignored the march or fought it.

Restraint: The vast majority of participants saw no violence such as Art Gish experienced firsthand, said Dale W. Brown of the Bethany Seminary faculty. In fact, the troops went out of the way, he said, not to arrest anyone or to provoke mob spirit. What happened at the Pentagon occurred after dark and after the news media had left.

The "militancy" which underlay the "seige" of the Pentagon is the precise point at which many peace marchers parted company at the Oct. 21 mobilization. But in this, there is one aspect sometimes overlooked, Dale Brown said. "Violence there, when it did occur, was provoked on oneself and it was provoked by unarmed people in the face of armed people. This is so much different than the violence our government practices daily in Vietnam."

By and large, those churchmen observing or joining the Washington march felt that the public was ill-informed as to the distinction between the civil disobedience of a minority and the nonviolence of the majority. "War makers can hardly hide the silent 'no' of thousands against the belligerent acts of a few hundred," said Walter Hackman of the Mennonite Central Committee.

The question pressing in after Washington is whether civil disruption, overt disobedience, more militant dissent will alter not only the course of the war, which is the ultimate hope, but whether it will reshape the peace movement as well.

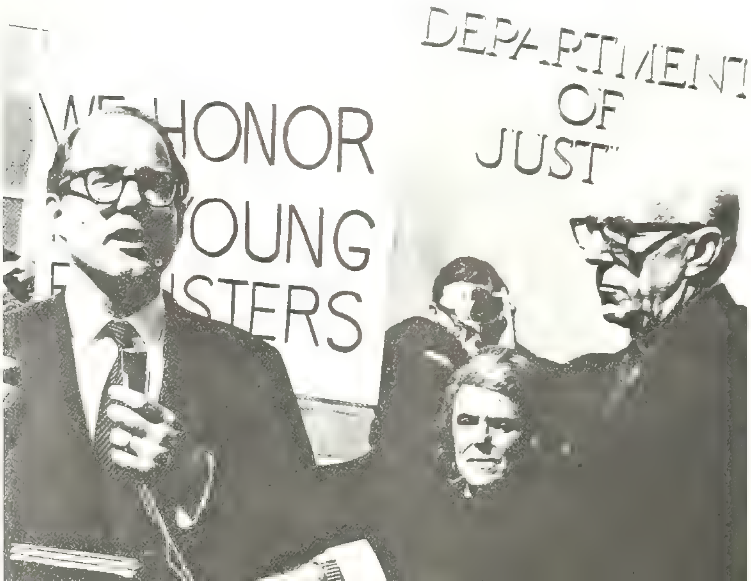
"One could wish for a Gandhi," said John H. Eberly of the Church of the Brethren Washington office. Then he posed a question that is profound for the nation as a whole, but especially for the peace-oriented Brethren:

"Can a people so trained and so immersed in war and violence as we are in the West, and especially in the United States, make a genuine witness for peace?"

How to respond? In the light of what continues to happen in Vietnam, concerned Brethren are asking: What is the appropriate response? Is it to join with Robert McAfee Brown who declares he is no longer willing for eighteen- and nineteen-year-old boys alone to pay with their lives "for the initially bumbling but now deliberate folly of our national leaders," and who insists he must risk breaking the law on their behalf?

Or is it, as BVS training director Don Snider assesses the typical church response to be, "to pass a nice paper on Vietnam at Annual Conference, hand it out at district meeting, then keep silent at home"? With so passive a pacifism, declares Snider, the peace movement is passing the church by.

Perhaps the appropriate response is neither alternative, but something vastly different. The point is that if people of peace persuasion have a different message for the times, the hour is here to make it heard. – H.E.R.



Leaders of antiwar protest: William S. Coffin, Jr., Yale University chaplain, l., and Dr. Benjamin Spock, r. At Department of Justice they turned in some 900 draft cards

day by day

As THE OLD YEAR drew to a close, we gathered for worship. We took slips of paper, on which we were to write those habits, attitudes, or actions of the past year which we would like to leave behind as we went into the new one. We walked to the fireplace and tossed them into the fire. Their consumption in the flames symbolized our hope that they would not be a part of our life in the new year.

New Year's Eve is the traditional time for taking stock of the past year, for rejoicing in our accomplishments, for acknowledging our failures, for asking God's forgiveness, and for looking hopefully into the new year. But making New Year's resolutions has always been something of a joke because of their short lives. One small boy is reported to have told another, "Naw, I'm not going to make any new resolutions. I'm just going to go on breaking last year's."

What we are actually doing is taking a look at our stewardship, for stewardship refers to the way we use our time, talents, and treasure. We believe God not only created the world, including us, but actually owns everything, including us. Though we are given the use of our bodies, possessions, and abilities for a period of time, eventually we will have to give an account of our stewardship.

Dr. John Holland once told a fanciful story. A heavy rain had changed the course of a little mountain stream, leaving an eddy of water that eventually became a small pond. The pond received water from the stream but never relinquished water. It scoffed at the stream's foolishness in always giving up immediately the water it received. As the summer came and went, the pond was first covered with beautiful lilies. Then, as the heat of July and August dried up its waters, it was covered with foul smelling algae and finally became nothing but a stinking mud hole. The stream, meanwhile, had continued to be filled with water from rains in the hills and springs along the way. It rejoiced in the fact that God continued to fill it as it gave away what it received.

We not only need to take stock of how well we are using our treasures of time, talents, and things, but we also need to find new, more meaningful ways of expressing our thanks to God for his gifts to us. Spend some time New Year's Eve talking about the past year and the year ahead and your responsibility as one of God's stewards.

Suggested Activities

1. Try making a list of your possessions under the categories *necessity, comfort, luxury*. What responsibilities go with such blessings?

2. Find out what the power structure in your community is. Do you have a responsibility for good government? Are you as active on a local level as you are in writing letters, for example, on a national level?

3. Find some new ways of giving thanks at mealtime. If your children are small, give each the opportunity to mention one thing for which he is especially thankful. Give thanks for particular things when you see them, receive them, or experience them.

4. For this two-week period do without cake, cookies, and candy, in recognition of the great hunger of our world. Study about a particular needy area, pray for the people who live there, and do something concrete to help them.

5. Make plans to revive some eroded area as a part of your stewardship of the soil.

Additional Resources

1. Learn the hymn "Savior of My Soul" and sing it in connection with a reading of *The Tall Man*. If your children are older, read the story of John Naas from a source such as J. E. Miller's *The Story of Our Church* (page 48).

2. Read the hymns in the stewardship section of *The Brethren Hymnal* (beginning with 339) and think about what they have to say. Especially helpful, and perhaps less familiar, are "I Bind My Heart This Tide" (356) and "Make Me a Captive, Lord" (359). — MERLIN G. AND GRACE SHULL

DAILY READING GUIDE — December 24 — January 6

Sunday. Luke 2:1-7. Jesus was born in a stable because the innkeeper failed to recognize his worth.

Monday. Luke 2:8-20. Good news of God's salvation came to shepherds while they were at their work.

Tuesday. Matt. 2:1-12. Those are truly wise men who give Jesus first place in their lives.

Wednesday. Matt. 2:13-23. Opposition to Jesus began early and has continued ever since.

Thursday. Luke 2:21-40. Even as a baby, Jesus brought joy to the hearts of those who believed.

Friday. 1 Cor. 4:1-5. Only God can be the final judge of our stewardship.

Saturday. Luke 12:42-48. The greater our blessing, the greater our responsibility.

Sunday. Luke 16:10-13 God must come ahead of things in our lives

Monday. Matt. 25:14-30. Whatever our abilities may be, use them to the full for God.

Tuesday. Titus 1:5-9. As God's stewards, we all need to guard our speech and action.

Wednesday. 1 Peter 4:7-11. Whatever we do for God ought to be done well.

Thursday. Eph 3:1-6 There is a stewardship of the gospel; we are to share the good news.

Friday. Matt. 19:16-22. It is a tragedy when we let things blind us to spiritual reality.

Saturday. Luke 12:13-21. What we hoard cannot be taken with us when we die.

When Children Ask About

FRIENDS AND ENEMIES

by Karen Carter

There was a time when parents could successfully shield their children from the unpleasant experiences of an unfriendly world. By rearing children within the narrow confines of family units or immediate community, parents could ignore the world. The "enemy" was not allowed inside these units, and one did not have to concern oneself with him.

But today we experience a great helplessness because, in this age of instantaneous communication, a parent cannot protect his child. We cannot shield our children from a knowledge of man's capacity for violence and brutality when they can watch reels of war, bomb tests, and riots on the six o'clock newscast. This helplessness creates in many persons an immense fear which distorts their otherwise sound judgment, paralyzes their thinking, and causes relationships between persons to become frustrated, defensive, prejudiced. More than ever before we are faced with the imperative of love. How can parents transmit this imperative to children?

Children reflect their parents' attitudes in their own. Quite ordinary statements made by children may portray an unconscious prejudice they have picked up from adults. Little Steve, aged seven, reports, "A colored man broke into the store." Why not just "a man"? Steve may think of a colored man each time he hears of burglary hereafter. As parents we have the responsibility to show in attitude and in speech our belief that all persons are equal in the sight of God. But too often our thoughtless remarks lead the child to form a distorted picture. A mother rushing to the rescue of her little boy who is involved in a neighborhood fracas says, "Poor Jimmy. That colored boy hit you." Jimmy will likely be hit by colored boys from then on. Why not say, "So, you had a fight, and Bill hit you"? The former statement is filled with emotions mirroring the parent's own fear about race. The child will not remain untouched by this attitude, and what could have been just an ordinary incident between children will be a growing seed of prejudice.

In vacation church school I asked my juniors to tell me what they saw on two pictures on our bulletin board. Calvin looked at the integrated camp scene and swimming lesson and volunteered: "They are camping, and this colored boy is glad that he can be camping with them. And here they are swimming, and the colored girl is glad that they let her swim with them." Then I asked the class to analyze what Calvin's answer implied. We found (1) that Calvin thinks that we do not usually allow colored children to socialize with us, (2) that the word *let* shows that he thinks our association with a colored person is a privilege to be granted when generosity moves us, and (3) that we imply that the recipient of such "generosity" must be glad.

This reminded me of a letter by Martin Luther King, Jr., written from the Birmingham jail: "The real recalcitrants (in the American racial crisis) — who are very many and very important — are the nice, white liberals in the North and in the South. They include multitudes of church members. They are respectable, sane, sincere, benevolent, earnest folk. They do not despise or hate Negroes, but they also do not know that paternalism and condescension are forms of alienation as much as enmity.

"They are the white people who, right now, are asking the question, 'What does the Negro want?' and think that by asking such a question progress has been made in race relations. They are the white people who are asking the question, 'What does the Negro want?' and fail to understand that this very question assumes that it is their prerogative to dispense to the Negro what the Negro will get. And that assumption is the very essence of white supremacy.

Most prejudice stems from a sense of insecurity. If a child can understand tha the person who hates is a victim of his own ignorance and distortions, he has a powerful protection against the bitterness and malice which easily arise in those who are discriminated against.

It is absolutely useless to deny the fact that prejudice and its injustices exist in our society. A child will find out sooner or later that his fellowmen are quite imperfect. But we can prepare our children to meet these situations in a Christian way. You may explain to your child that persons are treated differently often for very unimportant reasons, like going to another church, having a different colored skin, or coming from a foreign country. This unjust way of treating persons is certainly not in God's plan for us. Many know this and are working hard to help others understand. To teach our children compassion and tolerance for other human beings, including those who show prejudice toward them, is to open the way to deal effectively with the question of race or creed.

What about communists and wars? How do children feel about "enemies" who hurt them? Does the early exposure of most children to the New Testament teaching of "love your enemies" have meaning for them? Our six-year-old daughter said the other day, "I don't have any enemies, only friends — but some of my friends I don't like at all." This conveyed to me the same sophistication we meet in many adults, who, believing that it is unchristian to have enemies, claim to have only friends. In a sense everyone who works against me is my enemy. If I am a Christian, a communist is necessarily an enemy to me, because he is anti-Christian. Christ himself had enemies! Dan West once said, "Peace is not the absence of conflict but

the ability to cope with it." And we find ample explanations in the New Testament just how to deal with our enemies: If your enemy is hungry, feed him; if he is thirsty, give him drink. Whether this hunger is for food or for love and understanding, whether there is thirst for water or for acceptance – minister to the needs of your enemies.

At the junior and junior high age most children are quite outspoken about the subject of dealing with unfriendly persons and national enemies. A junior girl comments: "Sometimes I try to be friendly to a girl whom no one else likes, but she doesn't act very nice to me anyway; maybe she doesn't know how to be friends." No one can give what one has not received. The girl who is not liked by anyone reacts in kind. The more disliked she is, the more unlikeable she will become, and the more she will be disliked in return. "She does not know how to be friends" until someone can like her long enough and sincerely enough to break this vicious cycle. She must learn gradually to trust demonstrations of kindness.

A junior boy observes: "Well, I don't look for fights, but if some boy starts one, I'm not going to walk away. I sure don't want to be called a sissy or a coward." His is a very typical feeling of grown-ups as well as of youngsters. There is a prestige question involved here. We are afraid to lose recognition, our special place in our peer group, our status. Is there fear that the only reason for acceptance might be one's physical strength? If we feel we cannot walk away from a fight without losing face, perhaps we do not have much to our credit in the first place. I often think of Harold Armstrong working in Sardinia with refugee farmers toward their rehabilitation. When one of the men started to scuffle with him one day, Harold did not fight back. He en-

FRIENDS AND ENEMIES / *continued*

dured the other man's abuses and violence. Then he said: "When you are through, let's go back to work." In his own commitment to the imperative of love, Harold not only lost an enemy that day, but he gained a friend.

A thirteen-year-old girl said: "One of my friends acts real 'snooty' and critical. Well, if I try to ignore her faults, try to be friendly, it works for me. Sometimes you have to leave enemies alone. Come back later and try again to make friends." There is much truth in this girl's statement. We often gain the advantage in a conflict by "cooling off" a bit before dealing with it. When feelings and emotions are flaring, no reasonable solution will be found. The inability to solve every problem quickly does not indicate failure.

Consider this comment from a boy: "You can't love your enemies today because they'll kill you." This boy's opinion reflects a general fear of adults. In an adult Sunday school class his statement would not have caused any surprise. Most persons at least claim to believe that in the sight of God all individuals are of value: Christ died for the sin of the world – of all mankind – not just for me. When we recently discussed the question of whether or not to excommunicate church members because of (uncovered) sin, the majority quoted scripture passages such as "No, lest in gathering the weeds you root up the wheat also," "vengeance is mine; I will repay, saith the Lord," "judge not." Strangely enough we seem to forget these biblical admonitions when we deal with enemies outside of our church, especially outside of our country. But children are usually unspoiled enough to see the direct connection between those two cases. If we believe that Christ is the savior of the world, how can we advocate killing or hating someone for whom Christ found it worthy to sacrifice himself?

Parents and teachers must believe in the future if we want our children to believe in it. Laboring together to make certain that there is a future we can awaken ourselves and our children to the divine imperative of love. □

SPEAK UP / *continued from page 11*

that the whole message can be boiled down simply to, 'Be good!' That's all I ever heard, 'Be good.' But where does one find the power to 'be good'? Where does it come from? How do you get it? That I've never heard." She is right; too often this has summed up the message of the church: "Be good." Or perhaps when we have been further enlightened, we have added, "Do good." But the same cry comes back from the pew: "How can I do good?" "Where does the power come from?" We have the power of the universe available from God the creator, through his son and his spirit. But we need to get "plugged in"!

We are like a foolish homeowner who lives in an old house which is inadequately wired. As he keeps adding appliances, extension cords, and plug-ins, he wonders why the fuses keep burning out. The church today is trying to operate in a 220-volt world on 110 volts of power. Too often we are like the Ephesians who, when Paul asked them if they had received the Holy Spirit, said, "No, we have never even heard that there is a Holy Spirit" (Acts 19:2). What we need is to get "plugged in" to the spirit of God, the source of power – the same power that came at Pentecost, that changed the disciples from fearful, quiet, weak followers into bold, openly proclaiming, powerful witnesses.

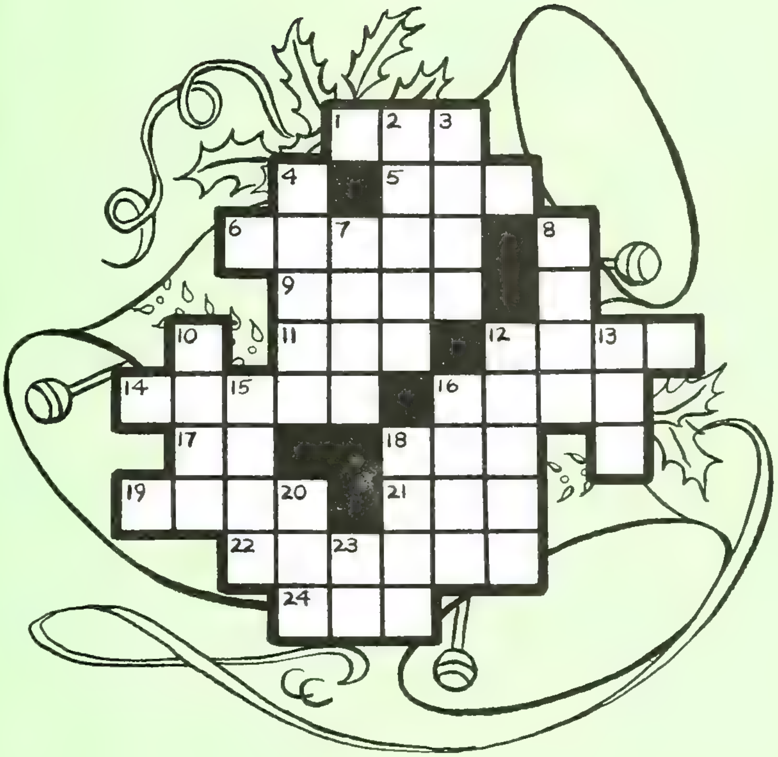
I am sure that there are many congregations in the Brotherhood who could share experiences in which the spirit is moving, who are on spiritual frontiers, who are learning something new about what God is doing in the world today. We need to hear more about such experiences; we can learn from one another's successes and failures.

In the second chapter of Revelation we find a letter to the church in Ephesus, which reads almost like a modern day letter to the Church of the Brethren. Beginning at verse four we read: "I have this against you, that you have abandoned the love you had at first." Back in the days when this fellowship, which we now know as the Church of the Brethren, was founded, there were a love of Christ and a love for the scriptures which I fear we lack today. But the Lord says, "Remember then from what you have fallen, repent and do the works you did at first." To repent is hard, but we must, for there is also a warning, "If not, I will come to you and remove your lampstand from its place, unless you repent" (v. 5). These are serious words, because there is nothing automatic about the ongoing future history of any denomination. The Lord God says that he can, and will, remove the lampstand unless we repent.

But following the warning is also a promise, and this is paramount. Even though some things about the church are weak and need to be strengthened, even though some things need to be cut out, renewed, replaced, and even though there is a warning, still there is a promise: "He who has an ear, let him hear what the Spirit says to the churches. To him who conquers I will grant to eat of the tree of life, which is in the paradise of God" (v. 7). This is our common faith and daily prayer. – Norman D. Long

CHRISTMAS CROSSWORD

by Carol Conner



Across

1 Jesus said, "For your Father knoweth what things ye have need of, before ye ____ him."
5 Good meat for Christmas dinner
6 The animal the wise men are usually pictured riding
9 Shepherds came to see the ____ lying in a manger.
11 A period of time
12 To applaud
14 A plant used for Christmas decorating
16 Gleam of Christmas lights
17 "And ____, the star, which they saw in the east, went before them."
18 It is not Christian to ____ to each other.
19 The angel said, "For unto you is ____ this day in the city of David a Saviour."
21 A girl's name
22 A Christmas feast
24 An earthen vessel

Down

2 The country whose queen visited Solomon
3 A type of cabbage
4 The tower where the confusion of languages began
7 ____ said, "My soul doth magnify the Lord."
8 A circle of light
10 Christmas music played by one instrument
12 "It came upon a midnight ____."
13 What the shepherds felt when the glory of the Lord shone round about them
15 An angel told the shepherds of the birth of Christ the ____.
16 Jesus said, "____ to him that asketh thee."
18 The season preceding Easter
20 Sudden, sharp cold
23 Not so

Christian Ethics and the Sex Revolution

SEX AND MORALITY. Fortress Press, 1966. 77 pages, $1.00
LIVING WITH SEX, by Richard F. Hettlinger. The Seabury Press, 1966. 185 pages, $1.95
SEX IS DEAD, by Earl H. Brill. The Seabury Press, 1967. 127 pages, $3.50
SEX AND SANITY, by Stuart Barton Babbage. The Westminster Press, 1965. 98 pages, $1.45

Because of great changes in our world, in the church, and in contemporary culture there is little consensus as to what the Christian faith should say about the sexual revolution. Contributing to the current debate and discussion are several groups of persons, among whom are (1) the legalists, who want some neat formulation of morality; (2) the reactionaries, who want only their own standard; (3) those who see the danger of both legalism and freedom and want some combination; and (4) those who are confused completely.

The four books discussed here will not clarify all questions raised, but they will provide the provocative kind of thought and discussion that will help thinking persons to understand the issues and guide them in appropriate action.

Sex and Morality is a paperback reporting the conclusions of a working party appointed by the British Council of Churches to prepare a statement on the Christian case for abstinence from sexual intercourse before marriage and for faithfulness in marriage. The committee reflected a responsible representation from the church, from the laity, and from the professions. The study emerged from the seeming lowering of moral standards, the rise of sexual freedom, the need for adequate education of youth, the need for support of parents, and the choices youth face in today's world. The committee sought to understand the problems and issues rather than to make moral judgments or to condemn offenders. They asked whether the traditional system of Christian morality, with its close-knit formulation of judgment on specific matters, can enable us to grapple effectively with the questions which people are actually asking. On the other side of the dilemma they inquired whether the rejection of a rigid moral code in favor of individual freedom forms a sufficient basis for ethical living. The committee points to the diversity of judgment on sexual matters confronting Christians in a rapidly changing world, examines the need for a basis of moral judgments, and explores the meaning and purpose of sex in the light of modern knowledge and insights. There is finally a positive statement on love and marriage, an analysis of the educational tasks involved, and recommendations for implementation.

Richard Hettlinger, author of *Living With Sex: The Student's Dilemma,* is an Episcopalian who writes with four years' experience as chaplain to male students at Kenyon College, where he is at present professor of religion. The book is directed toward men, although both sexes would find it helpful. The author deals frankly, openly, and positively with the moral discussions of human sexuality as seen in college students today. While his book focuses upon the problems of students, it also involves the cultural, institutional (church), philosophical, and psychological aspects of sex. He writes briefly of some of the less common aspects of sexual behavior but treats at length the problem of premarital intercourse. Underlying nearly half the book is his answer to those who want to approve of premarital sex.

Earl Brill in his book, *Sex Is Dead,* contends that other concerns such as the freedom movement and civil rights have replaced sex as the favorite topic on campus. He makes the point that dress, pop music, style of dancing, and magazine articles reflect a decreasing sex consciousness. If sex were alive and vital, the portrayal of ordinary, normal, healthy sexuality would be attractive enough to keep people coming back for more. Hugh Heffner's *Playboy* magazine, for example, tries to preserve the remnants of an irreverent and dying faith. Mr. Brill concludes that it is time we begin to encourage people to challenge the shaky assumptions of sex culture. Sex is not the sole ruling passion of the world – except for persons who choose to make it so. Sex culture is losing its grip, and anything we can do to help the process along is all to the good.

In his book, *Sex and Sanity,* Dr. Stuart Babbage examines carefully the situation in which we find ourselves today – our attitude toward the body, sex, love, mar-

FAR FLIGHT

Young Blue Herons, leaning on the wind,
How do you know, how do you know?
  Your charter clear skies for your far, far flight,
  The sun, your day-compass, and stars for the night,
  So sure is your haven, so straight is your sight,
Young Blue Herons, leaning on the wind —
But how do you know?

Young Blue Herons, leaning on the wind,
How do you go, how do you go?
  What stamina keeps you aloft and alive
  Through final exhaustion? What ultimate drive,
  Beyond nerve and sinew, gives power to survive?
Young Blue Herons, *leaning on the wind* —
How far you will go!

by Emily Sargent Councilman

age, and divorce. He writes from an angelical point of view but with a very eep concern for persons. He concludes at what is required for the rehabilita- on of true morality and sanity in sex a rediscovery of faith. It is an incon- overtable fact that, associated with the eformation, there was a quickening of nsciousness and heightened sense of x. Protestantism gave birth to Puritan- m, in which a revitalized theology und expression in a renewed and im- owered morality. It was an evangelical perience that enabled men, in the early ays of the church's story, to triumph over the degrading licentiousness of the Greco-Roman world. Our most urgent need, he concludes, is the powerful preaching of Christ.

These four books illustrate the varied points of view expressed in the dialogue that continues on sex morality. They are all good reading and would easily constitute background reading for an elective church school class. Dead or alive, sex is here to stay. The sooner we can find a Christian perspective for discussions, choices, and attitudes, the sooner we will become whole persons. —Alan L. Whitacre

EVIEWS / FILMS

Far From the Madding Crowd

HE FIRST THING that needs to be said that "Far From the Madding Crowd" a faithful representation of Thomas ardy's nineteenth century novel. But, econdly, we need to raise a question: Vhy should this novel have been filmed this time?

Hardy's originality can be found large- in the localizing of his settings and eople. His fictional Wessex countryside nd people are remarkably etched on the eader's (and viewer's) mind, but they ave little to say to a twentieth century udience. His amazing coincidences, hich strain the literary fabric of the ovel (Oak just passing Bathsheba's farm hen fire breaks out, Bathsheba seeing oldwood drive by as she prepares to end a valentine), invite incredulity in n audience conditioned by Beckett or nesco. His psychology of determinism nd mood of pessimism do not fit a free- ill, theology-of-hope society. The il- usory nature of love which Bathsheba xperiences can have little effect upon ersons who have known the "pipe reams" of O'Neill's "Iceman."

In a word, "Madding Crowd" is melodrama. It is, to be sure, well-written, directed, and photographed melodrama; and there is no reason why melodrama should not have its place in our schema of dramatic art. But it is totally unsuited to today's style, which excoriates the put-on and labels melodramatic gestures as camp. The audience with which I saw the film laughed in derision during the climactic scene when Boldwood shoots Troy and is then hanged.

Watching the movie, I could think of only one reason why it might have been made: a nostalgia for that time when wide-open spaces gave men a sense of freedom and control over their own destinies. John Schlesinger's direction captures this sense with his panoramic attention to the individual alone with his emotions.

Yet, again, in our time persons search for the meaning to be found in relationships. Hardy's main characters are ingrown, with little capacity for relating to the depths of love. Only the minor folk have much substance, and in this film they have been well-handled.

But love is not a motivating force for Bathsheba or her three suitors. William T. Brewster expresses Hardy's point of view: " . . . The matter about which the desire or will plays is in nearly all cases attraction between the sexes. The word *love* . . . hardly expresses the idea; for in Hardy the relation appears now as animal impulse, now as the desire for admiration, and again as tenderness, chivalry, coquettishness, the instinct for the continuation of the race; very rarely, if at all, as ordinary romantic love."

This film, then, is an anachronism. And that is surprising, since Mr. Schlesinger has demonstrated in "Darling" how well he can be in touch with the times. He makes one concession to modernity here with the obligatory bedroom scene between newly married Troy and Bathsheba (*not* included, incidently, by Victorian Hardy).

"Madding Crowd" is episodic—as is the book, but despite its length the movie is more so, leading to bewilderment. It is also boring—only the scenes of confrontation over Fanny Robin's coffin and Troy's sword-seduction of Bathsheba have real dramatic impact.

Julie Christie (who, amazingly, has called this her favorite role) captures some of Bathsheba's contradictory strength and weakness, but she misses most of the essence of a woman conditioned by her place in a Victorian society. Terence Stamp rather nicely underplays the melodramatic Sergeant Troy, while Peter Finch, as Boldwood, is saddled with lines like "My life is a burden without you" (Hardy's fault, not his), and Alan Bates (for a change, since he is an excellent actor) only walks through the role of the stolid shepherd, Gabriel Oak, whose virtues of patience and forbearing are rewarded.

Much work but faulty imagination have gone into a picture which serves little purpose. The maddening crowd is upon us and we will have to learn how to deal with it, not to wish it away.—Dave Pomeroy

in brief

PERSONAL MENTION

Cushing, Okla., residents and members of the Big Creek church, **Oliver** and **Ruth Holderread Stump** were presented a "Good Neighbors" award by an anonymous group from Northeastern Oklahoma.

The Stumps received the engraved silver plaque after the award's sponsors received an essay about the couple written by Pat Norris, presently living with them while attending school.

Besides screening the essay, a review committee sought recommendations from neighbors, church, and the community at large.

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Two young men, whose love of soccer began while their parents were serving in the Nigerian mission field, have distinguished themselves at Elizabethtown College. **Dale Bieber,** son of Charles Bieber, pastor of the Hanoverdale church, Eastern Pennsylvania, has won the 1967 Most Valuable Player award for outstanding defensive play in the annual Eastern Regional NCAA Small College Soccer Playoffs. Elizabethtown College won the tournament.

In last season's contest, the award went to **Ron Good,** son of Monroe Good, pastor of the Dundalk church in Baltimore, Md., and co-captain of this year's winners.

A missionary nurse at Dahanu Road Hospital in India recently completed a six-month midwifery training course at a Bombay hospital. **Miss Mary MacManes** took the training as part of the professional growth experience of missionary personnel.

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Golden anniversary celebrants are **Mr. and Mrs. Wilbur F. Teach,** Springfield, Ohio; **Mr. and Mrs. Sidney Huffman,** Modesto, Calif.; **Mr. and Mrs. Earl Brubaker,** La Verne, Calif.; and three couples from the South Beatrice church, Nebraska: **Mr. and Mrs. R. E. Dall; Mr. and Mrs. Roy Shaffer;** and **Mr. and Mrs. E. C. Orr.**

Congratulations go to couples celebrating more than fifty years of marriage: **Mr. and Mrs. Harvey Beard,** Westminster, Md., and **Mr. and Mrs. G. O. Stutzman,** La Verne, Calif., marking their sixtieth; **Mr. and Mrs. Maurice Howery,** Hamlin, Kansas, fifty-eighth; **Mr. and Mrs. Melvin Bainter,** New Paris, Ind., fifty-seventh; **Mr. and Mrs. Walter Cripe,** Goshen, Ind., fifty-sixth; **Mr. and Mrs. Russell Brockus,** Nampa, Idaho, fifty-fifth; **Mr. and Mrs. Clayton Brougher,** Morrill, Kansas, fifty-third; **Mr. and Mrs. Faye Thompson** and **Mr. and Mrs. Jonas Yoder,** all of New Paris, Ind., fifty-first.

BVS ASSIGNMENTS

Project assignments of persons in the October 1967 BVS Training Unit have been released. They are: **Ernest Best,** Lend-a-Hand Center, Walker, Ky.; **Richard and Deborah Bowman,** United Andean Indian Mission, Ecuador; **Stephen Clark,** Timbercrest Home, North Manchester, Ind.; **Michael Connell,** Material Aid Services, New Windsor, Md.; **John Espenshade,** Europe; **Steven Gardner,** Material Aid Services, St. Louis, Mo.; **James Gibbs,** Interchurch Medical Assistance, New Windsor, Md.;

• • •

Don Griffin, Brotherhood Pilot House, Baltimore, Md.; **Robert Guyer,** National Institutes of Health, Bethesda, Md.; **Ervin Huston,** Material Aid Services, Pasadena, Calif.; **Thomas Jackson,** Material Aid Services, Houston, Texas; **Larry Law,** Europe; **William McDaniel,** East Side Christian Center, Indianapolis, Ind.; **Joseph Murray,** Material Aid Services, Nappanee, Ind.; **Daryl Myer,** Long Beach Brethren Manor, Long Beach, Calif.; **Russell Steele,** Material Aid Services, Nappanee, Ind.;

Jerry Tobias, Material Aid Services, Modesto, Calif.; **David Weimer,** Volunteer Services Office, Elgin, Ill.; **James Wion,** National Children's Rehabilitati Center, Leesburg, Va.; **Malinda Ande** son, NIH; **Nina Bazouzi,** Field Interpr tation, Elgin, Ill.; **Virginia Harris,** Ho pital Castañer, Castañer, P.R.; **Jani Hertzler,** Pinecrest Manor, Mt. Morri Ill.; **Barbara Holsinger,** Lend-a-Han Center; **Cathy Hoover,** Inner-City Mi istry, Canton, Ohio;

Marilyn Lichty, Clergy and Layme Concerned About Vietnam, New Yor N.Y.; **Cheryl Schmardebeck,** Brothe hood Pilot House; **Dawn Shonk,** Ea Side Christian Center; **Rita Stickel,** NIH **Karen Winters,** Morrison Cove Hom Martinsburg, Pa.; **Joyce Clark,** We View Manor, Wooster, Ohio.

• • •

Assignments are pending for **Jaso Bauserman, Donald Berger, David Co pock, David and Ruth Fitz, Paul Foste Duane Gibson, Thomas Gooding, Che ter Knighting, Axel Lundbeck, Richar Miller, Shirley Filbrun, Judith Ford Mary Haldeman, Susan Hoke,** and **Don na Spitler.**

[illegible]

Jan. 7-14	**Universal Week of Prayer**
Jan. 15-20	**Brethren Homes and Hospital Conference, Cleveland, Ohio**
Jan. 21-28	**Church and Economic Life Week**
Jan. 28 — Feb. 4	**National Youth Week**
Feb. 7-13	**Boy Scout Week**
Feb. 11	**Race Relations Sunday**
Feb. 18-25	**Brotherhood Week**
Feb. 28	**Ash Wednesday**
March 1	**World Day of Prayer**
March 3	**First Sunday in Lent**

PASTORS AND PARISHES

Edward K. Ziegler, pastor of th Bakersfield church in California, will di rect a tour of the Bible lands and Europe leaving New York June 4 and returnin June 25, 1968, the day that Annua Conference begins in Ocean Grove sixt miles away. Interested persons may con tact local church offices or Dr. Ziegle at Bakersfield.

Elected moderator of Pennsylvania' Middle District at the October distric conference was **Richard Grumbling,** pas tor of the Yellow Creek congregation He succeeds **Earl Hostetter,** pastor o the Everett church. Spring Run church pastor **Wilfred Staufer** was elected alternate moderator.

Formerly of the Cedar Rapids church in Iowa is the new pastor of the Des Moines Valley church, also in Iowa **David K. Hykes.**

POTPOURRI

"Current Trends in Theology" will be the focal point of a George Williams College course for eight consecutive Monday evenings at the Church of the Brethren, York Center, Ill., beginning Jan. 8 1968. Faculty will be Dr. Donald Miller nd Dr. Graydon Snyder of Bethany Theological Seminary and Dr. Ron Goetz f Elmhurst College.

Registration and tuition for this non-redit seminar will be $15.

. . .

An annual Bible conference is on the late for the **J. H. Moore Memorial hurch,** Sebring, Fla., from Jan. 21-28. he speaker will be Dean Frantz, direc-or of church relations for Manchester College. Other conference personnel will e Perry Huffaker, song leader, and Mrs. uth Stauffer, assistant professor of organ t Bridgewater College, organist.

Later in the year, the Sebring **J. M. lough educational building** will be dedi-ated, with Dr. Calvert N. Ellis, presi-ent of Juniata College, giving the ad-ress. The Feb. 4 event will open the ew, $140,000 building containing class-ooms, offices, and a large fellowship all. Fred Hollingshead is pastor.

. . .

Focusing attention on the needs of eprosy sufferers and awakening in the ublic a sense of responsibility to meet hese needs are the aims of the fifteenth nnual **World Leprosy Day** observance unday, Jan. 28, 1968.

Miss Ruth T. Lehman is searching for copy of Ziegler's *A History of the rethren in Virginia,* originally published in Elgin but now out of print. Persons having an extra copy of Ziegler's *History* or having information about obtaining one may contact Miss Lehman at 142 Fenway Road, Columbus, Ohio 43214.

The Pecan Cookbook, which covers the gamut of **pecan cookery,** is now available from Koinonia, Route 2, Americus, Ga. 31709. Proceeds from the sale of the book will help support Koinonia, an interracial Christian community.

ON THE AIR

The long and creative relationship between Rembrandt and the Jewish community of the Amsterdam of his day is examined in an "Eternal Light" program filmed in Amsterdam, **"The World of Rembrandt,"** to be presented by NBC in color Sunday, Dec. 17. Walter Abel will narrate the filmed sequences of the Rembrandt House and the Spanish and Portuguese Synagogue, built on the site of a synagogue which Rembrandt knew.

Local TV logs will carry time and station.

DEATHS

Bechtelheimer, Boyd, Logansport, Ind., on Nov. 5, 1967, aged 83

Beery, Wilbur O., Modesto, Calif., on Sept. 29, 1967, aged 74

Brandt, Mary Daggett, La Verne, Calif., on Oct. 23, 1967, aged 80

Buckley, Ruth, Westminster, Md., on Nov. 12, 1967, aged 75

Burkholder, Earl, Lanark, Ill., on Oct. 12, 1967, aged 70

Courtney, Mae Jones, La Verne, Calif., on Nov. 4, 1967, aged 85

Duncan, Nathan, Roanoke, Va., on Sept. 8, 1967, aged 83

Flag, Joseph, Williamsburg, Pa., on Sept. 14, 1967, aged 42

Fourman, Phares D., Greenville, Ohio, on Nov. 6, 1967, aged 80

Giddings, Lillian, Lanark, Ill., on Oct. 19, 1967, aged 77

Guyton, Daniel S., Burkettsville, Md., on Sept. 14, 1967, aged 86

Hanawalt, Annie Catherine, La Verne, Calif., on Nov. 6, 1967, aged 80

Johnson, Harold, Roanoke, Va., on Sept. 20, 1967, aged 63

Kagarise, Arville M., Bedford, Pa., on Oct. 22, 1967, aged 55

Keller, Ivan, Sabetha, Kansas, on Sept. 6, 1967, aged 80

Knicely, Sarah A., Donnelsville, Ohio, on Nov. 13, 1967, aged 85

Miller, Mae L. Wolfe, Sebring, Fla., on Nov. 18, 1967, aged 69

Nissley, Rufus S., Mt. Joy, Pa., on Nov. 2, 1967, aged 71

Peters, Terry, Roanoke, Va., on June 4, 1967, aged 70

Poff, Roy A., Roanoke, Va., on Oct. 5, 1967, aged 77

Riley, Eugene, Whiting, Kansas, on Oct. 18, 1967, aged 43

Royer, Anna Knotts, Bellefontaine, Ohio, on July 6, 1967, aged 84

Sheeley, Elsie I., Bellefontaine, Ohio, on April 17, 1967, aged 59

Snider, Etta C., St. Louis, Mo., on Oct. 18, 1967

Strawsburg, Oscar, Union Bridge, Md., on Sept. 16, 1967, aged 80

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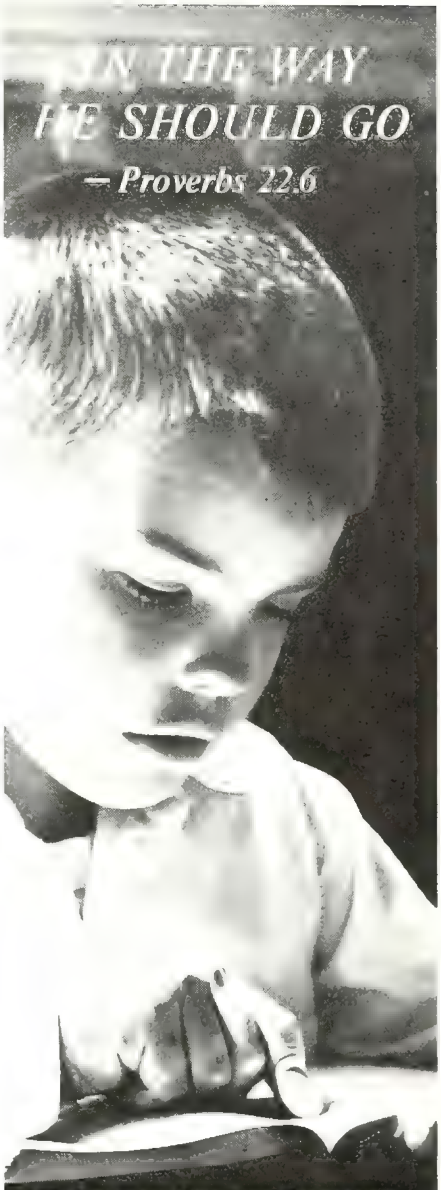

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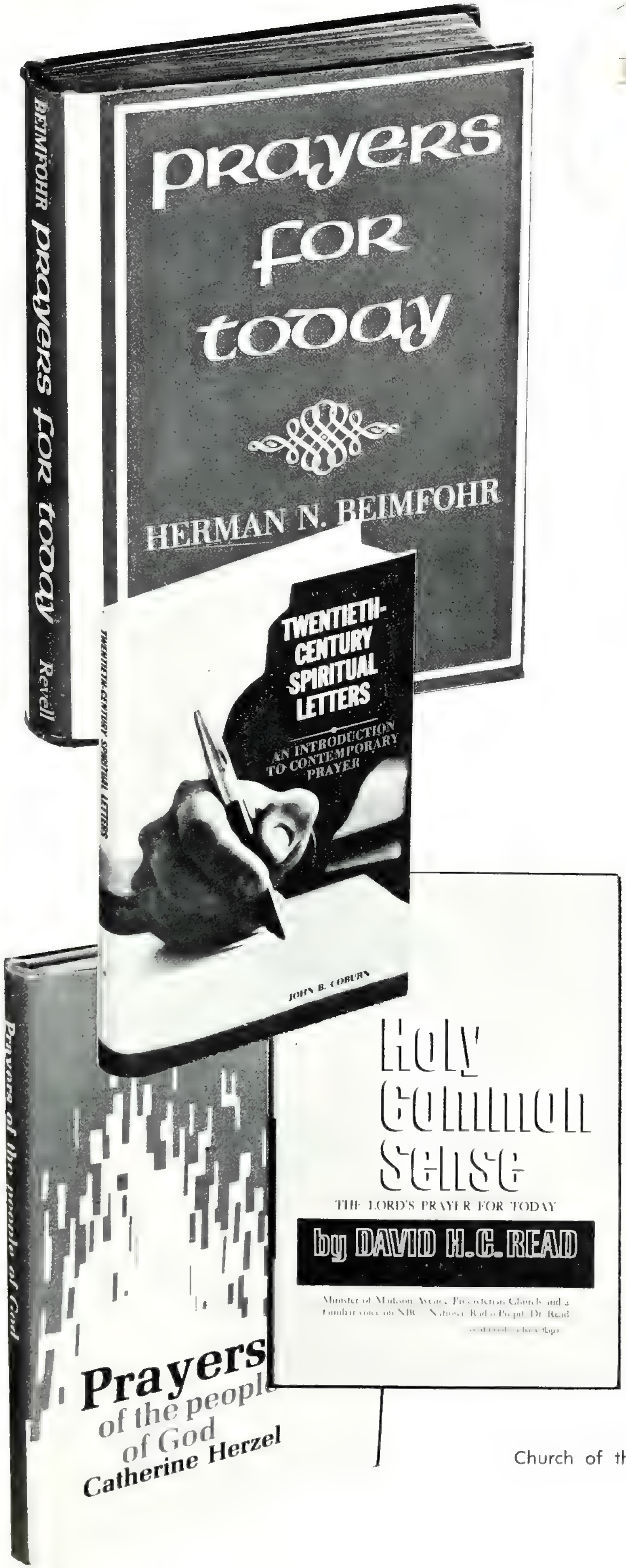
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Locking Up Jesus on December Twenty-fifth. *Is Christmas intended only to reflect ancient history, or does it mean that God is here now, radically involved in modern life?* by Malcolm Boyd. page 1

Christ in the Art of Japan. *Incidents from the life of Christ prompt Japanese artists to create works in many media.* A portfolio of selections from a new filmstrip. page 3

If You Are a Christian You Are a Minister. *No one can quit the ministry – as understood in its New Testament sense – without quitting Christ.* by T. Wayne Rieman. page 8

How Is Peace to Be Waged? *A special report takes a look at new and more militant developments within the peace movement, especially at points where Brethren are involved.* by Howard E. Royer. page 16

When Children Ask About Friends and Enemies. *More than ever before people are faced with the imperative of love. How can parents transmit this imperative to children?* by Karen Carter. page 20

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